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Rigvediya Sandhya Vandana

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ಋಗ್ವೇದೀಯ ಸಂಧ್ಯಾ ವಂದನಂ

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## ಋಗ್ವೇದೀಯ ಸಂಧ್ಯಾ ವಂದನಂ

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.. ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ . ಹರಿಃ ಓಂ ..  
.. ಋಗ್ವೇದೀಯ ಪ್ರಾತಃ ಸಂಧ್ಯಾ ವಂದನಂ ..

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 trikAla SandhyA-vandana. SandhyA vandana is a daily duty for a Brahmana after upanayana. It is very auspicious and sacred also. TrikAla SandhyA vandana means paying obeisance to the Lord, three times a day, i.e., during sun rise, noon and sun-set. It is called SandhyA 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, prAtaH SandhyA, is performed when the sun is about to rise and the stars are still aglitter in the sky. The second one, mAdhyAhnika, is performed during the noon time. The third one sAyaM sandhyA, 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 prAtaH SandhyA, 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 kRiShNAjina (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 prAtaH SandhyA 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 pAtra). 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 prAtaH Sandhya only. Keep a set of mudras (five metallic stamps with different shapes explained later) and gopichandana (a special variety of mud ball). Then, apply gopichandana on your body. Generally, if available, nirmalya tIrtha (holy remnant water after deva pooja by self or someone) is used for this purpose. In case of unavailability of nirmAla tIrtha i.e. Arghya Water can also be used.

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

ಶ್ರೀ ಲಕ್ಷ್ಮೀವೇಂಕಟೇಶಾಯ ನಮಃ ..

ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ . ಪರಮ ಗುರುಭ್ಯೋ ನಮಃ ..

ಶ್ರೀಮದಾನಂದತೀರ್ಥ ಭಗವತ್ಪಾದಾರ್ಚಾಯ ಗುರುಭ್ಯೋ ನಮಃ ..

ಶ್ರೀ ವೇದವ್ಯಾಸಾಯ ನಮಃ ..

ಹರಿಃ ಓಂ ..

ಗೋಪೀಚಂದನ ಪಾಪಘ್ನ ವಿಷ್ಣುದೇಹ ಸಮುದ್ಭವ .

ಚಕ್ರಾಂಕಿತ ನಮಸ್ತೇನಸ್ತು ಧಾರಣ ಮುಕ್ತಿದೋ ಭವ ..

Simultaneously, place a spoon of water (either nirmalya or Arghya Water) on the left hand palm, take a piece of gopichandana, rub vigorously and prepare a paste of gopichandana. Apply this paste at 12 places in the body - one on forehead, three on abdomen, one on chest, one each on shoulders, all 4 parts of neck, one on bottom of back-bone just above trunk and one on top of head. Then, one more is applied on the right side of the chest. Some people do also apply a similar final mark on the left side of the chest, if this is the tradition that they have been taught as per their sampradAya (custom).

While applying, recite Keshavadi Dwadashanama (explained below), one nAma each for one application.

The order for applying nAmas are – on the forehead (keshavAya namaH), center of abdomen (nArAyaNAya namaH), chest (mAdhavAya namaH), front portion of neck (govindAya namaH), right side

of abdomen (viShNave namaH), right shoulder (madhusudhanAya namaH), right side of neck (trivikramAya namaH), left side of abdomen (vAmanAya namaH), left shoulder (shrIdharAya namaH), left side of neck (hRiShIkeshAya namaH), back side (above tunk) (padmanAbhAya namaH), back side of neck (dAmodarAya namaH) and on the head, on the chest (shrIvatsAya 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: deepAkAra (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 nAma, two on right of neck, one on front of neck, one on left shoulder below the nAma.

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 nAma, two on left of neck, one on right shoulder below the nAma.

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

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

nArAyaNa mudra - one each overlapping on all mudras and nAma.

ಅಪವಿತ್ರಃ ಪವಿತ್ರೋ ವಾ ಸರ್ವಾವಸ್ಥಾಂ ಗತೋಽಪಿ ವಾ .  
ಯಃ ಸ್ಮರೇತ್ಪುಂಡರೀಕಾಕ್ಷಂ ಸಬಾಹ್ಯಾಭ್ಯಂತರಃ ಶುಚಿಃ ..

(Here one has to sprinkle the water (Arghya Water) for  
cleanliness or purity, both internally and externally, to  
start the Sandhya vandana )

ಆಚಮನ ..... (1)

ಓಂ ಶ್ರೀ ಕೇಶವಾಯ ಸ್ವಾಹಾ .

(one has to sip water from Brahma tirtha ('Achamana Water')

(spoon or ladle) three times ..1)

ಓಂ ಶ್ರೀ ನಾರಾಯಣಾಯ ಸ್ವಾಹಾ . (....2)

ಓಂ ಶ್ರೀ ಮಾಧವಾಯ ಸ್ವಾಹಾ .(....3)

ಓಂ ಶ್ರೀ ಗೋವಿಂದಾಯ ನಮಃ .

(wash the right palm from the left palm)

ಓಂ ಶ್ರೀ ವಿಷ್ಣುವೇ ನಮಃ .

(wash the left palm with right palm)

ಓಂ ಶ್ರೀ ಮಧುಸೂದನಾಯ ನಮಃ .

(touch the upper lip)

ಓಂ ಶ್ರೀ ತ್ರಿವಿಕ್ರಮಾಯ ನಮಃ .

(touch the lower lip)

ಓಂ ಶ್ರೀ ವಾಮನಾಯ ನಮಃ .

(touch the right cheek)

ಓಂ ಶ್ರೀ ಶ್ರೀಧರಾಯ ನಮಃ .

(touch the left cheek) (mouth is the seat of Fire God)

ಓಂ ಶ್ರೀ ಹೃಷೀಕೇಶಾಯ ನಮಃ .

(wash both the hands)

ಓಂ ಶ್ರೀ ಪದ್ಮನಾಭಾಯ ನಮಃ .

(touch the feet)

ಓಂ ಶ್ರೀ ದಾಮೋದರಾಯ ನಮಃ .

(touch the centre of the head with middle finger. Head is

the seat of Paramatma)

ಓಂ ಶ್ರೀ ಸಂಕರ್ಷಣಾಯ ನಮಃ .

(touch the tip of the nose with the middle finger)

ಓಂ ಶ್ರೀ ವಾಸುದೇವಾಯ ನಮಃ .

(touch the right side of the nose with index and thumb)

fingers)

ಓಂ ಶ್ರೀ ಪ್ರದ್ಯುಮ್ನಾಯ ನಮಃ .

(touch the left side of the nose with index and thumb

fingers. Nose is the seat of Vayu)

ಓಂ ಶ್ರೀ ಅನಿರುದ್ಧಾಯ ನಮಃ .

(touch the right eye with index and middle fingers)

ಓಂ ಶ್ರೀ ಪುರುಷೋತ್ತಮಾಯ ನಮಃ .

(touch the left eye with index and middle fingers)(eye is the seat of Sun)

ಓಂ ಶ್ರೀ ಅಧೋಕ್ಷಜಾಯ ನಮಃ .

(touch the right ear with index and fourth fingers)

ಓಂ ಶ್ರೀ ನಾರಸಿಂಹಾಯ ನಮಃ .

(touch the left ear with index and fourth fingers)(ear is the seat of Indra)

ಓಂ ಶ್ರೀ ಅಚ್ಯುತಾಯ ನಮಃ .

(touch the navel portion with index and small fingers. Navel is the seat of Narayana)

ಓಂ ಶ್ರೀ ಜನಾರ್ದನಾಯ ನಮಃ .

(touch the heart portion with palm of the hand)(also the seat of Narayana)

ಓಂ ಶ್ರೀ ಉಪೇಂದ್ರಾಯ ನಮಃ .

