

YAJURVEDA SANDHYAVANDANAM



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Foreword

There are many resources on Yajurveda Sandhyavandanam available on the internet. While each of them has something special that adds to an adhyaayi's understanding, how wonderful would it be if the essence of all of them was condensed into one single resource? That was the thought behind this document's origin.

This document was originally intended as a 'rough book' to compile all the relevant theory and practice on the Yajurveda Sandhyavandanam in one concise resource, which the adhyaayi could use for his own study and practice.

Over a year's time, this book developed into an invaluable reference that contained everything from the scriptural sanctions for the Sandhyavandanam, to the correct Vedic 'ucchaaranai' of various mantras recited during the Sandhyavandanam procedure.

The adhyaayi has continued to update this document as his own understanding of the deep meaning and importance of the Sandhyavandanam anushtanam has improved. This process will continue.

For now, the adhyaayi offers unto the lotus feet of the Lord, version 4.0 of this book containing many updates and corrections from the previous version.

The adhyaayi sincerely apologises for any mistakes that may be found in the document. Please email details of errors of omission or commission to kausybaby@yahoo.com for correction in the next edition.

Kaayena Vaacha, Manasa, Indriyaihi Va, Budhyaathmana Va, Prakruthe Swabhava,

Karomi Yadyat Sakalam Parasmai Naaraayanaaya Iti Samarpanyaami.

Adhyaayi: Kaustubha Chakravarthy

Bangalore, 25th March 2010

Scriptural Authority (Pramanam)

There are references in the vedas regarding Sandhyavandanam. A reference occurs in "Second prasna, Second Anuvaka of Thaithria Aranyaka (Yajur Veda)", explaining procedure of worship. The procedure of worship indicated is by offering "Arghya" (water in the palms of both hands thrown up), at the time of sunrise and sunset, meditating on Aditya (Sun).

Ishvashya upanishad of Shukla Yajurveda also refers to Sun worship as above at sunrise and sunset.

Chandogya upanisad (Chapter 2 Section 6) discusses "Aditya vidya" explaining the importance of meditation of Sun or Aditya at sunrise and sunset, bringing out also the points mentioned above. Chapter 3, Section 12 of this upanishad explains meditation of aditya through gayatri. It also explains that the sun in the horizon outside and the sun element inside us are one and the same and there is no difference. The identity should be kept in mind while meditating through gayatri. This is the meaning of "Asavadityao brahma" recited during Sandhyavandanam.

These views are also echoed in Aditya Hridaya of the Yuddakanda of Ramayan. Agasthya explains to Sri Rama, the merits of worshipping Aditya. Aditya protects everyone, helps them in their duties, gives lustre, removes ignorance and provides happiness. He is friend of water and resides in every living thing.

All Vedic religions have given great importance to Sandhyavandanam. It is said that one who does not perform Sandhyavandanam is ever impure and is thus rendered unfit to perform the Vedic rites - the nitya (daily) or naimithica (occasional) duties prescribed in the scriptures. If however he did perform the duties once in a way in spite of self inflicted impurity (due to non performance of Sandhyavandanam regularly) the said performance will not yield any result. This point has also been brought out by Poigai alwar (Mudal Tiruvandadi stanza 3).

Some additional observations maybe viewed at

Sri Mani Vardarajan's emails

<http://www.ramanuja.org/sv/bhakti/archives/rituals/may2002/0029.html>

<http://www.ramanuja.org/sv/bhakti/archives/rituals/may2002/0035.html>

<http://www.ramanuja.org/sv/bhakti/archives/rituals/may2002/0038.html>

Sri Sadagopan Iyengar's email

<http://www.ramanuja.org/sv/bhakti/archives/rituals/jun2002/0011.html>

Meaning and Philosophical significance

Aditya represents pure sattwa characteristics and He is bright (prakasa) and light (laghu). He is entrusted with the portfolio of health of souls (chetanas) in our planet as per the distribution of duties during the evolution of the universe. Our human body contains every element of the universe and they get subdued or become invisible due to the character (Rajoguna and tamoguna) of the individuals. However, it is possible to culture any of the elements of the universe present within himself by providing suitable environment. Worship through Arghyam is a process by which the element of Aditya within us can be cultured and in turn acquire the qualities of Aditya - namely lustrous and health preserving quality of the body and mind, light body, high intellect with grasping power, high intuition, memory and many other qualities.

The arghya should be offered seeing the sun in the horizon and meditating (through gayatri) on aditya.

The Arghyas delivered skyward from the palms of the worshipper serve as missiles to destroy demons known as Mandehaasuras attacking the sun. This statement in the vedas has a great significance. Vedas are also referred to as Thrayi - that is the statements have three meanings (external, internal and philosophical). The philosophical meaning of this statement is important. The element of sun in our body is clouded by our "Rajoguna" and "Tamoguna". The Arghyams offered as worship to Sun or Aditya at sunrise and sunset will help free the sun element in us. The word Mandeha may also mean body ("mama deha"), therefore the word mandehaasuras refers to the evils in our body.

Format and Anatomy

Section of Sandhyavandanam	Purpose
<i>Achamanam, Pranayanam</i>	<i>Anatomy Purification</i>
Sankalpam	Statement of purpose / resolve
Satvika Tyaga	Surrender and dedication
<i>Prokshanam, Prasanam, Punah Prokshanam</i>	<i>Purification (external – prokshanam, internal – prasanam)</i>
Arghyam	Offering to Sun: bring light / eliminate darkness
<i>Pranayanam</i>	<i>Purification</i>
Prayaschita Arghyam	Apology for any delay
Adityaadi Tarpanam / Kesavadi Tarpanam	Thanks for benefits received
Pranayaman Mantra Japam	Preparation for Gayatri
Gayatri Aavahanam	Bringing in (invoking) the Lord
Gayatri Japam	Meditating on the Lord
<i>Pranayamam</i>	<i>Purification</i>
Upastanam	Realization of the the presence of the Lord
Sandyadi Devata Vandanam	Salutations to the Sandya gods
Abhivadanam	Expression of one's lineage
Dik Devataadi Vandanam	Salutations to the directional gods
Sriranga Mangala Manim	Remembering archa murthys

The Vedic references bring out the importance of worshipping Aditya through Arghyam and meditation through Gayatri at sunrise and sunset.

Keeping the above in view, the sages of the past have given a format for the performance of Sandhyavandanam (using Vedic hymns) during sunrise, midday and sunset. In Yagna prakarana, vedas also bring out the importance of 'Sudhikarana' or purification. The purification covers both inside and outside of our body. Hence the format includes the purification process. "Prokshanam" is an external purification process, Prasanam and Pranayanam are internal purification processes.

Who Can Perform

Sandhyavandanam is performed by an individual after "Upanayanam". Upanayanam is a Vedic ritual prescribed for Brahmins, Khshatriyas and Vaishyas. It includes wearing of Yagnopavitham and learning of Gayathri mantra.

The upanayanam entitles one to learn and recite vedas and perform rituals.

Yagnopavitha is a thread going around the body from left shoulder to navel and back to left shoulder via our back. Thus it symbolises a thread going around our Antaryami or Vishnu seated in our heart.

Yagnopavitha or the sacred thread is a thread with three strands, each strand containing three threads. The nine threads correspond to the nine deities installed (Prithvi, aap, tejas, vayu, ether, prana, atman, antaratman, paramatman). The installation of the deities is done as per the prescribed procedure.

The three strands of the yagnopavitha are knotted together. This symbolises the conjunction of the three tattvas of the Srivaishnava philosophy - namely Cit, Acit and Eswara. This also brings out that cit, acit and eswara cannot be shown separately.

The three strands also exhibit the presence of satwa, rajas and tamas gunas or characteristics of an individual. The deities installed help to improve our sattwa character. Though the installation of the deities is done only once before wearing, this charge is continued or recharged through recitation of gayatri everyday during Sandhyavandanam. Only a thread on which the deities have been installed will be yagnopavitham or sacred thread or charged thread.

The knot in the yagnopavitha is said to symbolise Pranava or Om which comprises the three letters namely Aa (denoting Vishnu) Uu (denoting Goddess Lakshmi) and Ma (denoting soul or self).

Vedas and Smrithis prescribe the age of upanayanam for Brahmins at seven. The age should not exceed sixteen in any case.

When To Perform

The Vedas prescribe prayers at sunrise and sunset. Sunrise constitutes a change from darkness to light and hence a sandhya time (that is a time of junction). This is referred to as Pratha Sandhya. The Sun set constitutes a change from light to darkness and hence a sandhya time, this is referred to as Sayam Sandhya. To these two our sages have added a third known as Madhyanika or midday, constituting a change from an ascending sun to a descending sun in the sky. The addition of Madyanika has another significance, during this time we can offer our prayers seeing the sun.

The benefits of Pratah Sandhyavandanam is best when performed before sunrise and stars are visible; average when performed before sunrise but stars have disappeared; poor after sunrise. Similarly for 'Sayam Sandhyavandanam'; it is best before sunset; average after sunset but before stars appear and poor after stars appear.

The above view has also been reflected in the hymns forming part of Sandhyavandanam Samaveda hymns for upastanam the rising sun is saluted (udyantan thvaditya anudiyasam) in Pratha Sandhyavandanam, while setting sun is saluted (Pratithishtantam thvaditya anupratithistasam) in Sayam sandhyavandanam.

This pratah Sandhyavandanam should be started before sunrise and concluded at sunrise. Similarly the sayam Sandhyavandanam should be started before sunset and concluded at sunset (at local time)

Again in Yajur Veda Prasanam hymns, we have "Ratristadava lumpatu yatkunchaduritam mayi" (May the sins committed by me be wiped out by the deity controlling the night) in Pratah

Sandyavandanam, while in Sayam Sandyavandanam it is 'Aahastadava lumpatu yatkincha duritam mayi" (May the sins committed by me be wiped out by deity controlling day).