(touch the head with the hand)

ಓಂ ಶ್ರೀ ಹರಯೇ ನಮಃ .

(touch the right shoulder with all fingers)

ಓಂ ಶ್ರೀ ಕೃಷ್ಣಾಯ ನಮಃ .

(touch the left shoulder with all fingers)(shoulder is the seat of Prajapati)

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

ಪ್ರಾಣಾಯಾಮಃ ..... (2)

(This is preamble for Gayatri Awahana i.e. welcome, for this

Sri Hari or ParamAtmA is RiShi devatA and devI gAyatrI is Chann dassu. Practice of prANaYAmah cleanses one of impurities and provides a resurgence of spiritual energy to revitalize one's sAdhana.

In order to extinguish the sins or effect of base deeds in the previous night for prAtaH SandhyA this verse is uttered. The pramAna says that this mantra will destroy all the sins committed previously or previous night if it is prAtaH SandhyA, morning if it is mandhyanika SandhyA and it is afternoon till evening if it is sAyam SandhyA.)

ಓಂ ಪ್ರಣವಸ್ಯ ಪರಬ್ರಹ್ಮ ಋಷಿಃ . ಪರಮಾತ್ಮಾ ದೇವತಾ .  
ದೇವೀ ಗಾಯತ್ರೀ ಭಂದಃ . ಪ್ರಾಣಾಯಾಮೇ ವಿನಿಯೋಗಃ ..  
ಓಂ ಭೂಃ . ಓಂ ಭುವಃ . ಓಂ ಸ್ವಃ . ಓಂ ಮಹಃ . ಓಂ ಜನಃ . ಓಂ ತಪಃ .  
ಓಂ ಸತ್ಯಂ . ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ . ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ ಧೀಯೋ  
ಯೋ ನಃ  
ಪ್ರಚೋದಯಾತ್ . ಓಂ ಆಪೋಜ್ಯೋತೀರಸೋಽಮೃತಂ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಃಸ್ವರೋಂ

..  
(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 prANaYamaH 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 = ParamAtmA who has all the virtues is to be called OM, bhUH = gunapUrna (complete virtues or characters), bhuvaH = wealthy and 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 paramAtmA, naH = ours, dhIyaH = mind, prachodayAt  
= initiates, tasya = of this paramathmA, savituH = cause of  
creation, devasya = special characters, vareNyaM = prayed by  
all, bharga = paramAthmA in knowledge form, dhImahi = pray  
for Him.

Apo = paramAtmA, jyoti = cause of brightness, rasaH = has got  
essence or substance or Ananda rUpa peaceful, amRitaM = does  
not have extinction, bhUH = complete virtues or characters,  
bhuvaH = prosperous and wealthy always, svaH = always happy,  
OM brahma = all virtues of ParamAtmA, dhImahi = 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 paramAtmA 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 paramAtmA (Supreme Being)  
whom I am praying.)

ಸಂಕಲ್ಪಃ ..... (3)

(Hold right palm over the left palm and keep them on the  
right thigh and utter the following mantra )

ಶ್ರೀ ಶುಭೇ ಶೋಭನೇ ಮುಹೂರ್ತೇ ವಿಷ್ಣೋರಾಜ್ಞಯಾ ಪ್ರವರ್ತಮಾನಸ್ಯ  
ಆದ್ಯ ಬ್ರಹ್ಮಣಃ ದ್ವಿತೀಯೇ ಪರಾರ್ಧೇ ಶ್ರೀ ಶ್ವೇತವರಾಹ ಕಲ್ಪೇ  
ವೈವಸ್ವತ ಮನ್ವಂತರೇ ಅಷ್ಟಾವಿಂಶತಮೇ ಕಲಿಯುಗೇ ಪ್ರಥಮಪಾದೇ  
ಜಂಬುದ್ವೀಪೇ ಭರತವರ್ಷೇ ಭರತಖಂಡೇ ದಂಡಕಾರಣ್ಯೇ ಗೋದಾವರ್ಯಾಃ  
ದಕ್ಷಿಣೇ ಪಾರ್ಶ್ವೇ ಶಾಲೀವಾಹನಶಕೇ ಬೌದ್ಧಾವತಾರೇ ರಾಮಕ್ಷೇತ್ರೇ  
ಅಸ್ಮಿನ್ವರ್ತಮಾನೇನ ಚಾಂದ್ರಮಾನೇನ ಅಸ್ಯ ಶ್ರೀ ಅಮುಕ ಸಂವತ್ಸರೇ  
ಅಮುಕ ಆಯನೇ ಅಮುಕ ಋತೌ ಅಮುಕ ಮಾಸೇ ಅಮುಕ ಪಕ್ಷೇ  
ಅಮುಕ ತಿಥೌ ಅಮುಕ ವಾಸರೇ ಅಮುಕ ನಕ್ಷತ್ರೇ ಶುಭಯೋಗ

ಶುಭಕರಣ ಏವಂಗುಣ ವಿಶೇಷಣ ವಿಶಿಷ್ಟಾಯಾಂ ಶುಭತಿಥೌ  
ಅಸ್ಮದಾದಿಗುರೂಣಾಂ ಶ್ರೀಮನ್ಮಧ್ವಾಚಾರ್ಯಾಣಾಂ ಹೃತ್ಕಮಲಮಧ್ಯನಿವಾಸೀ  
ಸೂರ್ಯಾಂತರ್ಗತ ಶ್ರೀ ಭಾರತೀರಮಣಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ ಶ್ರೀ  
ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೇರಣಯಾ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ  
ಪ್ರಾತಃ ಸಂಧ್ಯಾಮುಪಾಶಿಷ್ಯೇ .

(For any prayer or performance of any sacred work whether  
it is Sandhya, 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 (Ritau), month  
(mase), the half of lunar month (pakShe), lunar day (tithau),  
day (vAsare), star of the day (nakShatre) has to be according  
to the calendar. KAla, i.e. kAladevata is equally God. Even one  
has to remember that the prayer is initiated by paramAtmA and  
to get His blessings and love, I am performing the respective  
ritual. This is a must as it has been understood that without  
this sankalpa the prayer or ritual will not materialise or  
not received by the God.

The need for this is to totally concentrate on the present  
moment instead of the usual mind's habit of either brooding  
over the past or dreaming of the future.)

**ಮಾರ್ಜನಂ** ..... (4)

(Keep a spoon or ladle of water (Arghya Water) 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)

ಓಂ ಆಪೋಹಿಷ್ಠೇತಿ ತ್ರ್ಯರ್ಚಸ್ಯ ಸೂಕ್ತಸ್ಯ . ಸಿಂಧುದ್ವೀಪ ಋಷಿಃ .

ಅಪೋ ದೇವತಾ ಗಾಯತ್ರೀ ಛಂದಃ . ಮಾರ್ಜನೇ ವಿನಿಯೋಗಃ .. ..... (4.1)

ಓಂ ಆಪೋಹಿಷ್ಠಾ ಮಯೋ ಭುವಃ . ತಾ ನ ಊರ್ಜೇ ದಧಾತನ .

ಮಹೇರಣಾಯ ಚಕ್ಷಸೇ . ಯೋವಃ ಶಿವತಮೋ ರಸಃ .

ತಸ್ಯ ಭಾಜಯತೇ ಹನಃ . ಉಶತೀರಿವ ಮಾತರಃ .

ತಸ್ಮಾ ಅರಂಗ ಮಾಮವಃ ಯಸ್ಯ ಕ್ಷಯಾಯ ಜಿನ್ವಥ .

ಆಪೋಜನಯಥಾ ಚ ನಃ .. ..... (4.2)

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

For Rik mantras sindhudvIpa is RiShiH, paramAtmA is devatA and Gayatri is Chandassu.

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

" Hey, Water related devatAs, 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 devatAs, 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." )

ಜಲಾಭಿಮಂತ್ರಣಂ ..... (5)

(While uttering this, take a spoon of water (Arghya Water) and sip it after completing the following portion)

ಸೂರ್ಯಶ್ಚೇತ್ಯಸ್ಯ ಮಂತ್ರಸ್ಯ . ನಾರಾಯಣ ಋಷಿಃ .

ಸೂರ್ಯಮಾಮನ್ಯು ಮನ್ಯುಪತಯೋ ರಾತ್ರಿರ್ದೇವತಾ .

ಪ್ರಕೃತಿಶ್ಚಂದಃ . ಜಲಾಭಿಮಂತ್ರಣೇ ವಿನಿಯೋಗಃ .. ..... (5.1)

ಓಂ .. ಸೂರ್ಯಶ್ಚಮಾಮನ್ಯುಶ್ಚಮನ್ಯುಪತಯಶ್ಚ ಮನ್ಯುಕೃತೇಭ್ಯಃ .

ಪಾಪೇಭ್ಯೋರಕ್ಷಂತಾಂ . ಯದ್ರಾತ್ರಾ ಪಾಪಮಕಾಷ್ಠಂ .  
 ಮನಸಾ ವಾಚಾ ಹಸ್ತಾಭ್ಯಾಂ . ಪದ್ಭ್ಯಾಮುದರೇಣ ಶಿಶ್ನಾ .  
 ರಾತ್ರಿಸ್ತದವಲುಂಪತು . ಯತ್ಕಿಂಚ ದುರಿತಂ ಮಯಿ .  
 ಇದಮಹಂ ಮಾಮವೃತಯೋನೌ ಸೂರ್ಯೇ ಜ್ಯೋತಿಷಿ ಜುಹೋಮಿ ಸ್ವಾಹಾ ..  
 ..... (5.2)

(The verse which has started with sUryascha, Narayana is Rishi, manyupathi ratri niyamaka durga is devatA and it is in prakRiti Chandassu.

" Hey, paramAtmA, 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 devatAs."

" Hey, paramAtmA, 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, ratrI abhimani (related) devatA 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 . )

ಆಚಮನ - (1)

ಪುನರ್ಮಾರ್ಜನಂ ..... (6)

( mantra as described in (4) should be repeated )

ಆಪೋಹಿಷ್ಠೇತಿ ನವರ್ಚಸ್ಯ ಸೂಕ್ತಸ್ಯ . ಸಿಂಧುದ್ವೀಪೋ ಅಂಬರೀಷೋ ಋಷಿಃ  
 ಆಪೋದೇವತಾ . ಗಾಯತ್ರೀ ಛಂದಃ ಪಂಚಮೀ ವರ್ಧಮಾನಾ .  
 ಸಪ್ತಮೀ ಪ್ರತಿಷ್ಠಾ . ಅಂತ್ಯೈದ್ವೇ ಅನುಷ್ಟುಭೌ ಪುನರ್ಮಾರ್ಜನೇ  
 ವಿನಿಯೋಗಃ .. ..... (6.1)

ಓಂ ಆಪೋಹಿಷ್ಠಾ ..... ಓಂ ಆಪೋಜನಯಥಾ ಚ ನಃ .. (4.2)

( Procedure as described in (4) - should be repeated )

ಓಂ ಶಂ ನೋ ದೇವೀರಭೀಷ್ಟಯೇ ಆಪೋ ಭವಂತು ಪೀತಯೇ .  
 ಶಂ ಯೋರಭಿಸ್ತವಂತು ನಃ .. ..... (6.3)

ಈಶಾನಾಂ ವಾರ್ಯಾಣಾಂ ಕ್ಷಯಂತೀಶ್ವರ್ಷಣೇನಂ .

ಆಪೋಯಾಚಾಮಿ ಭೇಷಜಂ .. ..... (6.4)

ಅಪ್ಪು ಮೇ ಸೋಮೋ ಅಬ್ರವೀದಂತರ್ವಿಶ್ವಾನಿ ಭೇಶಜಾ .

ಅಗ್ನಿಂಚ ವಿಶ್ವಶಂಭುವಂ .. ..... (6.5)

ಆಪಃ ಪೃಣೀತ ಭೇಷಜಂ ವರೂಥಂ ತನ್ನೇಮಮ .

ಜ್ಯೋಕ್ಷಸೂರ್ಯಂದೃಶೇ .. ..... (6.6)

ಇದಮಾಪಃ ಪ್ರವಹತ ಯತ್ಕಿಂಚದುರಿತಂ ಮಯಿ .

ಯದ್ವಾಹಮಬಿದುದ್ರೋಹ ಯದ್ವಾಶ್ಯೇಪ ಉತಾನ್ಯತಂ .. ..... (6.7)

ಆಪೋ ಅದ್ಯಾನ್ವಚಾರಿಷಂ ರಸೇನ ಸಮಗಸ್ಮಹಿ .

ಪಯಸ್ವಾನಗ್ನ ಆಗಹಿ ತಂ ಮಾ ಸಂಸೃಜ ವರ್ಚಸಾ .. ..... (6.8)

ಸಸೃಷೀಸ್ತದಪಸೋ ದಿವಾನಕ್ತಂಚ ಸಸೃಷೀಃ .

ವರೇಣ್ಯಕ್ರತೂರಹಮಾ ದೇವೀ ರವಸೇ ಹುವೇ .. ..... (6.9)

(The first three verses are already dealt in mArjanam para (4).

" Apashabda vAchyA Sri ParamAtma, You bless us with the wealth of needs like drinking water, happiness and good health."

(6.3)

" Apashabda vAchyA Sri ParamAthma, the grains which are grown through water mainly referring to rice and like food grains, You are the owner. You confer on us the knowledge of medicine to destroy sAnsArik troubles for two and four legged animals."

(6.4)

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

" Hey, ParamAtma, 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, ParamAtma, 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, ParamAtma, 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 omnipresent in water. Sri Hari created water-related amruta (knowledge) to lead us towards liberation. For this purpose He created day and night abhmimani (related) devatAs. 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))

ಅಚಮನ - (1)

ಪಾಪಪುರುಷವಿಸರ್ಜನಂ (ಅಘಮರ್ಷಣಂ) ..... (7)

ಓಂ ಋತಂಚೇತ್ಯಸ್ಯ ಸೂಕ್ತಸ್ಯ . ಅಘಮರ್ಷಣ ಋಷಿಃ .

ಭಾವವೃತ್ತೋ ದೇವತಾ . ಅನುಷ್ಟುಪ್ ಛಂದಃ . ಪಾಪಪುರುಷ ವಿಸರ್ಜನೇ  
ವಿನಿಯೋಗಃ .. ..... (7.1)

ಓಂ ಋತಂ ಚ ಸತ್ಯಂ ಚಾಭೀದ್ಧಾಂತಪಸೋಧ್ಯಜಾಯತ . ತತೋರಾತ್ಯಜಾಯತ  
ತತಃ

ಸಮುದ್ರೋ ಅರ್ಣವಃ . ಸಮುದ್ರಾದರ್ವಾವಧಿಸಂವತ್ಸರೋ ಅಜಾಯತ ..

ಅಹೋ ರಾತ್ರಾಣಿ ವಿದಧದ್ವಿಶ್ವಸ್ಯ ಮಿಷತೋವಶೀ .