The question arises as to how much before sunrise or sunset. For the purpose of Vedic rituals the duration of day (Sunrise to Sunset) is divided into 5 parts, the first part called pratah, second sangava, third madhyahna, fourth Aparahna and the last sayam. Under Indian conditions one fifth part of day or night varies from 2h 10m to 2h 20m (It will be more in higher latitudes). Thus the benefits of Sabdya extend for a duration of about 2h 10m on either side of sunrise or sunset.

Under Indian situations it can be broadly indicated that the best period for Pratah Sandyavandanam is between 5 & 6 AM while for Sayam Sandyavandanam it is between 6 & 7 PM. For Madhyanika it is the third fifth part of the day for maximum benefits.

The timings above are from considerations of maximum benefit. However it is important to note that benefits will be there even when there are departures and this has been recognized in the smritis. Every individual should therefore strive to perform Sandyavandanam at a time as close to sunrise or sunset as possible but should not give it up due to circumstances. In these cases, the individual should mentally contemplate on Aditya by reciting one gayatri at the time of sandya from wherever he is place at the time. A person who is unwell can perform Sandyavandam mentally without water from his sick bed.

Things You Need

Vessel: Studies in naturopathy have shown that water kept in copper, silver or gold vessels help to improve bio-electricity in our body. Hence it would be preferable to use copper or silver vessel for Sandyavandanam.

Clothes: Studies in naturopathy have shown that wool and silk are not good conductors of bio-electricity while cotton is. Hence it is desirable to wear cotton clothes while performing Sandyavandanam (as we acquire bio-energy from surroundings).

Location: Sandyavandanam should be performed in the outdoors as far as possible. It was the practice to perform the Poorvaangam part outdoors – at a lake or river where the Brahmana would take bath, and where water was available in plenty – while the Uttaraangam could also be done indoors.

Direction: Pratah Sandyavandanam is performed facing East. Madyanukam is performed facing East or North. Sayam Sandyavandanam is performed facing East upto 'Arghya pradhanam' and facing West thereafter. (Japam is done sitting). The guiding principle is to look in the direction of the Sun at the time of performing the ritual.

Exceptions

Manasika Snanam and Mantra Snanam

Snanam means bath. The normal bath we take by pouring water on our body is called "Varuna snanam". Vedas recognize varuna snanam is not possible everywhere and under all circumstances. Hence vedas recognise several alternative forms of bath. (All forms of bath are equal in merit).

Whenever conventional bath i.e. varuna snanam is not possible, one can perform manasika snanam instead. The procedure for manasika snanam is "Mentally comprehend the lotus feet of the Lord is on your head and water of virija (Heavenly river) from his feet flowing all over your body. Recite the hymn below and sprinkle water over your head.

Apavitrah Pavithro va Sarvavastam gato apiva |

Yah Smaret Pundarikaksam sa Bahyabhyantarah sucih ||

This means "One who meditates on pundarikaksha is cleaned both internally and externally irrespective of the purity earlier.

Mantra snanam is a bath where in we sprinkle water on our head reciting hymns. Incidentally, this has been included in the Sandyavandanam process itself. Prokshanam is a "mantra snana".

Manasika Sandyavandanam means performing the Sandyavandanam mentally without water. This can be done under extraordinary circumstances like a long journey etc. Even those who have performed Sandyavandanam normally but not within the prescribed limits should offer Arghyam mentally at the Sandhya time, wherever he is (irrespective of dress etc.)

In circumstances where Madhyanimikam cannot be performed it can be performed alongwith Pratah Sandyavandanam.

Further reading: Manthra /Maanasa/ Mukhya/GowNa SnAnams, V. Sadagopan Dec 1997

Recitation of Mantras

A Hymn or mantra is a prayer (with words and alphabets specially chosen) addressed to God or deity. It is supposed to possess mystic and supernatural powers. For best results correct recitation of the mantras is necessary.

The energy from the universe is present everywhere. By reciting a mantra either orally or mentally, we tune ourselves to receive this energy. This is very similar to tuning a radio receiver to receive the electromagnetic waves around us.

Our sages through meditation have assessed the power of the various mantras and their applications to different situations and purposes.

The Chandas explains the potential of the mantra or the power it can create in our body by reciting it. It is for this purpose that the mantras must be recited in Sanskrit only (as given by sages) and any equivalent translation will have no effect.

The mantras should be recited with due weightage to the characteristics of the alphabet namely Hasva (short), dheerga (long), alpa-prana (less weightage), Maha Prana (heavy weightage). The vibration characteristics of a mantra is very important. The words and alphabets have been chosen to achieve this objective. This is akin to combining the seven notes to produce different ragas or tunes.

Every mantra is preceded by a verse indicating the name of sage, chandas, deity to whom the hymn is addressed and the purpose for which the mantra is used. The name of the sage indicates the sage

who has achieved god realization through this mantra. The chandas indicates its potential. The purpose is also indicated as the same hymn can be used in different contexts.

Science, Electricity and Health

There is a flow of electricity in the human body (this characteristic is used in ECG electrocardiogram). This is referred to as bio-electricity. Electric currents pass through 10 sets of lines corresponding to 10 fingers and toes. Finger tips and top of head constitute terminal points of these electric lines. Bio-electricity gets charged through water, earth, ether etc.

It must be appreciated that Sandhyavandanam is not just reciting hymns or mantras, but it includes certain actions like stance, touching or making contact of different organs etc.

All natural therapies are based on the principle that human body has a self healing property. Further if the flow of bio-electricity is normal the body remains fit and healthy. Every person has a natural aura around him (an invisible body of charged particles also called bio-plasmic body). Flow of electricity within our body causes emission of electrons which in turn causes the aura. This field has been photographed through a process known as kirilian photography. This was known in ancient India and was used for health. The inner aura follows the contour of the body while the outer aura is shaped like an inverted egg. and may stretch away from the body some 8-10 inches. Our sages have developed a science known as Vastu shastra where by an environment conducive to this electromagnetic field will help in better concentration, meditation etc. This ancient Indian science has been taken up by modern scientists. A new subject known as geo-biology based on the above principles is being used in the design of factories etc. to improve efficiency.

The best application of this principle is in health which was also practiced in ancient India. This ancient science has been developed by one Choa-kuk-sui (The ancient science and art of pranic healing Cho-kuk-sui pub. Health Accessories Manila, Phillipines) for curing diseases also known as pranic healing.

The healing method is one of the naturopathy systems. Detailed investigations and kirilian photography have shown that any disease first enters the bio-plasmic body and then our visible physical body. Hence the healing process attempts to rectify the bio-plasmic body through induction of bio-energy at specific points of the body known as chakras. Remedial measures also include use of energised water.

Studies have shown that meditation has great influence on the bio-plasmic body. Brain cells are known to produce electric waves of different frequencies.

In ancient India, one more system of natural therapy i.e. acu-pressure therapy existed. This system also recognises the existence of electricity which is responsible for our health. This system recognises our palm and finger tips as control boards for manipulation or alteration of bio-electricity. Healing is achieved by applying slight pressure to specific points.

In Vedic rites water is used for purification. Modern scientists by passing sound waves through water have produced gas bubbles emitting blue light with very high temperature inside. These studies indicate the capacity of sound waves to energise water.

A Vedic rite known as udakashanti is performed in which water is kept in a copper vessel and Vedic hymns are chanted by a group of Vedic scholars, some Vedic scholars have found that the temperature of water in the vessel has gone up substantially. Punyahavchanam is another Vedic rite where in water is energised through Vedic hymns. This approach in a miniature has been used in Sandhyavandanam i.e. prokshanam, prasanam, achamanam etc. Hence while performing these rituals sound waves must be produced emanating from the mouth.

Vedic rituals like pranayanam or japam have impact on bio-electricity. Electro cardiograms taking in a normal state, during pranayanam and during pranayanam mantra japam have been taken and they indicate substantial changes during pranayamam and japam confirming the fact that we absorb bio-electricity during these rituals.

Sandyavandanam is essentially prayers to the Supreme Lord at sandya time. Though god realization is the main objective the importance of healthy body and mind have been duly recognized. Apart from reciting hymns it also includes karanas - namely stance, touching different parts of the body etc. They help to achieve the twin objectives of god realization and health.

SANDHYAVANDANAM STEPS IN DETAIL

Section I – POORVAANGAM (also called ‘Sandhyavandanam’)

1. Achamanam (Anatomy Cleansing – external body)

1. Sit in Kukustana with hands between legs
2. Twist the right palm so that the little finger, ring finger and middle finger are stretched while first finger is bent inwards forming a hollow in the middle of the palm. The thumb will remain separate from the first finger.
3. Put a small quantity of water from the vessel in the right hand palm (only a small quantity of water should be taken), swallow (not sip) this water uttering:

Om Achutaya Namah
Om Anantaya Namah
Om Govindaya Namah

अच्युताय नमः ।

अनन्ताय नमः ।

गोविन्दाय नमः ।

4. Clean your mouth (lips) with water and wash hand
5. Recite the following mantras

Om keshavaaya namaH

Om naaraayaNaaya namaH

Om maadhavaaya namaH

Om govindaaya namaH

Om vishhNave namaH

Om madhusuudanaaya namaH

Om trivikramaaya namaH

Om vaamanaaya namaH

Om shriidharaaya namaH

Om hR^ishhiikshaaya namaH

Om padmanaabhaaya namaH

Om daamodaraaya namaH

Thumb to touch **right cheek**

Thumb to touch **left cheek**

Ring finger to touch **right eye**

Ring finger to touch **left eye**

Index finger to touch **right nostril**

Index finger to touch **left nostril**

Little finger to touch **right ear**

Little finger to touch **left ear**

Middle finger to touch **right shoulder**

Middle finger to touch **left shoulder**

Four fingers to touch **navel**

Four fingers to touch **head**



Step 3



Step 4



Step 5

Brahma Thirtha: Water poured down through the base of the palms.

Put little water on the base of thumb and wipe the mouth. Repeat this twice. Clean the palm.
Touch various parts of the body using the specific fingers after each mantra.

Right Thumb	केशव	Right Cheek	नारायण	Left Cheek
Thumb + Right Ring Finger*	माधव	Right Eye	गोविन्द	Left Eye
Thumb + Right Fore finger*	विष्णु	Right side of nose	मधुसूदन	Left side of nose
Thumb + Right Little finger*	त्रिविक्रम	Right ear	वामन	Left ear
Thumb + Right Middle finger*	श्रीधर	Right Shoulder	हृषीकेश	Left Shoulder
All right fingers	पद्मनाभ	Naval	दामोदर	Top of head

* In all these cases the thumb should be touching the middle of the respective fingers.

Meaning: This is a preliminary purification ceremony. The most auspicious divine names of the Lord, Achyutha, Anantha and Govinda are chanted and then chanting twelve other names of Vishnu purifies the self.

2. Ganapati Dhyanam

Shuklaambaradharam Vishnum Shashi Varnam Chaturbhujam

Prasanna Vadanam Dhyayeth Sarva Vighnopa Shanthayeth

(Vishnu here refers to Ganapati)

Meaning: I invoke (dhyayeth) the Lord who is decked in white (Shukla ambara dharam), who is all-pervading (Vishnum), who is himself fair in complexion (shashi varnam), 4-handed (chaturbhujam), with a pleasant countenance (prasanna vadanam). May he remove all obstacles from my path (sarva vighna upa shanthayeth).

3. PrAnAyama (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand

4. Now, open the left nostril and inhale slowly.

- a. While inhaling, recite mentally the following Mantra:

Om Bhuh | Om Bhuvah | Om Suvah |

Om Mahaha |

Om Janah | Om Tapah | Om Satyam

5. Afterwards, close the left nostril also as before, so that air is held inside the body.

- a. Holding breath, recite mentally the following Mantra:

Om tatsavithurvareniyam | Bhargo

devasya dhimahi |

dhiyo yo nah prachodayat

6. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.

- a. While exhaling, recite mentally the following Mantra:

Om Apah | Jyothi | Rasah | amrtam |

Brahma |

Bhurbhuvassuvarom

Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.

7. (do the above **thrice**.)

Say Om touching the right ear.



Step 2



Step5



step 6



Step 8

ॐ भूः । ॐ भुवः । ओँ सुवः । ॐ महः । ॐ जनः । ॐ तपः । ओँ सत्यं । - (I)

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । - (II)

ओमापो ज्योती रसोऽमृतं ब्रह्म भू-र्भुव-स्सुव-रोम् ।। - (III) - (Touch the right ear with right hand palm.)

Beginners: Inhale while chanting line I, and exhale while chanting Lines II & III. Start inhalation from left nostril and exhale through right nostril. Continue pranayama in a chained fashion through the nostril through which the breath was exhaled.

Advanced users: Inhale chanting Lines I + II, Retain Lines III + I + II + III, Exhale Lines I + II + III. Thus chant three times mantra for one pranayama. Ratio of inhalation : retention : exhalations = 1:3:2.

Meaning: Hindus believed that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our though process, that god which is within me and that all engulfing power.”

Or

“ I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around .It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.

4. Sankalpah (Statement of purpose / resolve)

1. Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.
2. *Mamo paattha samastha duritakshaya dwara sriman NAryana Preethyartham, Pratah Sandhyaam upaasishye*
3. (Alternative: *Sri Bhagavadajnaya Sriman NAryana Prithyartham Pratah Sandhyaam upaasishye*)

4. Sankalpam – (Place the left palm, turned upward, on the right thigh and place the right palm, turned downward on the left palm) – Indicates the determination to do an action (here sandhyavandanam/ madhyahnikam) with the understanding that the Lord Parameshwara is the Phaladhata.

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थ

प्रातः सन्ध्यां उपासिष्ये । (Morning) माध्याह्निकं करिष्ये । (Noon)

सायं सन्ध्यां उपासिष्ये । (Evening) After any sankalpam wash the right palm with water.



Step 1

Meaning:

Sankalpah is essentially an expression of intention or purpose. It is addressed to one's own self to get determination.

This is a preliminary rite in every Vedic action. We declare our purpose or intention.

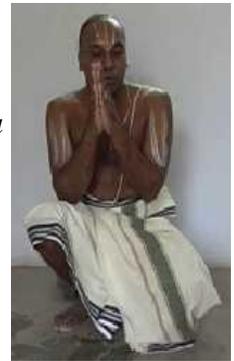
We chant “To become dear to the Lord Vishnu and to destroy all the effects of sins committed by me, I pray the Goddess of dawn (noon, dusk)”

4.a. Satvika Tyaga – optional – for Sri Vaishnavas only (Surrender and dedication)

With the palms together in praNaama (Namaste) posture recite:

oM bhagavaaneva svaniyaamya svaruupasthiti pravR^itta svasheShataika rasena mayaa svakiiyaishcha upakaraNaiH

svaraadhanaika prayojanaaya parama puruShaH sarvasheShi shriyapatiH svasheShabhhuutamidaM praataH sandhyaavandanaakhyaM karma bhagavaan.h svasmai svapriitaye svayameva kaarayati



Step 1

Meaning:

This is for Sri Vaishnavas only. Essence of SriVaishnavism is complete surrender to God. Hence every activity is dedicated to the Lord. By reciting these lines, with folded hands, one surrenders his ego and dedicates himself to the service of the Lord, praying at the same time to the Lord (residing as antaryami) to help him in the performance of the act.

Satvika Tyaga

- This is for Sri Vaishnavas only. Essence of SriVaishnavism is complete surrender to God. Hence every activity is dedicated to the Lord. By reciting these lines, with folded hands, one surrenders his ego and dedicates himself to the service of the Lord, praying at the same time to the Lord (residing as antaryami) to help him in the performance of the act.

Further reading: **Saathvika ThyAgam**, V. Sadagopan Dec 1997

5. Prokshanam ('sprinkling') or Marjanam (External/Physical Purification)

Nyasa

1. When reciting the name of the sage - four fingers of the right hand are placed at the top of the head
2. While reciting 'Chandas' the fingers are placed on the tip of the nose
3. While reciting the name of the deity the fingers are placed on the chest.



Sage



Chandas



Deity



Nyasa

Nyasa Notes

- Every hymn or mantra is preceded by a sloka giving the name of rishi, chandas (meter or rhythm) and the deity to whom it is addresses (or meditated upon) and the purpose or application. This action is called Nyasa or more precisely Rishinyasa.
- The name of the sage indicates the sage who has realized this mantra. The God-realization is always linked with 'Sahasrar' chakra at the top of the head, hence we touch the top of the head.
- The chandas indicates meter or rhythm, hence we touch the tip of the nose (being close to the mouth) while reciting chandas.
- The heart is the place where the Lord as antaryami resides, hence we touch the chest while reciting the name of the deity.

- *aapohishhTheti mantrasya*
- *sindhu dvipa rishihih* (Head)
- *devii gaayathrii chandahah* (Nose)
- *aapo devata* (Chest - naabhi sparshana)
- *apaaM prokshaNe viniyogaH*

Mantra

1. Hold the tumbler in the left hand
2. Take a small quantity of water in the right hand palm
3. Sprinkle it on the head through right hand fingers, reciting at the same time the mantras.

- | | |
|------------------------------------|----------------------------------|
| <i>Om aapohishhThaa mayobhuvaH</i> | prokshaNa of the Head |
| <i>Om taa na uurje dadhaatana</i> | prokshaNa of the Head |
| <i>Om mahe raNaaya chakshase</i> | prokshaNa of the Head |
| <i>Om yovaH shivatamo rasaH</i> | prokshaNa of the Head |
| <i>Om tasya bhaajayatehanaH</i> | prokshaNa of the Head |
| <i>Om ushatiiriva maatarah</i> | prokshaNa of the Head |
| <i>Om tasmaa araN^gamaama vaH</i> | prokshaNa of the Head |
| <i>Om yasya kshayaaya jinvatha</i> | prokshaNa of the Big Toes |
| <i>Om aapo janayathaa chanaH</i> | prokshaNa of the Head |

Om bhuurbhuvassuvaH

ॐ । आपो हि ष्टा मयो भुवः । ता न ऊर्जे दधातन । महे रणाय चक्षसे ।

यो वशि॒श्व॒त॒मो॒ रसः । तस्य॑ भाज॒य॒ते॒ह नः ।

उ॒श॒ती॒रि॒व मा॒तरः । तस्मा॑ अ॒रं ग॒माम॑ वः ।

यस्य॑ क्षया॒य जि॒न्वथ॑ । (Sprinkle water on the feet)

आपो॑ ज॒नय॑था च नः । (Sprinkle water on the head)

ॐ भूर्भुवः॑ सुवः । । (Take a little water on the palm and rotate the palm around the head to sprinkle water around the body)



Step 2



Step 3



Step 3 (Toes)

Meaning: Salutations to Lord Kesava. It is well known that you Gods of water are the source of greatness in life. Please grant us the ethereal vision. Like the holy and dear mothers, grant us please the ultimate essence of happiness that you have. We are praying you for that essence of happiness to possess, which you are personification of pleasure. You gods of water should through knowledge help us to be born holy in the next birth.