ಸೂರ್ಯಾಚಂದ್ರಮಸೌ ಧಾತಾ ಯಥಾ ಪೂರ್ವಮಕಲ್ಪಯತ್ . ದಿವಂ ಚ  
ಪೃಥಿವೀಂಚಾಂತರಿಕ್ಷಮಥೋ ಸ್ವಃ .. ..... (7.2)

(While uttering this verse take a spoon of water (Arghya

Water) 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 RishiH, satya and bhakti devatA and anuShTup Chanddassu . 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, ParamAtma created truth, from the same ParamAtma night was born and from the same ParamAthma ocean was born.

ParamAtma, the supreme head of everything, created the following

in that order: four-headed Brahma, night, day and all kinds  
of living beings.

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

ಅರ್ಘ್ಯಪ್ರದಾನಂ ..... (8)

ಪ್ರಾಣಾಯಾಮಃ (2)

ಸಂಕಲ್ಪ

ಓಂ ಪೂರ್ವೋಕ್ತ ಏವಂ ಗುಣ ವಿಶೇಷಣ ವಿಶಿಷ್ಟಾಯಾಂ ಶುಭತಿಥೌ  
ಸೂರ್ಯಾಂತರ್ಗತ ಶ್ರೀ ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ  
ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೇರಣಯಾ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ  
ಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಥಃ ಸಂಧ್ಯಾಂಗ ಅರ್ಘ್ಯ ಪ್ರದಾನಂ ಕರಿಷ್ಯೇ .. .... (8.1)

ಓಂ ಪ್ರಣವಸ್ಯ ಪರಬ್ರಹ್ಮ ಋಷಿಃ . ಪರಮಾತ್ಮಾ ದೇವತಾ .

ದೇವೀ ಗಾಯತ್ರೀ ಛಂದಃ . ವ್ಯಾಹೃತೀನಾಂ ಪ್ರಜಾಪತಿ ಋಷಿಃ .

ಅಗ್ನಿವಾಯುಸೂರ್ಯಾ ದೇವತಾ . ಗಾಯತ್ರೃಷ್ಟಿಗನುಷ್ಟುಭಃ ಛಂದಾಂಸಿ .

ಗಾಯತ್ರಾಃ ವಿಶ್ವಾಮಿತ್ರ ಋಷಿಃ . ಸವಿತಾ ದೇವತಾ . ಗಾಯತ್ರೀ ಛಂದಃ

ಪ್ರಾತರರ್ಘ್ಯಪ್ರಧಾನೇ ವಿನಿಯೋಗಃ .. .... (8.2)

ಓಂ ಭೂರ್ಭುವಃ ಸ್ವಃ . ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ . ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ  
ಧಿಯೋ ಯೋನಃ ಪ್ರಚೋದಯಾತ್ ಓಂ .. (ಇತ್ಯರ್ಘ್ಯಂ) .... (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 up to 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 (Arghya Water) has been kept:

ಓಂ

/

/

ಸ್ವಃ / ವಂ ಭೂಃ

/ ಹ್ಯಂ

/

SSSSSSSSSS

ಭುವಃ

There is story behind this offering Arghya : Mandeha's were powerful AsurAs (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 AsurAs and to protect the Sun God for illuminating all of us, we have to offer three Arghyas on each occasion. Three Arghyas are offered as follows: the first one is to destroy the AsurAs' vehicle, 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 Sandhya has passed,

You have to offer the fourth Arghya as compensation.)

ಓಂ ಪ್ರತಿಚ್ಛೇತ್ಯಸ್ಯ ಮಂತ್ರಸ್ಯ ವಸಿಷ್ಠ ಋಷಿಃ . ಇಂದ್ರಸೋಮೌ ದೇವತಾ .  
ಅನುಷ್ಠುಪ್ ಛಂದಃ . ಅರ್ಘ್ಯಾಧಿಕಾರಾರ್ಥೇ ಆತ್ಮ ಸಂರಕ್ಷಣಾರ್ಥೇ ಚ  
ಜಪೇ ವಿನಿಯೋಗಃ .. ..... (8.4)

ಹರಿಃ ಓಂ . ಪ್ರತಿಚಕ್ಷ್ಣ ವಿಚಕ್ಷ್ಣೇಂದ್ರಶ್ಚ ಸೋಮಜಾಗೃತಂ  
ರಕ್ಷೋಭ್ಯೋ ವಧಮಸ್ಯತಮಶನಿಂ ಯಾತು ಮದ್ಭ್ಯಃ .. ..... (8.5)

ಅಸ್ಯ ಶ್ರೀ ಗಾಯತ್ರೀ ಶಿರಸಃ ಬ್ರಹ್ಮಋಷಿಃ . ಆಪೋ ದೇವತಾ ಗಾಯತ್ರೀ  
ಛಂದಃ ಗಾಯತ್ರಾಕರ್ಷಣೇ ವಿನಿಯೋಗಃ .. ..... (8.6)

ಓಂ ಆಪೋಜ್ಯೋತೀರಸೋಽಮೃತಂ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಃಸ್ವರೋಂ .. ..... (8.7)

(For pratichakShva verse VashiShta is Rishi, Moon and

Indra are devatAs and anuShTup Channadassu. 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 AsurAs see that the later will not spoil the process of performing



SandhyaA and prevent the performer realising the benefits thereof. It is believed that both Sun and Indra are capable of killing or destroying these AsurAs, who cause impediments and even destroy the process of performing sacred rituals. The Lord Indra, the head of devatAs, uses His weapon, Vajrayudha for the purpose.)

ಪ್ರಾಯಶ್ಚಿತ್ತಾರ್ಘ್ಯಂ ..... (8.8)

ಸಂಧ್ಯಾ ಕಾಲಾತಿಕ್ರಮದೋಷ ಪ್ರಾಯಶ್ಚಿತ್ತಾರ್ಘ್ಯಂ ಚತುರ್ಥಾರ್ಘ್ಯಂ ಪ್ರದಾನಂ ಕರಿಷ್ಯೇ ..

ಓಂ ಭೂರ್ಭುವಃಸ್ವಃ . ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ .  
ಧಿಯೋ ಯೋನಃ ಪ್ರಚೋದಯಾತ್ .. ಓಂ ಆಪೋಜ್ಯೋತೀರಸೋಽಮೃತಂ ಬ್ರಹ್ಮ  
ಭೂರ್ಭುವಃಸ್ವರೋಂ .. (ಇತ್ಯರ್ಘ್ಯಂ)

ದೇವತಾ ತರ್ಪಣಂ ..... (8.9)

(DevatA tarpaNa should be given to every day. For shukla pakSha (first half of lunar month) devatA 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 Arghya Water in left hand and pour it on right hand fingers so that it falls through the fingers (except thumb) to 'Arghya PAtra'.

This tarpaNa should not be given on ekadashi, gokulAShTami)

(During shukla pakSha)

ಕೇಶವಂ ತರ್ಪಯಾಮಿ . ನಾರಾಯಣಂ ತರ್ಪಯಾಮಿ . ಮಾಧವಂ ತರ್ಪಯಾಮಿ .

ಗೋವಿಂದಂ ತರ್ಪಯಾಮಿ . ವಿಷ್ಣುಂ ತರ್ಪಯಾಮಿ . ಮಧುಸೂದನಂ ತರ್ಪಯಾಮಿ .

ತ್ರಿವಿಕ್ರಮಂ ತರ್ಪಯಾಮಿ . ವಾಮನಂ ತರ್ಪಯಾಮಿ . ಶ್ರೀಧರಂ ತರ್ಪಯಾಮಿ .

ಹೃಷೀಕೇಷಾಂ ತರ್ಪಯಾಮಿ . ಪದ್ಮನಾಭಂ ತರ್ಪಯಾಮಿ .

ದಾಮೋದರಂ ತರ್ಪಯಾಮಿ .