6. Prashanam ('Sipping' – for Internal/Mental Purification)

Nyasa

- *suuryashchetyanuvaakasya agnir R^ishhiH*
(Head)
- *devi gayathri chandahah* (Nose)
- *suuryo devata* (Chest)
- *apaaM praashane viniyogaH*



Nyasa

Mantra

1. Place "tirtham" in the hollow of right palm and recite as follows (morning):

*oM | suuryashcha maa manyushcha manyupatayashcha manyukR^itebhyaH |
paapebhyo rakshantaam.h | yadraatryaa paapamakaarshham.h | manasaa
vaachaa hastaabhyaam.h |
padbhyaamudareNa shishnaa | raatristadavalumpatu | yatkiMcha duritaM mayi
| idamahaM maamamR^itayonau | suurye jyotishhi juhomi svaahaa ||*

6. Prasanam – (Sipping water with Mantra) – Prayer for removal of sins committed in the previous part of the day.

Morning सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् ।
यद्रात्रिया पापमकारुषम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्जा ।
रात्रि-स्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ ।
सूर्ये ज्योतिषि जुहोमि स्वाहा ॥

Noon आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् । पुनन्तु ब्रह्मणस्पतिर्-
ब्रह्म पूता पुनातु माम् । यदुच्छिष्ट-मभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहं स्वाहा ॥

Evening अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् ।
यद्वा पापमकारुषम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्जा ।
अह-स्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ ।
सत्ये ज्योतिषि जुहोमि स्वाहा ॥



Step 1



Step 1



Step 2

2. Swallow (not sip) the water from the palm

Meaning: Morning (Really at dawn)

Let the sun God, the anger that makes every one its slave and the powers of God, which control anger save me from the sins committed while being angry. Let the God of night remove the sins done by me using my mind, my voice, my hands, my legs, my belly and my penis and also any other sins that remain with me. I offer myself to the great light of sun, after the purifications of my sins as a result of this prayer. Let this offering be done well

Noon

Let the god of water purify the earth, which is its source, and let the earth thus purified purify me. Let it also purify my teacher who is the source of Vedas to me. Let Vedas, which are ever holy, purify me. Let the god of water purify me of my action in eating the remnants of food eaten by some one else, which are fit not to be eaten and also my bad habits, which are within me. Let it also purify me of my action in following the actions of bad people. I offer myself to thee God.

Evening (i.e. dusk)

Let the God of fire, the anger that makes every one its slave and the powers of God, which control anger save me from the sins committed while being angry. Let the God of day remove the sins done by me using my mind, my voice, my hands, my legs, my belly and my penis and also any other sins that remain with me. I offer myself to the great light, which gives Holy Communion with the ever shining, after the purifications of my sins as a result of this prayer. Let this offering be done well.

7. PunarProkshanam / PunarMarjanam (sprinkling / purification again)

Nyasa

- *dadhikraavNNa iti mantrasya vaamadeva R^ishhiH* (Head)
- *anushhTup.h chhandaH* (Nose)
- *dadhikraavaa devataa* (Chest)
- *apaaM prokshaNe viniyogaH*



Nyasa

Mantra

1. Hold the tumbler in the left hand
2. Take a small quantity of water in the right hand palm
3. Sprinkle it on the head through right hand fingers, reciting at the same time the mantras.

Om dadhikraavNNo akaarishhaM
Om jishhNorashvasya vaajinaH

prokshaNa of the **Head**
prokshaNa of the **Head**

8. Arghyam (Offering to Sun: bring light / eliminate darkness)

8.a. PrAnAyamah (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand
4. Now, open the left nostril and inhale slowly.
 - a. While inhaling, recite mentally the following Mantra:
*Om Bhuh | Om Bhuvah | Om Suvah | Om Mahaha |
Om Janah | Om Tapah | Om Satyam*
5. Afterwards, close the left nostril also as before, so that air is held inside the body.
 - a. Holding breath, recite mentally the following Mantra:
*Om tatsavithurvareniyam | Bhargo devasya dhimahi |
dhiyo yo nah prachodayat*
6. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
 - a. While exhaling, recite mentally the following Mantra:
Om Apah | Jyothi | Rasah | amrtam | Brahma | Bhurbhuvassuvarom
Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.
7. (do the above **thrice**)
8. Say Om touching the right ear.



Step 2

Step 5



Step 6

Step 8

Meaning: Hindus believed that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our thought process, that god which is within me and that all engulfing power.”

Or

“ I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around .It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.

8.b. Arghyam (Offering to Sun: bring light / eliminate darkness)

Sankalpah

1. Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.
2. *Sri Bhagavadajanya Sriman NArayana Prithyartham
Pratah Sandhyam arghyapradaanaM karishhye*

NyasaH

- *arghyapradaana ma.ntrasya vishvaamitra R^ishhiH* (Head)
- *devi gayathri chhandaH* (Nose)
- *savitaa devataa* (Chest)
- *arghyapradaane viniyogaH*

Mantra

1. Stand erect holding tumbler in the left hand between thumb and first finger.
2. Hold both palms together, separating the thumb of the right hand from rest of fingers.
3. Take water in both palms - holding palms at the level of the face.
4. Recite gayathri mantra verbally with sound waves emanating from the mouth; throw the water up in the air, looking at the sun, while doing so the heels of both legs should be raised. (That is arghyam is offered standing on toes).
5. Repeat 3 times.

*Om bhuurbhuvassuvaH tatsaviturvareNyaM
bhargodevasya dhiimahi dhiyo yonaH prachodayaat.h*
(First ArghyaM)

*Om bhuurbhuvassuvaH tatsaviturvareNyaM
bhargodevasya dhiimahi dhiyo yonaH prachodayaat.h*
(Second ArghyaM)

*Om bhuurbhuvassuvaH tatsaviturvareNyaM
bhargodevasya dhiimahi dhiyo yonaH prachodayaat.h*
(Third ArghyaM)



Mantra Step 3



Mantra Step 4

9. Arghyam – Offering of water (Morning (East – standing), evening (West- sitting) 3, Noon (East –standing/sitting) 2)

Very important aspect of Sandhya worship.

Water poured turns into a vajrayudha and fights laziness which obscures Divine Knowledge. Veda extols the importance of arghyam and also its time of offering. Just when sun is about to set is the correct time. Thus Sandhya ideally be started while nakshatras are still visible in the sky!

The arghyam is to be offered (as deva thirtha) before sunrise in the morning, before zenith in the noon and before sunset in the evening. Use large quantities of water!

ॐ भूर्भुवः सुवः ।

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।



Deva Thirtha
poured from
tip of the
the thumb

Meaning: The God who is OM, I meditate on that glittering form of God who sharpens the intellect of those in the world of earth, the ether world of Bhuvan and the heaven Suvar and who has created all of us.

8.c. Prayashchittha PrAnAyamah (Anatomy Cleansing – external body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand
4. Now, open the left nostril and inhale slowly.
 - a. While inhaling, recite mentally the following Mantra:
Om Bhuh | Om Bhuvah | Om Suvah | Om Mahaha |
Om Janah | Om Tapah | Om Satyam
5. Afterwards, close the left nostril also as before, so that air is held inside the body.
 - a. Holding breath, recite mentally the following Mantra:
Om tatsavithurvarenyam | Bhargo devasya dhimahi |
dhiyo yo nah prachodayat
6. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
 - a. While exhaling, recite mentally the following Mantra:
Om Apah | Jyothi | Rasah | amrtam | Brahma |
Bhurbhuvassuvarom



Step 2



Step 5



Step 6



Step 8

Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.

7. (do the above **only once** during Arghyam process)
8. Say Om touching the right ear.

Meaning: Hindus believed that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our thought process, that god which is within me and that all engulfing power.”

Or

“I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around .It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.

8.d. Prayaschitta Arghyam (Apology for any delay)

SankalpaM

1. Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.
2. *Sri Bhagavadajmaya Sriman NArayana Prithyartham Pratah Sandhyam kaalaatiita praayashchittaarthaM turiiya arghyapadaanaM karishhye*

NyasaH

- *arghyapadaana mantrasya saandiipanii R[^]ishhiH* (Head)
- *devi gayathri chhandaH* (Nose)
- *savitaa devataa* (Chest)
- *turiiya arghyapadaane viniyogaH*

Mantra

1. Stand erect holding tumbler in the left hand between thumb and first finger.
2. Hold both palms together, separating the thumb of the right hand from rest of fingers.



Mantra 2/3



Mantra 4

3. Take water in both palms - holding palms at the level of the face.
4. Recite mantra verbally - throw the water up in the air, looking at the sun, while doing so the heels of both legs should be raised. (That is arghyam is offered standing on toes). Offer **only one** arghyam:
Om Bhū | Om Bhuvah | Om suvah | Om Mahah | Om janah | Om tapah | Om Satyam | Om tatsavitur vareniyam bhargo devasya dhimahi diyo yo nah prachodyat | Om Bhū | Om Bhuvah | Om suvah | Om Mahah | Om janah | Om tapah | Om Satyam ||
5. Water should be taken in right hand palm and thrown around the head clockwise reciting *Om bhūrbhuvassuvaH*



Mantra 5

Prayaschita Arghyam Notes

- This Arghyam is given as a token of apology for any delay.
- For detailed notes see [Arghyam](#)

Meaning: The God who is OM, I meditate on that glittering form of God who sharpens the intellect of those in the world of earth, the ether world of Bhuvan and the heaven Suvar and who has created all of us.



Mantra 6

9. SandhyOpAsanam

Stand facing the sun with anjali mudra (Namaste posture).