(During krishNa pakSha)

ಸಂಕರ್ಷಣಂ ತರ್ಪಯಾಮಿ . ವಾಸುದೇವಂ ತರ್ಪಯಾಮಿ . ಪ್ರದ್ಯುಮ್ನಂ ತರ್ಪಯಾಮಿ .

ಅನಿರುದ್ಧಂ ತರ್ಪಯಾಮಿ . ಪುರುಷೋತ್ತಮಂ ತರ್ಪಯಾಮಿ . ಅಧೋಕ್ಷಜಂ ತರ್ಪಯಾಮಿ .

ನಾರಸಿಂಹಂ ತರ್ಪಯಾಮಿ . ಅಚ್ಯುತಂ ತರ್ಪಯಾಮಿ . ಜನಾರ್ದನಂ ತರ್ಪಯಾಮಿ .

ಉಪೇಂದ್ರಂ ತರ್ಪಯಾಮಿ . ಹರಿಂ ತರ್ಪಯಾಮಿ . ಶ್ರೀಕೃಷ್ಣಂ ತರ್ಪಯಾಮಿ .

(During both shukla pakSha and krishna pakSha)

ಇಂದ್ರಂ ತರ್ಪಯಾಮಿ . ಅಗ್ನಿಂ ತರ್ಪಯಾಮಿ . ಯಮಂ ತರ್ಪಯಾಮಿ .

ನಿರ್ಮತಿಂ ತರ್ಪಯಾಮಿ . ವರುಣಂ ತರ್ಪಯಾಮಿ . ವಾಯುಂ ತರ್ಪಯಾಮಿ .

ಕುಬೇರಂ ತರ್ಪಯಾಮಿ . ಈಶಾನಂ ತರ್ಪಯಾಮಿ . ಆದಿತ್ಯಂ ತರ್ಪಯಾಮಿ .

ಚಂದ್ರಂ ತರ್ಪಯಾಮಿ . ಕುಜಂ ತರ್ಪಯಾಮಿ . ಬುಧಂ ತರ್ಪಯಾಮಿ .

ಗುರುಂ ತರ್ಪಯಾಮಿ . ಶುಕ್ರಂ ತರ್ಪಯಾಮಿ . ಶನಿಂ ತರ್ಪಯಾಮಿ .

ರಾಹುಂ ತರ್ಪಯಾಮಿ . ಕೇತುಂ ತರ್ಪಯಾಮಿ .

ಧ್ಯಾನ ಶ್ಲೋಕಂ ..... (8.10)

ಹೃದಯಸ್ಥಾತು ಗಾಯತ್ರೀ ಹೃದ್ಗುಹಾಮುಖನಿಸೃತಾ .

ಹತ್ವಾ ಹ್ಯಾದಿತ್ಯ ಶತ್ರುಂಶ್ಚ ಪ್ರವಿಶ್ಯ ಹೃದಯಂ ಮಮ ..

ರಮಾಪತಿಂ ಪೂರ್ಣಗುಣಂ ಮುಕುಂದವ್ಯಾಸಂ ಚ ವಿಜ್ಞಾನ ಸಹಸ್ರಭಾನುಂ .

ಪೂರ್ಣಪ್ರಬೋಧಂ ಚ ಸುತತ್ತ್ವ ದೀಪಂ ಕ್ರಮಾತ್ ಗುರೂಂಶ್ಚ ಪ್ರಣಮಾಮಿ ಮೂರ್ಧ್ನಾ ..

ಭೂತೋಚ್ಚಾಟನಂ ..... (9)

ಅಪಸರ್ಪಂತ್ರಿತ್ಯಸ್ಯ ಮಂತ್ರಸ್ಯ ವಾಮದೇವೋ ಋಷಿಃ ಭೂತಾನಿ ದೇವತಾ,

ಅನುಷ್ಟುಪ್ ಛಂದಃ ಭೂತೋಚ್ಚಾಟನೇ ವಿನಿಯೋಗಃ .. ..... (9.1)

ಅಪಸರ್ಪಂತು ಯೇ ಭೂತಾ ಯೇ ಭೂತಾ ಭುವಿ ಸಂಸ್ಥಿತಾಃ .

ಏ ಭೂತಾ ವಿಘ್ನಕರ್ತಾರಸ್ತೇನಶ್ಯಂತು ಶಿವಾಜ್ಞಯಾ ..

ಅಪಕ್ರಾಮಂತು ಯೇ ಭೂತಾಃ ಕ್ರೂರಾಶ್ಚೈವ ತು ರಾಕ್ಷಸಾಃ .

ಯಶ್ಚಾತ್ರ ನಿವಸಂತೈವ ದೇವತಾ ಭುವಿ ಸಂತತಂ .

ತೇಷಾಮಪ್ಯವಿರೋಧೇನ ಬ್ರಹ್ಮ ಕರ್ಮ ಸಮಾರಭೇ .. ..... (9.2)

(This verse is from Vamadevaka namaka ParamAtma, Bhutani devatA and anuShTup Chandassu.

Meaning : All AsurAs living on this earth should

disappear. Those AsurAs who obstruct good and sacred work

should be destroyed by the orders of Sri Rudra devatA.

It is a prayer to the existing devatAs who are present in different forms and taking their permission to start the sacred SandhyA and request or pray to them to destroy all AsurAs, devils etc. who are obstructing the ritual.)

(Those who have got the upadesha of tattvanyAsa, mAtRikAnyAsa etc., should do them here. AsanashuddhiH will be a part of that. After tattvanyAsa and mAtRikAnyAsa, do Gayatri Japa and nArAyaNa aShTakShara mantra japa, follwed by any other mahA mantra, then again mAtRikAnyAsa and tattvanyAsa then sandhyopasthAnam (which will be posted later) )

ಆಸನಶುದ್ಧಿಃ ..... (10)

ನಿರಸ್ತಃ ಪರಾವಸುಃ ಇದಮಹಮರ್ವಾ ವಸೋಃ ಸದನೇಸೀದಾಮಿ ಆಸನೇ ಸೋಮಮಂಡಲೇ

ಕೂರ್ಮಸ್ಯಂಧೇ ಉಪವಿಷ್ಣೋಽಸ್ಮಿ . ಪೃಥ್ವೀತಿ ಮಂತ್ರಸ್ಯ ಮೇರುಪೃಷ್ಠ ಋಷಿಃ . ಕೂರ್ಮೋ ದೇವತಾ . ಸುತಲಂ ಛಂದಃ . ಆಸನೇ ವಿನಿಯೋಗಃ .. ಅನಂತಾಸನಾಯ ನಮಃ . ಕೂರ್ಮಾಸನಾಯ ನಮಃ . ..... (10.1)

ಪೃಥಿವೀ ತ್ವಯಾ ಧೃತಾ ಲೋಕಾ ದೇವಿ ತ್ವಂ ವಿಷ್ಣುನಾದೃತಾ . ತ್ವಂ ಚ ಧಾರಯ ಮಾಂ ದೇವಿ ಪವಿತ್ರಂ ಕುರು ಚಾಸನಂ .. ಮಾಂ ಚ ಪೂತಂ ಕುರುಧರೇ ನತೋಽಸ್ಮಿ ತ್ವಾಂ ಸುರೇಶ್ವರಿ .. ..... (10.2)

ಓಂ ಇತ್ಯೇಕಾಕ್ಷರಂ ಬ್ರಹ್ಮ . ಅಗ್ನಿದೇವತಾ ಬ್ರಹ್ಮ ಇತ್ಯಾಷ್ಠಂ . ಗಾಯತ್ರಂ ಛಂದಃ . ಪರಮಾತ್ಮಂ ಸರೂಪಂ ಸಾಯುಜ್ಯಂ ವಿನಿಯೋಗಃ .. ..... (10.3)

ಆಯತ್ವಿತ್ಯಸ್ಯಮಂತ್ರಸ್ಯ . ವಾಮದೇವಋಷಿಃ . ಗಾಯತ್ರೀ ಪ್ರತಿಪಾದ್ಯ ಶ್ರೀ ನಾರಾಯಣೋ ದೇವತಾ . ಅನುಷ್ಠುಪ್ ಛಂದಃ . ಗಾಯತ್ರೈ ಆವಾಹನೇ ವಿನಿಯೋಗಃ .. ..... (10.4)

ಆಯಾತು ವರದಾದೇವೀ . ಅಕ್ಷರಂಬ್ರಹ್ಮ ಸಮ್ಮಿತಂ . ಗಾಯತ್ರೀ ಛಂದಸಾಂ ಮಾತೇದಂ ಬ್ರಹ್ಮ ಜುಷಸ್ವಮೇ . ಯದಹ್ನಾತ್ಕುರುತೇಪಾಪಂ ತದಹ್ನಾತ್ಪ್ರತಿಮುಚ್ಚ್ಯತೇ

ಯದ್ರಾತ್ರಿಯಾತ್ಕುರುತೇಪಾಪಂ ತದ್ರಾತ್ರಿಯಾತ್ಪ್ರತಿಮುಚ್ಚ್ಯತೇ .

ಸರ್ವವರ್ಣೇ ಮಹಾದೇವಿ ಸಂಧ್ಯಾವಿದ್ಯೇ ಸರಸ್ವತಿ .. ..... (10.5)

ಓಜೋಽಸಿ ಸಹೋಽಸಿ ಬಲಮಸಿ ಭ್ರಾಜೋಽಸಿ . ದೇವಾನಾಂ ಧಾಮನಾಮಾಸಿ . ವಿಶ್ವಮಸಿ ವಿಶ್ವಾಲುಃ ಸರ್ವಮಸಿ ಸೂರ್ವಾರಭಿಭೋರೋಂ ..

ಗಾಯತ್ರೀಮಾವಾಹಯಾಮಿ ಸಾವಿತ್ರೀಮಾವಾಹಯಾಮಿ ಸರಸ್ವತೀಮಾವಾಹಯಾಮಿ  
ಭಂದರ್ಷೀನಾವಾಹಯಾಮಿ ಶ್ರೀಯಮಾವಾಹಯಾಮಿ ಬಲಮಾವಾಹಯಾಮಿ ..  
..... (10.6)

ಗಾಯತ್ರಾಃ ಗಾಯತ್ರೀಭಂದೋ ವಿಶ್ವಾಮಿತ್ರಋಷಿಃ ಸವಿತಾ ದೇವತಾ . ??  
ಅಗ್ನಿರ್ಮುಖಂ . ಬ್ರಹ್ಮಶಿರಃ . ವಿಷ್ಣುಃ ಹೃದಯಂ . ರುದ್ರಃ ಶಿಖಾ .  
ಪೃಥಿವೀ ಯೋನಿಃ ಪ್ರಾಣಾಪಾನ ವ್ಯಾನೋದಾನ ಸಮಾನ ಸಪ್ರಾಣಾರಕ್ಷವರ್ಣಾ .  
ಸಾಂಖ್ಯಾಯನಸಗೋತ್ರಾ . ಗಾಯತ್ರೀ ಚತುರ್ವಿಂಶತ್ಯಕ್ಷರಾತ್ರಿಪದಾ  
ಷಟ್ಪದ್ವಿಃ . ಪಶ್ಚತ್ತೀರ್ಷೋಪನಯನೇ ವಿನಿಯೋಗಃ .. ..... (10.7)

(Parvasu was killed, I am living in the hearts of  
arvahasu. This has been told by Surya (Sun). By reciting  
this cut a thread of the cloth worn by you and make two small  
pieces. Throw the one on the left hand, on the left side and  
keep the other under the seat.  
Silently think like this. Earth is like four poles i.e. four  
sides (North, South, East and West) having a seat like the  
turtle/tortoise (referring to kurma incarnation). I am sitting  
on that. ParmAtma 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 merupRiShTha is Rishi kUrma (tortoise)  
is the devatA sutalam is Channdassu. 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  
ParamAtma. 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.  
ParamAtma is called as OM; He has got the form of Brahma and  
Agni devatA. Like the same Brahma is Rishi, Gayatri Chanddassu  
and in the form of OM.  
'AyAtu' verse is to welcome Gayatri. For this verse Vasudevaka

ParamAthma is Rishi, Gayatri Pratipadya Narayana is devatA and it is in anuShTup Channdassu.

" Hey, Wealth bestowing devatA, 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 (extinguished)."

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

This is a prayer to ParamAtma who is in the form of Gayatri."

Hey, ParamAtma - You are instrumental for everything, You have all the patience, You have all the powers, You have the vision, for devatAs You are Sharanya (protecting them), You are omnipresent, 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 (AhvAna), I am welcoming Savitri, I am welcoming Saraswati, I am inviting Chhandassu, Rishis, Parabrahma, I am inviting LakShmi and Vayu who is well known for His powers."

For Gayatri verse, Gayatri is Channdassu, Vishwamitra is Rishi and ParamAtma who is called very sacred (savitRinamaka). This ParamAtma is in the following form : His appearance is like fire in His body, His face is like four headed Brahma, He has got the heart which is covered by the whole universe, He appears like Rudra, He has the Sankarshana's hair, He is the earth, He has yoni sthana, He has five vital airs like prANa, apAna, vyAna, udAna and samAna and He has upa prANa like devadatta, kurma, kRikara, dhananjaya and nAga, 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 pAtAla, He has covered in all four regions (i.e. North, South, East and West), He has five heads like vyakarana, shikSha, kalpa, nirukta and jyotiSha this Gayatri I am praying and worshipping.)

ಪ್ರಾಣಾಯಾಮಃ - (2)

ಓಂ ಪ್ರಣವಸ್ಯ ... ಅಮೃತಂ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಸ್ವರೋಂ ..

ಗಾಯತ್ರೀ ಜಪಃ ..... (11)

ಕರನ್ಯಾಸಃ ..... (11.1)

(By uttering these verses one has to touch the respective organs)

ಓಂ ತತ್ಸವಿತುರಂಗುಷ್ಠಾಭ್ಯಂ ನಮಃ . (thumb)

ಓಂ ವರೇಣ್ಯಂ ತರ್ಜನೀಭ್ಯಾಂ ನಮಃ . (index finger)

ಓಂ ಭರ್ಗೋ ದೇವಸ್ಯ ಮಧ್ಯಮಾಭ್ಯಾಂ ನಮಃ . (middle finger)

ಓಂ ಧೀಮಹೀ ಅನಾಮಿಕಾಭ್ಯಾಂ ನಮಃ . (ring finger)

ಓಂ ಧೀಯೋ ಯೋ ನಃ ಕನಿಷ್ಠಿಕಾಭ್ಯಾಂ ನಮಃ . (small finger)

ಓಂ ಪ್ರಚೋದಯಾತ್ ಕರತಲಕರಪೃಷ್ಠಾಭ್ಯಾಂ ನಮಃ . (front and back side of the hands)

ಷಡಂಗನ್ಯಾಸಃ ..... (11.2)

ಓಂ ತತ್ಸವಿತುರ್ಹೃದಯಾಯ ನಮಃ . (heart)

ಓಂ ವರೇಣ್ಯಂ ಶಿರಸೇ ಸ್ವಾಹಾ . (centre portion of the head)

ಓಂ ಭರ್ಗೋದೇವಸ್ಯ ಶಿಖಾಯೈವೌಷಟ್ . (back portion of the hair of the head)

ಓಂ ಧೀಮಹಿ ಕವಚಾಯ ಹುಂ . (both shoulders)

ಓಂ ಧೀಯೋ ಯೋ ನಃ ನೇತ್ರಾಭ್ಯಾಂ ವಷಟ್ . (both eyes)

ಓಂ ಪ್ರಚೋದಯಾತ್ ಅಸ್ತ್ರಾಯಘಟ್ . (clap)

ಓಂ ಭೂರ್ಭುವಸ್ವರೋಂ .