Mentally Recite: “**asavAdithyoh Brahma, Brahmaivaahamasmī**”

Meditate on the meaning of sentence for a little while.

असावादित्यो ब्रह्म । ब्रह्मैवाहमस्मि । (Very important meditation during Sandhya worship)

Do not rush up! Spend a minute or two on this meditation with closed eyes.

Explanation:

In this Mantra, the Brahmana states: “That sun is the Brahman, and that Brahman is me.”

‘Brahma’ here stands for ‘Maya sahitam Brahma’.

Thus there is a realization that there is no difference between man and God, which is the essence of all Vedanta.

10. Adityaadi Tarpanam / Keshavadi Tarpanam (Thanks for benefits received)

1. Similar to Arghyam but the heels need not be raised - hold tumbler in the left hand between thumb and first finger.
2. Thanks are rendered to the nine planets and twelve divine names of the Lord.
3. Hold both palms together, separating the thumb of the right hand from rest of fingers.
4. Take water in both palms - holding palms at the level of the face.
5. Recite mantra verbally - let water through the tips of the finger to the ground. Offer 1 tarpanam while reciting each mantra similar to Arghyam.



Step 1,2,3

Om Aadityam tarpayaam | Om Somam tarpayaami | Om Angaarukam tarpayaami | Om Budham tarpayaami | Om Bruhaspatim tarpayaami | Om Shukram tarpayaami | Om Shanaishcharam tarpayaami | Om Raahum tarpayaami | Om Ketum tarpayaami

Om keshavaM tarpayaami | Om naaraayaNaM tarpayaami | Om maadhavaM tarpayaami | Om govindaM tarpayaami | Om vishhNuM tarpayaami | Om madhusuudanaM tarpayaami | Om trivikramaM tarpayaami | Om vaamanaM tarpayaami | Om shriidharaM tarpayaami | Om hR^ishhiikshaM tarpayaami | Om padmanaabhaM tarpayaami | Om daamodaraM tarpayaami



Step 4

15. Deva Tarpanam – Offering of water to please the devas – use as much water as possible! – Thus regular practice of Sandhya obviates the need to do special homas etc. to ward off problems (Kanchi MahaSwamigal in Deivathin Kural).

आदित्यं तर्पयामि । सोमं तर्पयामि । अंगारकं तर्पयामि । बुधं तर्पयामि । बृहस्पतिं तर्पयामि । शुक्रं तर्पयामि । शनैश्चरं तर्पयामि । राहुं तर्पयामि । केतुं तर्पयामि । केशवं तर्पयामि । नारायणं तर्पयामि । माधवं तर्पयामि । गोविन्दं तर्पयामि । विष्णुं तर्पयामि । मधुसूदनं तर्पयामि । त्रिविक्रमं तर्पयामि । वामनं तर्पयामि । श्रीधरं तर्पयामि । हृषीकेशं तर्पयामि । पद्मनाभं तर्पयामि । दामोदरं तर्पयामि ।



Meaning: I satisfy the sun, moon, mars, mercury, Jupiter, Venus, Saturn, Rahu and Kethu, I satisfy Lord Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusoodhana, Trivikrama, Vamana, Sreedhara, Hrishikesa, Padmanabha and Damodhara, which are the different forms of Lord Vishnu. Ruling over the twelve different months.

Section II – UTTARAANGAM (also called ‘Gayathri Japam’)

1. Achamanam (Anatomy Cleansing – external body)

1. Sit in Kukustana with hands between legs
2. Twist the right palm so that the little finger, ring finger and middle finger are stretched while first finger is bent inwards forming a hollow in the middle of the palm. The thumb will remain separate from the first finger.
3. Put a small quantity of water from the vessel in the right hand palm (only a small quantity of water should be taken), swallow (not sip) this water uttering:

Om Achutaya Namah
Om Anantaya Namah
Om Govindaya Namah

अच्युताय नमः ।

अनन्ताय नमः ।

गोविन्दाय नमः ।

4. Clean your mouth (lips) with water and wash hand
5. Recite the following mantras

Om keshavaaya namaH

Om naaraayaNaaya namaH

Om maadhavaaya namaH

Om govindaaya namaH

Om vishhNave namaH

Om madhusuudanaaya namaH

Om trivikramaaya namaH

Om vaamanaaya namaH

Om shriidharaaya namaH

Om hR^ishhiikshaaya namaH

Om padmanaabhaaya namaH

Om daamodaraaya namaH

Thumb to touch **right cheek**

Thumb to touch **left cheek**

Ring finger to touch **right eye**

Ring finger to touch **left eye**

Index finger to touch **right nostril**

Index finger to touch **left nostril**

Little finger to touch **right ear**

Little finger to touch **left ear**

Middle finger to touch **right shoulder**

Middle finger to touch **left shoulder**

Four fingers to touch **navel**

Four fingers to touch **head**



Step 3



Step 4



Step 5

Put little water on the base of thumb and wipe the mouth. Repeat this twice. Clean the palm.
Touch various parts of the body using the specific fingers after each mantra.

Right Thumb	केशव	Right Cheek	नारायण	Left Cheek
Thumb + Right Ring Finger*	माधव	Right Eye	गोविन्द	Left Eye
Thumb + Right Fore finger*	विष्णु	Right side of nose	मधुसूदन	Left side of nose
Thumb + Right Little finger*	त्रिविक्रम	Right ear	वामन	Left ear
Thumb + Right Middle finger*	श्रीधर	Right Shoulder	हृषीकेश	Left Shoulder
All right fingers	पद्मनाभ	Naval	दामोदर	Top of head

* In all these cases the thumb should be touching the middle of the respective fingers.

Meaning: This is a preliminary purification ceremony. The most auspicious divine names of the Lord, Achyutha, Anantha and Govinda are chanted and then chanting twelve other names of Vishnu purifies the self.

2. Ganapati Dhyanam

Shuklaambaradharam Vishnum Shashi Varnam Chaturbhujam

Prasanna Vadanam Dhyayeth Sarva Vighnopa Shanthayeth

(Vishnu here refers to Ganapati)

Meaning: I invoke (dhyayeth) the Lord who is decked in white (Shukla ambara dharam), who is all-pervading (Vishnum), who is himself fair in complexion (shashi varnam), 4-handed (chaturbhujam), with a pleasant countenance (prasanna vadanam). May he remove all obstacles from my path (sarva vighna upa shanthayeth).

3. PrAnAyamaha (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand
4. Now, open the left nostril and inhale slowly.
 - a. While inhaling, recite mentally the following Mantra:
*Om Bhuh | Om Bhuvah | Om Suvah |
Om Mahaha |
Om Janah | Om Tapah | Om Satyam*
5. Afterwards, close the left nostril also as



before, so that air is held inside the body.

- a. Holding breath, recite mentally the following Mantra:

Om tatsavithurvareniyam | Bhargo devasya dhimahi |

dhiyo yo nah prachodayat

6. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.

- a. While exhaling, recite mentally the following Mantra:

Om Apah | Jyothi | Rasah | amrtam | Brahma |

Bhurbhuvassuvarom

Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.

7. (do the above **thrice**.)

Say Om touching the right ear.

Step 2

Step5



step 6

Step 8

ॐ भूः । ॐ भुवः । ओँ सुवः । ॐ महः । ॐ जनः । ॐ तपः । ओँ सत्यं । - (I)

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । - (II)

ओमापो ज्योती रसोऽमृतं ब्रह्म भू-भुव-स्सुव-रोम् ।। - (III) - (Touch the right ear with right hand palm.)

Beginners: Inhale while chanting line I, and exhale while chanting Lines II & III. Start inhalation from left nostril and exhale through right nostril. Continue pranayama in a chained fashion through the nostril through which the breath was exhaled.

Advanced users: Inhale chanting Lines I + II, Retain Lines III + I + II + III, Exhale Lines I + II + III. Thus chant three times mantra for one pranayama. Ratio of inhalation : retention : exhalations = 1:3:2.

Meaning: Hindus believed that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our thought process, that god which is within me and that all engulfing power.”

Or

“ I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around .It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.

4. Sankalpah (Statement of purpose / resolve)

Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.

(perform entire praaNaayaamam thrice and hold the palms in saN^kalpa posture)

- *Mamo patha samastha duritha kshaya dwara shriimannaaraayaNa priityarthaM*
{Alternatively: *shrii bhagavadaaGYayaa shriimannaaraayaNa priityarthaM*}
- *praataH sandhyaa ashhTottara*
- *shata sa.nkhyayaa (108)*
- *(alternately)*
- *ashhTaaviMshati sa.nkhyayaa (28)*
- *gaayatrii mahaamantraajapaM karishhye||*

{preparation to recite Gayathri 108 or 28 times as the case}



Step 1

Meaning:

Sankalpah is essentially an expression of intention or purpose. It is addressed to one's own self to get determination.

This is a preliminary rite in every Vedic action. We say why we are doing what we do.

We chant “To become dear to the Lord Vishnu and to destroy all the effects of sins committed by me, I pray the Goddess of dawn / noon / dusk.”