ಆಗಚ್ಛ ವರದೇ ದೇವೀ ಜಪೇ ಮೇ ಸನ್ನಿಧೌ ಭವ .

ಗಾಯಂತಂ ತ್ರಾಯಸೇ ಯಸ್ಮಾದ್ಗಾಯತ್ರೀ ತ್ವಂ ತತಃ ಸ್ಮೃತಾ .. ..... (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. ")

ಅಸ್ಯ ಶ್ರೀ ಗಾಯತ್ರೀಮಂತ್ರಸ್ಯ ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣೋ ದೇವತಾ .

ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರಸಾದಸಿದ್ಧರ್ಥೇ ಯಥಾಶಕ್ತಿ ಜಪೇ ವಿನಿಯೋಗಃ ..  
ಧ್ಯಾನಂ ..... (11.4)

ಧ್ಯಾಯೇತ್ಸದಾ ಸವಿತೃಮಂಡಲಮಧ್ಯವರ್ತಿ ನಾರಾಯಣಃ ಸರಸಿಜಾಸನೀವಿಷ್ಟಃ .  
ಕೇಯೂರವಾನ್ ಮಕರಕುಂಡಲವಾನ್ ಕಿರೀಟೀ ಹಾರೀ ಹಿರಣ್ಮಯವಪುಃ  
ಧೃತಶಂಖಚಕ್ರಃ ..

ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀ  
ನಾರಾಯಣ ಪ್ರೇರಣಯಾ ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ  
ಯಥಾಶಕ್ತಿ ಗಾಯತ್ರೀಮಂತ್ರಜಪಂ ಕರಿಸ್ಯೇ ..

(For this Gayathri verse, Vishwamitra is Rishi, Sri LakShmi  
Narayana is devatA, in order to impress Sri LakShmi Narayana,  
and in order to get love and affection from Sri LakShmi Narayana  
I am reciting this according to my abilities and capabilities.  
While reciting the japa, imagine the following picture of  
Sri LakShmi Narayana who is the subject and object of your  
prayer. They are :

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

Take note of the following guidelines while reciting Gayatri Japa :

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

and facing towards the East till the Sunrise. Later it can be recited either standing or sitting. But Madhyanika Gayathri japa and Sayam Sandhya Gayathri japa should be recited only sitting.

4. While counting the beads, cover the right hand either by the left hand or with a cloth and the number of Gayatri mantra to be recited should be ten or in geometrical progression thereof (i.e. 100, 1000 etc.)

5. Pause after every 5 verses.

6. There are three methods of uttering Gayatri verses. One is by uttering loudly, second is whispering i.e. speaking through lips without being heard by any body and third silently chanting in your mind, always dwelling on their meaning. It is believed that the third method is better than the second and second one is better than the first.

7. Counting of the Gayatri verses should be done through finger beads on circular basis in clockwise direction. Start counting from middle bead of ring finger (1), come down to bottom bead (2), traverse through bottom (3), middle (4) and top bead (5) of little finger, top of ring finger (6),

8. Hands should rest just above the navel during Pratah Sandhya, on the chest during Madhyahnika and on the nose during Sayam Sandhya.

9. Generally, the Gayatri japa should be performed at the same place where Sandhya is performed.)

ಗಾಯತ್ರೀ ಮಂತ್ರಃ :

ಓಂ ಭೂರ್ಭುವಃ ಸ್ವಃ . ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ . ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ  
ಧಿಯೋ ಯೋನಃ ಪ್ರಚೋದಯಾತ್ ಓಂ .. ..... (11.5)

(ಇತಿ 1000, 100, 10 ವಾರಂ ಜಪೇತ್.ಃ)

ಪುನಃ ಪ್ರಾಣಾಯಾಮ ಕರನ್ಯಾಸ ಷಡಂಗನ್ಯಾಸ ಋಷಿಭಂದಸು ಕೃತ್ವಾ,

ಧ್ಯಾನಂ ಚ ಕೃತ್ವಾ

ಭಗವಾನ್ ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನಾರಾಯಣಪ್ರೇರಣಯಾ ಸವಿತೃನಾಮಕ



ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾಂಗ ಶ್ರೀ ಗಾಯತ್ರೀಮಂತ್ರಜಪಃ  
ಸಂಪೂರ್ಣಃ . ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು .. ..... (11.6)

ಪ್ರಾಣಯಾಮಃ - (2)

ಓಂ ಪ್ರಣವಸ್ಯ ಪರಬ್ರಹ್ಮ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಃಸ್ವರೋಂ ..

ಅಷ್ಟಾಕ್ಷರಮಂತ್ರಃ ..... (11.7)

ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀ  
ನಾರಾಯಣ ಪ್ರೇರಣಯಾ ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ  
ಯಥಾಶಕ್ತಿ ನಾರಾಯಣ ಅಷ್ಟಾಕ್ಷರಮಂತ್ರಂ ಕರಿಷ್ಯೇ ..  
.. ಓಂ ಓಂ ನಮೋ ನಾರಾಯಣಾಯ ಓಂ ..

(It is also believed that one should recite nArAyaNa

aShTAKShara mantra after the Gayatri japa. It should be in 1:3

proportion, i.e.for every 10 Gayatri, you should recite 30

narayana aShTAKShara mantra. After reciting that, for every

10 Narayana aShTAKShara MantraH you should offer one Arghya

i.e. in above case you have to offer 3 Arghyas.)

ಭಗವಾನ್ ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನಾರಾಯಣಪ್ರೇರಣಯಾ ಸವಿತೃನಾಮಕ  
ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾಂಗ ಶ್ರೀ ನಾರಾಯಣ  
ಅಷ್ಟಾಕ್ಷರಮಂತ್ರಂ ಸಂಪೂರ್ಣಂ . ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು .. ..... (11.8)

ಸಂಧ್ಯೋಪಸ್ಥಾನಂ ..... (12)

ಜಾತವೇದಸ ಇತ್ಯಸ್ಯ ಮಂತ್ರಸ್ಯ ಕಶ್ಯಪ ಋಷಿಃ . ದುರ್ಗಾಜಾತವೇದಾಗ್ನಿದೇವತಾ .  
ತ್ರಿಷ್ಟುಪ್ ಛಂದಃ ಸಂಧ್ಯೋಪಸ್ಥಾನೇ ವಿನಿಯೋಗಃ ..

ಓಂ ಜಾತವೇದಸೇ ಸುನವಾಮ ಸೋಮಮರಾತೀಯತೋ ನಿದಹಾತಿ ವೇದಃ ಸ ನಃ  
ಪರ್ಷದತಿದುರ್ಗಾಣಿ

ವಿಶ್ವಾ ನಾವೇವ ಸಿಂಧುಂ ದುರಿತಾತ್ಯಗ್ನಿಃ .. ..... (12.1)

ತಚ್ಚೈವೋರಿತ್ಯಸ್ಯ ಶಮ್ಯುರ್ವಿಶ್ವೇದೇವಾಃ ಶಕ್ವರೀ ಛಂದಃ .

ಶಾಂತರ್ಥೇ ಜಪೇ ವಿನಿಯೋಗಃ ..