5. Gayatri Japam

5.a. PrAnAyam mantra Nyasa (Preparation for gayatri)

Nyasa

For Pranavam part – ‘Om’:

- *oM praNavasya R^ishhi brahmaa* touch the **head**
- *devii gaayatrii chhandaH* touch the **nose**
- *paramaatmaa devataa* touch the **chest**

For Vyahruti part – ‘Bhoorbhuvasuvah’:



- *oM bhuuraadi sapta vyaahR^itiinaaM atri bhR^igu kutsa vasishhTha gautama kaashyapa aaN^girasa R^ishhayaH* touch the **head**
- *gaayatrii ushhNik.h anushhTup bR^ihatii paN^ti tR^ishhTup jagatyaH chhandaa{gm}si* touch the **nose**
- *agni vaayu arka vaagiisha varuNa indra vishvedevaaH devataaH* touch the **chest**

{This next part is optional:

For Gayathri Shiras part – ‘Om Aapo Jyoti Rasomrutam Brahma Bhoorbhuvassuvarom’:

- *gaayatrii shiraso brahma R^ishhiH* touch the **head**
- *anushhTup chhandaaH* touch the **nose**
- *paramaatmaa devataa* touch the **chest**
- *sarveshhaaM praaNaayaame viniyogaH*

(perform aatma aavaahanam and fold the palms again in praNaama/namaste posture)

Mantra

*muktaavidruma hemaniila dhavaLachchhaayaiH
mukhaistriikshaNaiH
yuktaamindukalaa nibaddhamakuTaaM tatvaartha
varNaatmikaaM |
gaayatriiM varadaabhayaaM kushakashaM shubhraM
kapaalaM guNaM
shaN^khaM chakramathaaravindayugaLaM hastairvahantiiM
bhaje ||*

(meditate on the form of gaayatrii devi)

omaapo jyotiraso.amR^itaM brahma bhuurbhuvassuvarom.h

(while chanting the above mantra perform aatma parishuddhi with the two palms by gently touching from head to toe)

*arkamaNDala madhyasthaM suuryakoTisamaprabham.h |
brahmaadi sevya paadaabjaM naumibrahma ramaasakham.h
|| }*

Nyasa (head)

Inst-1



Inst 2

Inst 3



Inst 4

Gayatri 1



Gayatri 2

Gayatri 3

5.b. Pranayamah (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand
4. Now, open the left nostril and inhale slowly.
5. Afterwards, close the left nostril also as before, so that air is held inside the body.
6. Recite mentally the following Mantra (3 times)
 - a. *Om Bhuh | Om Bhuvah | Om Suvah | Om Mahaha*
|
Om Janah | Om Tapah | Om Satyam
 - b. *Om tatsavithurvareniyam | Bhargo devasya dhimahi |*
dhiyo yo nah prachodayat
 - c. *Om Apah | Jyothi | Rasah | amrtam | Brahma |*
Bhurbhuvassuvarom
- Note:** The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.
7. Open the right nostril and release the air slowly
8. Say Om and touch the right ear.
9. Do the above **thrice**.



Step 2



Step 5



Step 6



Step 8

Meaning: Hindus believed that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhavarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our thought process, that god which is within me and that all engulfing power.”

Or

“ I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around .It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted (the nose is the passageway for the excreted air from the body) and this is removed by touching the right ear (it is said that ‘Ganga’ enters the body through the right ear – at the time of Upanayanam the Gayathri is revealed to the child by

the father in the right ear).

5.c. Gayatri Avahanam (Invoking Goddess Gayatri)

Nyasa

- *aayaatu iti anuvaakasya vaamadeva R^ishhiH*
touch the **head**
- *anushhTup.h chhandaH*
touch the **nose**
- *gaayatrii devataa*
touch the **chest**

gaayatrii aavaahane viniyogaH

(hold the palms together in praNaama/namaste posture)



Nyasa

Mantra

- *aayaatu varadaa devii aksharaM brahma sammitam |*
gaayatriiM chhandasaaM maata idaM brahma
jushhasvanaH |

ojosi sahosi balamasi bhraajosi devaanaaM dhaama
naamaasi
vishvamasi vishvaayuH sarvamasi sarvaayuH
abhibhuuroM

- *gaayatriiM aavaahayaami* (aatma aavaahanam)
- *savitriiM aavaahayaami* (aatma aavaahanam)
- *saraswatiM aavaahayaami* (aatma aavaahanam)



aatma aavaahanam

Gayathri Avahanam – Prayer to Gayathri devi to occupy the lotus of the individual's heart.

आयातु इति अनुवाकस्य वामदेव ऋषिः । (Touch the head) अनुष्टुप् छन्दः । (Nose)

गायत्री देवता । (Touch the chest with both hands) गायत्र्यावाहने विनियोगः । ।

आयातु वरदा देवी अक्षरं ब्रह्मसमितम् । गायत्री छन्दसां मातेदं ब्रह्म जुषस्वनः ।

Oh Devi ,who can grant any boon, please come here to teach me the Truth established in Vedanta.

ओजोऽसि सहोऽसि बलमसि भ्राजोसि देवानां धामनामासि विश्वमसि विश्वायुः सर्वमसि

सर्वायुरभिभूरो गायत्री आवाहयामि । (Show the avahana mudra) सावित्री आवाहयामि ।

(Show the avahana mudra) सरस्वती आवाहयामि । (Show the avahana mudra)

Meaning: The goddess Gayathri who can give all desired boons, who is ever permanent, who is known by Vedas and who is the mother of all meters should come in me. Let this my prayer be granted.

Hey mother Gayathri, you are the power of soul supporting air, you are the power of all organs, You have power to win over all enemies, You are the resplendent light, You are the brightness of all Gods, You are the universe, You are time –the soul of the universe, You are soul of everything, You are victorious over all and So I pray you who are the meaning of the word “Om”. I request Gayathri to come within me,

{Optional:

*praatardhyaayaami gaayatriiM ravimaNDala madhyagaam.h |
R^igvedamuchchaarayantiiM raktavarNaam kumaarikaam.h |
akshamaalaakaraaM brahmadaivatyaam haMsavaahanaam.h ||*

(hold the palms together in praNaama/namaste posture) }

Invocation of the Lord

Mantra

*yodevo savitaasmaakaM dhiyo dharmaadi gocharaaH |
prerayet.h tasya yadbhargaaH tadvareNyamupaasmahe ||*

*aaditya maNDaledhyaayet.h paramaatmaanamavyayam.h |
vishhNuM chaturbhujaaM ratnakunDalair.h maNDitaaN^ganam.h ||*

*sarvaratna samaayukta sarvaabharaNa bhuushhitaam.h |
evaM dhyaatvaa japennityaaM mantramashhTottaraM shatam.h ||}*

5.d. Gayatri Japam (Meditating on Gayatri)

1. Before commencing gayatri japam some preliminaries such as Pranayamah, sankalpah, pranayamah or pranayama mantra japam, gayatri aavahanam should be completed.
2. For pratah and madhyanika it is done standing, while for sayam it is done sitting.
3. The japam is done 10, 28, 32, 108 or 1008 times.
4. The counting is done in fingers, with thumb moving to different positions to indicate the number. By using right hand for units and left hand for tens we can count upto 100.
5. The hands for counting should be covered by the upper garment.
6. The hands are held at neck level for pratah, chest level for



Step 4

Step 6

madhyanika and navel level for sayam.

7. Reciting a few times correctly with words and pauses will be better than reciting several times incorrectly.

For Gayathri or Savithri part – ‘Tat Savitur ... Prachodayat’:

- *saavitryaa R^ishhiH vishvaamitraH* touch the **head**
- *deviigaayatrii chhandaH* touch the **nose**
- *savita devataa* touch the **chest**



Step 5

Say Gayathri 28 / 32 / 108 etc. times:

Om

Bur bhuvah svahah

Tat savitur varenyam

bhargo devasya dhimahi

diyo yo nah prachodyat

The mantra is in 5 sections, for Sandhyavandanam the first two sections are combined and each of the four sections above should be uttered in one breath.

{ Sri ahobila mutt sishyas should do the ashtakshara japam here before the gaayatri upasthaanam. Others should do this after completing the entire sandhya vandanam.

shrii bhagavadaaGYayaa shriimannaaraayaNa priityarthaM

shrii aShTaakshara mantra japam.h

ashhTottara shata sa.nkhyayaa ##(108) ##

##(alternately) ##

ashhTaaviMshati sa.nkhyayaa ##(28) ##

aShTaakshara mantra japam.h karishhyell

shrii aShTaakshara mantra japam.h

Nyasa

shriimad.h aShTaakshara mahaa mantrasya naaraayaNa R^ishhiH

touch the **head**

devii gaayatrii chhandaH

touch the **nose**

shriiman.h naaraayaNo devataa

touch the **chest**



Nyasa (chest)

gaayatrii udvaasane viniyogaH

Mantra

dhyaanaM |

*savyaM paadaM prasaarya shriitaduritaharaM daxiNaM ku~nchayitvaa
jaanumyaadhaaya savye taramitarabhujam naaga bhoge nidhaaya.
pashchaad.h baahudvayena pratipaTa shamane dhaarayan.h sha~Nkha chakre
devii bhuuShaadi juShTo janayatu jagataaM sharma vaikuNTha naathaH..*

Do japam 28 or 108 times as per sankalpam}

{Do Achamanam}

oM bhuurbhuvassuvaH

Sprinkle water on the floor where the japam was made

*sarvaM shriikR^ishhNaarpaNamastu
Shrii aShTaakshara japam sampoorNam*



Mantra

5.e. Gayathri Upastanam (Realization of the the presence of the Lord)

Gayatri upastanam

Sankalpah

*shrii bhagavadaaGYayaa shrimannaaraayaNa priiyarthaM
praataH sandhyaa gaayatrii upasthaanaM karishhye*

Meaning: I am requesting the Goddess of the Morning to return to her abode.

Nyasa

uttama ityanuvaakasya vaamadeva R^ishhiH touch the **head**
anushhTup.h chhandaH touch the **nose**
gaayatrii devataa touch the **chest**
gaayatrii udvaasane viniyogaH

(Perform the udvaasana mudra with the palms stand up and hold the palms in praNaama/namaste posture)

Mantra

*uttame shikhare devii bhuumyaaM parvata muurdhani |
braahmaNebhyo hyanuGYaanaM gachchhadevi yathaa sukham.h ||*



Sankalpah



Nyasa (chest)

प्रातः सन्ध्या गायत्री उपस्थानं करिष्ये । (Morning) आदित्य/माध्याह्निक उपस्थानं करिष्ये ।

(Noon) सायं सन्ध्या गायत्री उपस्थानं करिष्ये । (Evening)

उ॒त्त॒मे॒ शि॒ख॒रे॒ दे॒वी॒ भू॒म्यां॑ प॒र्व॒त॒ मूर्ध॑नि । ब्रा॒ह्म॒णे॒भ्यो॑ ह्यनु॒ज्ञानं॑

ग॒च्छ॑ दे॒वि॒ यथा॑ सु॒खम् ॥ (Stand up and chant with folded hands)



Mantra

Perform the udvaasana mudra with the palms stand up and hold the palms in praNaama/namaste posture

Meaning:

After blessing us who pray you, please be kind enough to bless us and return to your abode, the holy peak, as per your convenience.

5.f. Surya Upastanam (Worship to the Sun)

Surya Upasthanam (morning)

oM \ mitrasya charshhaNiidhR^itaH shravodevasya saanasim.h |
satyaM chitra shravastamam.h ||

mitrojanaan.h yaatayati prajaanan mitrodaadhaara pR^ithiviim utadyaam.h |
mitraH kR^ishhTiiranimishhaabhichashhTe satyaaya havyaM gHR^itavadvidhema
||

prasamitra marto astu prayasvaan yasta aaditya shikshati vratena |
na hanyate na jiiyate tvoto nainam a{gm}ho ashnotyantito na duuraat.h ||

मि॒त्रस्य॑ च॒र्षणी॑ धृ॒तः श्र॒वो दे॒वस्य॑ सा॒न॒सिम् । स॒त्यं चि॒त्रश्र॑वस्तमम् ॥ ।

मि॒त्रो ज॒नान् या॑तयति प्र॒जानन् मि॒त्रो दा॑धार पृथि॒वीमु॒तद्याम् ।

मि॒त्रः कृ॒ष्टीर॑निमिषाऽभि॒चष्टे॑ स॒त्याय॑ ह॒व्यं घृ॒तव॑द्विधेम ॥ ।

प्र स मि॒त्र म॒र्तो अस्तु॑ प्र॒यस्वा॑न् यस्त आ॒दित्य॑ शि॒क्षति॑ व्र॒तेन॑ ।

न ह॒न्यते॑ न जी॒यते॑ त्वो॒तो नै॒नम् हो॑ अश्रो॒त्यन्ति॑तो न दू॒रात् ॥ ।



Mantra

Meaning:

I meditate on the greatness and fame of the Sun God who protects people, who is to be sung upon, who is forever and greatest among those who steal the mind. He knows everything and guides people. He carries the earth and the heaven. He sees the world without blinking his eye at any time and forever. To get results, which are

forever, I offer him this offering made of ghee.

Oh Sun God who is Mithra. Let whosoever wants to worship you become fully capable of holy deeds. He who is protected by you never becomes sick and sins will not trouble hi, from far and near.

Surya Upasthanam (noon):

Noon (Facing East) – Stand up and recite with folded hands

Sun is self effulgent. As we behold this tejas let we all be blessed with Brahma tejas. Sun induces everyone to do their actions and awards fruits of action depending on the merit. He is present everywhere and comes around in a golden chariot.

Sun is the repository of all knowledge. He is visible to all creatures in the world and helps to have atma darsana to those who are qualified. The sun rays take Him everywhere like the horses. Sun is the eye for the devas Mitra, Varuna and Agni. He is the atma of both animate and inanimate things in the three worlds.

One who is the eye of the devas, who is effulgent and who rises in the east – let us see Him for hundred years. Let us be happy for hundred years. Let us be happy and live with keerthi, without fear of enemies and listen and extol His greatness for a long time.

The sun rises as if it comes out of a big ocean. He who bestows boons to one who worships Him let Him cleanse our mind to be fit for Divine Knowledge.

आ स॒त्येन॑ रज॒सा॒ वर्त॑मानो नि॒वेश॑न्न॒मृतं॑ म॒र्त्यं च॑ ।

हि॒रण्ये॑न स॒विता॑ रथे॒नाऽऽदे॒वो या॑ति॒ भुव॑ना वि॒पश्य॑न् ॥

उ॒द्वयं॑ तम॒स॒स्परि॑ पश्य॒न्तो ज्योति॑रु॒त्तर॑म् । दे॒वं दे॒वत्रा॑ सूर्य॒मग॑न्म॒ ज्योति॑रु॒त्तम॑म् ।

उ॒दुत्यं॑ जा॒तवे॑दसं दे॒वं वह॑न्ति के॒तवः॑ । दृ॒शे वि॒श्वाय॑ सूर्य॒म् ॥

चि॒त्रं दे॒वाना॑-मु॒दगा॑दनी॒कं चक्षु॑-मि॒त्रस्य॑ वरुण॒स्याग्नेः॑ ।

आ प्रा॒ द्यावा॑पृथि॒वी अ॒न्तरि॑क्षुँ सूर्य॑ आ॒त्मा जग॑तस्त॒स्थुष॑श्च ।

तच्चक्षु॑-दे॒वहि॑तं पु॒रस्ता॑-च्छु॒क्र-मु॒च्चर॑त् ॥ (Recite the following looking at the sun using Galini mudra)

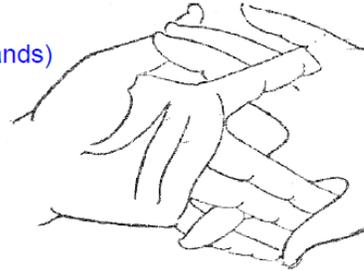
पश्ये॑म श॒रद॑श्श॒तं, जी॒वेम॑ श॒रद॑श्श॒तं, न॒न्दाम॑ श॒रद॑श्श॒तं, मो॒दाम॑ श॒रद॑श्श॒तं, भ॒वाम॑

श॒रद॑श्श॒तं, शृ॒ण्वाम॑ श॒रद॑श्श॒तं, प्र॒ब्रवाम॑ श॒रद॑श्श॒तं, अ॒जीता॑स्स्याम॒ शरद॑श्श॒तं

ज्योक् च॑ सूर्यं दृ॒शे ॥ (Recite the following with folded hands)

य उ॒दगा॑न्म॒हतो॑ऽर्ण॒वाद्भि॑र्भाज॒मानः॑ स॒रिर॑स्य॒ मध्या॑त् समा

वृष॑भो लो॒हिता॑क्ष-स्सूर्यो॑ वि॒पश्चि॑न् मनसा पु॒नात् ॥



Evening (facing West):

Evening (Facing West) – Stand up and recite with folded hands

Oh Varuna kindly listen to me. I surrender unto you by invoking Veda mantras. Make me happy right now. Due to ignorance I have left doing the vedic karma for which please don't get angry with me. Do take mercy on me and do not reduce my life time. Pardon me for having committed himsa to fellow beings, devas and other creatures.

Those who play gamble will implicate others without any reason. Likewise my enemies may charge me with wild allegations as also the sins that I have committed knowingly or unknowingly – kindly destroy all these as if they have no substance! I must become very dear to you oh Lord Varuna.

इ॒मं॑ मे॒ वरु॑ण॒ श्रु॒धी॒ ह॒व॒म॒द्या॒ च॒ मृ॒ड॒य॑ । त्वा॒म॒व॒स्यु॒रा॒च॒के॑ ॥
त॒त्त्वा॒ या॒मि॒ ब्र॒ह्म॒णा॒ व॒न्द॒मा॒न॒स्त॒दा॒शा॒स्ते॒ य॒ज॒मा॒नो॒ ह॒वि॒र्भिः॑ ।
अ॒हे॒ड॒मा॒नो॒ वरु॑णे॒ह॒ बो॒ध॒यु॒रु॒शँ॑ स॒ मा॒ न॒ आ॒युः॒ प्र॒मो॒षीः॑ ।
य॒च्चि॒द्धि॒ते॒ वि॒शो॒ यथा॒ प्र॒ दे॒व॒ वरु॑ण॒ व्र॒त॒म् । मि॒नी॒म॒सि॒ द्य॒वि॒द्य॒वि॑ ॥
य॒त्कि॒ञ्चे॒दं॒ वरु॑ण॒ दै॒व्ये॒ जने॑ऽभि॒द्रो॒हं॒ म॒नु॒ष्या॒श्च॒राम॑सि ।
अ॒चि॒त्ती॒ यत्त॒व॒ ध॒र्मा॒ यु॒यो॒पि॒म॒ मा॒न॒स्त॒स्मा॒दे॒न॒सो॒ दे॒व॒ री॒रि॒षः॑ ॥
कि॒त॒वा॒सो॒ य॒द्रि॒रि॒पु॒र्न॒ दी॒वि॒ य॒द्वा॒घा॒ स॒त्य॒मु॒त॒ यन्न॒ वि॒द्म॑ ।
स॒र्वा॒ ता॒ वि॒ष्य॒ शि॒थि॒रे॒व॒ दे॒वाऽथा॒ ते॒ स्या॑म॒ वरु॑ण॒ प्रि॒या॒सः॑ ॥

6. Samashti Abhivadanam: Sandhyadi devata vandanam (Salutations to the Sandya Gods)

1. Recite the mantras commencing with facing east:

Om Sandhyayai Namah (East)
Om Savitrai Namah (South)
Om Gayatrai Namah (West)
Om Saraswatai Namah (North)
Om sarvaabhyo devataabhyo namo namaH (East)
Om kaamokaarshhiit.h manyurakaarshhiit.h namo namaH (East)

2. Namaskaram (4 times)



Step 1

27. Samashti Abhivadanam – (Morning and noon start from East, Evening start from west – worship with anjali mudra) Sins committed out of ignorance under the compulsion of desire or anger may please be forgiven.

सन्ध्यायै नमः । सावित्र्यै नमः । गायत्र्यै नमः । सरस्वत्यै नमः ।

सर्वाभ्यो देवताभ्यो नमो नमः । । कामोऽकार्षीन्मन्युरकार्षीत् नमो नमः । ।



Step 2

Meaning:

Salutations to the goddess of change (dawn, noon and dusk).

Salutations to Goddess Savithri

Salutations to goddess gayathri

Salutations to Goddess Saraswathi

Salutations and salutations to all the Gods

The crimes of passion (kaama) and anger (manyu) done by me were not done with full realization. I beseech you again and again to pardon all those sins, which were done unknowingly by me.

7. Samashti Abhivadanam: AbhivAdanam (Expression of one's lineage)

1. The palms of the hands are kept near ears, the body is bent at waist level and Abhivadanam is recited.

abhivaadaye

(..your pravara rishi's name... {e.g. athreya}.....){+optionally (.....)

(.....) thrayarsheya or pancharsheya pravaraanvita}

(..gothra... {e.g. srivatsa gothra}.....)

(..suthra ... {e.g. appasthambha suthra}....)

(..your veda's name {e.g. yajuh}.....) shaakhaa adhyaayii

shrii (..... {e.g. kausthubha}.....) sharmaanaamaahaM asmibhoH||

Note: The blanks have to be filled in - see notes below

2. After completing the recitation, the right forehand crosses above the left forehand, and touch the feet of elders.
3. By Abhivadanam an individual expresses his descent-namely dynastic rishis, gotra, sutra, veda, saka and name.



Step 1

Meaning: OH great one, I am follower of the pravara rishis called----- {e.g. athreya} ----- belonging to ---{e.g. srivatsa}----- Gothra(clan), following the—{e.g. appasthambha}----- Suthra and a student of ----{e.g. yajuh shakha}----- Veda and my name is ----{e.g. kausthubha}----- Sarma and I am following at thine feet.

8. Samashti Abhivadanam: DikDevataa Vandanam (Salutations to the directional gods)

- | | |
|------------------------------------|--|
| 1. <i>oM praachyai dishe namaH</i> | Facing East |
| <i>oM dakshiNaayai dishe namaH</i> | Facing South |
| <i>oM pratiichyai dishe namaH</i> | Facing West |
| <i>oM udiichyai dishe namaH</i> | Facing North |
| <i>oM uurdhvaaya namaH</i> | East folded palms upwards |
| <i>oM adharaaya namaH</i> | East folded palms to the ground |
|
 | |
| <i>oM antarikshaaya namaH</i> | East folded palms upwards |
| <i>oM bhuumyai namaH</i> | East folded palms to the ground |
|
 | |
| <i>oM Brahmane namaH</i> | East folded palms upwards |
| <i>oM vishhNave namaH</i> | East folded palms straight |
|
 | |
| { <i>oM Yamaaya namaH</i> | East folded palms straight/ |



Step 1 (up)



Step 1 (down)



Step 3

Meaning:

Salutation to the east
Salutation to the South
Salutations to the west
Salutations to the north
Salutations to those Gods above
Salutations to the Gods below
Salutations to the Atmosphere
Salutations to the earth
Salutations to the Brahma
Salutations to Vishnu
{Salutations to Yama}

2. **Yama Vandaman:**

*Yamaaya Dharmaraajaaya Mrutyavechaantakaayacha
Vaivasyataaya Kaalaaya Sarva Bhootha Kshayaayacha
Audumbaraya Dadhmaaya Neelaaya Parameshtine
Vrukodaraaya Chitraaya Chitraguptaayave NamaH
Chitraguptayavai Namonama Om Nama Iti.*

3. **SuryaNaraayana Vandanam:**

*dhyeyassadaa savitR^imaNDala madhyavartii
naaraayaNaH sarasijaasana sannivishhTaH |
keyuuravaan.h makarakuNDalavaan.h kiriiTii
haarii hiraNyaya vapuH dhR^ita shaN^kha chakraH ||*

*shaN^kha chakra gadhaa paaNe dvaarakaa nilayaachyuta |
govinda puNDariikaaksha raksha maaM sharaNaagatam.h ||*

Aakaashaat patitam thoyam yatha gachhathi saagaram |

*Sarva deva namaskaraha Keshavam prathi gachhathi ||
Sri Keshavam prathi gachhathi, Om nama iti ||*

{Optional:

*namo brahmaNya devaaya gobraahmaNahitaaya cha |
jagaddhitaaya kR^ishhNaaya shrui govindaaya namo namaH ||}*

4. Saashthanga Namaskaram (4 times).

9. Achamanam (Anatomy Cleansing – external body)

1. Sit in Kukustana with hands between legs
2. Twist the right palm so that the little finger, ring finger and middle finger are stretched while first finger is bent inwards forming a hollow in the middle of the palm. The thumb will remain separate from the first finger.
3. Put a small quantity of water from the vessel in the right hand palm (only a small quantity of water should be taken), swallow (not sip) this water uttering:

*Om Achutaya Namah
Om Anantaya Namah
Om Govindaya Namah*

अच्युताय नमः ।

अनन्ताय नमः ।

गोविन्दाय नमः ।

4. Clean your mouth (lips) with water and wash hand
5. Recite the following mantras

Om keshavaaya namaH

Thumb to touch **right cheek**

Om naaraayaNaaya namaH

Thumb to touch **left cheek**

Om maadhavaaya namaH

Ring finger to touch **right eye**

Om govindaaya namaH

Ring finger to touch **left eye**

Om vishhNave namaH

Index finger to touch **right nostril**

Om madhusuudanaaya namaH

Index finger to touch **left nostril**

Om trivikramaaya namaH

Little finger to touch **right ear**

Om vaamanaaya namaH

Little finger to touch **left ear**

Om shriidharaaya namaH

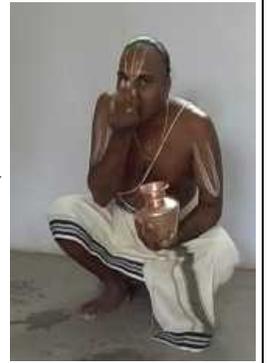
Middle finger to touch **right shoulder**

Om hR^ishhiikshaaya namaH

Middle finger to touch **left shoulder**

Om padmanaabhaaya namaH

Four fingers to touch **navel**



Step 3



Step 4



Step 5

Om daamodaraaya namaH

Four fingers to touch head

Put little water on the base of thumb and wipe the mouth. Repeat this twice. Clean the palm.
Touch various parts of the body using the specific fingers after each mantra.

Right Thumb	केशव	Right Cheek	नारायण	Left Cheek
Thumb + Right Ring Finger*	माधव	Right Eye	गोविन्द	Left Eye
Thumb + Right Fore finger*	विष्णु	Right side of nose	मधुसूदन	Left side of nose
Thumb + Right Little finger*	त्रिविक्रम	Right ear	वामन	Left ear
Thumb + Right Middle finger*	श्रीधर	Right Shoulder	हृषीकेश	Left Shoulder
All right fingers	पद्मनाभ	Naval	दामोदर	Top of head

* In all these cases the thumb should be touching the middle of the respective fingers.

Meaning: This is a preliminary purification ceremony. The most auspicious divine names of the Lord, Achyutha, Anantha and Govinda are chanted and then chanting twelve other names of Vishnu purifies the self.

9.a. Satvika Tyaga – optional – for Sri Vaishnavas only (Surrender and Dedication)

With the palms together in praNaama (Namaste) posture recite:

oM bhagavaaneva svaniyaamya svaruupasthiti pravR^itta svasheShataika rasena mayaa svakiiyaishcha upakaraNaiH

svaraadhanaika prayojanaaya parama puruShaH sarvasheShi shriyapatiH svasheShabhhuutamidaM praataH sandhyaavandanaakhyaM karma bhagavaan.h svasmai svapriitaye svayameva kaarayati



Step 1

Meaning:

This is for Sri Vaishnavas only. Essence of SriVaishnavism is complete surrender to God. Hence every activity is dedicated to the Lord. By reciting these lines, with folded hands, one surrenders his ego and dedicates himself to the service of the Lord, praying at the same time to the Lord (residing as antaryami) to help him in the performance of the act.

Satvika Tyaga

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- Further reading: [Saathvika ThyAgam](#), V. Sadagopan Dec 1997

10. SriRanga Mangala Manim – optional – Remembering archa murthys

Optional – for Ahobila Shishyas:

1. *shriiraN^ga maN^gaLanidhiM karuNaanivaasam.h*
shriiveN^kaTaadri shikharaalaya kaalamegham.h |
shriihastishaila shikharojvala paarijaatam.h
shriishaM namaami shirasaa yadushaila diipam.h ||

SriRanga Mangala Manim Notes

Deities installed in our temples are "Archa" forms of the Lord. "Archa Murthys" at Srirangam, Tirumala, conjeevaram and Melkote are classified as "Swayamvakta" forms of the Lord. That is the Lord resides at these places by His self will (not installed by any one) to bless his devotees. One of these tenets of Bhagavan Ramanuja is that every Srivaishnava should remember the Lord at these places everyday. Hence, this hymn has been included in the Sandhyavandanam in accordance with the tenets of Sri Ramanuja.



Step 1