ಓಂ ತಚ್ಚಜ್ಯೋರಾವೃಣೇಮಹೇ ಗಾತುಂ ಯಗ್ನಾಯ ಗಾತುಂ ಯಗ್ನ ಪತಯೇ .  
ದೇವೀಸ್ವಸ್ತಿರಸ್ತುನಃ ಸ್ವಸ್ತಿರ್ಮಾನುಷ್ಯೇಭ್ಯಃ .

ಊರ್ಧ್ವಂ ಜಿಗಾತು ಭೇಷಜಂ . ಶನ್ನೋ ಅಸ್ತು ದ್ವಿಪದೇ ಶಂ ಚತುಷ್ಟದೇ .. .....(12.2)

ನಮೋ ಬ್ರಹ್ಮಣೇ ಇತ್ಯಸ್ಯ ಮಂತ್ರಸ್ಯ ವಾಮದೇವೋ ಋಷಿಃ

ಲಿಂಗೋಕ್ತ ದೇವತಾ . ತ್ರಿಷ್ಟುಪ್ ಛಂದಃ ಸಂಧ್ಯೋಪಸ್ಥಾನೇ ವಿನಿಯೋಗಃ ..

ಓಂ ನಮೋ ಬ್ರಹ್ಮಣೇ ನಮೋ ಅಸ್ತವ್ನ್ಯಾಯೇ ನಮಃ ಪೃಥಿವ್ಯೈ ನಮಃ ಓಷಧೀಭ್ಯಃ .  
ನಮೋ ವಾಚೇ ನಮೋ ವಾಚಸ್ಪತಯೇ ನಮೋ ವಿಷ್ಣವೇ ಮಹತೇ ಕರೋಮಿ .. ....  
(12.3)

(ಇತಿ ತ್ರಿವಾರಂ ಪ್ರದಕ್ಷಿಣಂ ಕೃತ್ವಾ)

(For jATavedasE verse kashyapa is Rishi, jATadevagni is  
devatA, triShTup Channdasu.

It is a prayer to ParamAtma to extinguish the impact of all  
our sins." Hey, ParamAtma, 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 taChayo verse shamu is Rishi, vishwa devatA is devatA,  
shakwari is channddassu. To take refuge with ParamAtma this  
verse is being uttered.

This prayer is for ParamAthma 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 devatAs by doing  
only sAtvik work in my life.

I would like to win over the heart of ParamAtma, 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 Rishi, lingothkya devatA and triShTup Channddassu.

I am bowing to Veda, I am bowing to Fire and related devatAs, I am bowing to the universe, I am bowing to medicines, I am bowing to speech related devatA Sri Saraswati, I am bowing to four headed Brahma and I am bowing to the one who is being prayed by all and who is omnipresent. (12.3 )

ದಿಶಾಂ ದಿಗೀಶಾನಾಂ ನಮೋ ನಮಃ ..... (13)

(Bowling to different poles )

ಓಂ ನಮಃ ಪ್ರಾಚ್ಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (East pole devatA I am bowing to You)

ಓಂ ನಮಃ ದಕ್ಷಿಣಾಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (South....)

ಓಂ ನಮಃ ಪ್ರತೀಚ್ಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (West....)

ಓಂ ನಮಃ ಉದೀಚ್ಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (North...)

ಓಂ ನಮಃ ಉರ್ಧ್ವಾಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (High risen up height..)

ಓಂ ನಮಃ ಅಧರಾಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (Lower...)

ಓಂ ನಮಃ ಅಂತರಿಕ್ಷಾಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (Atmosphere or sky....)

ಓಂ ನಮಃ ಅವಾಂತರಾಯೈ ದಿಶೇ ಯಾಶ್ಚ ದೇವತಾಃ ಏತಸ್ಯಾಂ ಪ್ರತಿವಸಂತಿ  
ಏತಾಭ್ಯಶ್ಚ ನಮೋ ನಮಃ . (Intermediate or subordinate..)

ಓಂ ಇಂದ್ರಾಯ ನಮಃ . ಓಂ ಗಾಯತ್ರೈ ನಮಃ .

ಓಂ ಅಗ್ನಯೇ ನಮಃ . ಓಂ ಸಾವಿತ್ರಯೇ ನಮಃ .

ಓಂ ಯಮಾಯ ನಮಃ . ಓಂ ಸರಸ್ವತೈ ನಮಃ .

ಓಂ ನಿಖುತಯೇ ನಮಃ . ಓಂ ಸರ್ವಾಭ್ಯೋದೇವತಾಭ್ಯೋ ನಮಃ .  
 ಓಂ ವರುಣಾಯ ನಮಃ . ಓಂ ದೇವೀಭ್ಯೋ ನಮಃ .  
 ಓಂ ವಾಯವೇ ನಮಃ . ಓಂ ಋಷಿಭ್ಯೋ ನಮಃ .  
 ಓಂ ಕುಬೇರಾಯ ನಮಃ . ಓಂ ಗುರುಭ್ಯೋ ನಮಃ .  
 ಓಂ ಈಶಾನಾಯ ನಮಃ . ಓಂ ಮುನಿಭ್ಯೋ ನಮಃ .  
 ಓಂ ಬ್ರಹ್ಮಣೇ ನಮಃ . ಓಂ ಮಾತೃಭ್ಯೋ ನಮಃ .  
 ಓಂ ಅನಂತಾಯ ನಮಃ . ಓಂ ಪಿತೃಭ್ಯೋ ನಮಃ .  
 ಓಂ ಸಂಧ್ಯಾಯೈ ನಮಃ . ಓಂ ಆಚಾರ್ಯೇಭ್ಯೋ ನಮಃ .  
 ಓಂ ಕಾಮೋಕಾರ್ಷಿನಮೋ ನಮಃ . ಓಂ ಮನ್ಯುರಕಾರ್ಷಿನಮೋ ನಮಃ .. .....

(13.1)

" ( Hey,devatAs I am bowing to You, who always create noble desires and inspire me towards God" )

ಓಂ ನಮೋ ಭಗವತೇ ವಾಸುದೇವಾಯ .

ಯಂ ಸದಾ ಸರ್ವಭೂತಾನಿ ಸ್ಥಾವರಾಣಿ ಚರಾಣಿ ಚ .

ಸಾಯಂ ಪ್ರಾತರ್ನಮಸ್ಯತಿ ಸಾ ಮಾಂ ಸಂಧ್ಯಾಭಿರಕ್ಷತು .. ..... (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, ParamAtma, You have been called and praised in different forms as SandhyA namaka, even animals will bow to You during SandhyA time, i.e. both early morning and evening. Hey, SandhyA devatA related ParamAthma please protect me."

" One who is born as Devaki's son, You are loved and liked by the Brahmins, You have killed the AsurA called Madhu, You have beautiful eyes, You are omnipresent, 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, ParamAtma I am bowing to You." )

ಸಾ ಮಾಂ ಸಂಧ್ಯಾಭಿರಕ್ಷತು ಓಂ ನಮೋ ನಮಃ

ಬ್ರಹ್ಮಣ್ಯೋ ದೇವಕೀಪುತ್ರೋ ಬ್ರಹ್ಮಣ್ಯೋ ಮಧುಸೂದನಃ

ಬ್ರಹ್ಮನ್ಯಃ ಪುಂಡರೀಕಾಕ್ಷೋ ಬ್ರಹ್ಮಣ್ಯೋ ವಿಷ್ಣುರಚ್ಯುತಃ .. ..... (13.3)

ನಮೋ ಬ್ರಹ್ಮಣ್ಯದೇವಾಯ ಗೋಬ್ರಾಹ್ಮಣಹಿತಾಯ ಚ  
ಜಗದ್ಧಿತಾಯ ಕೃಷ್ಣಾಯ ಗೋವಿಂದಾಯ ನಮೋ ನಮಃ .. ..... (13.4)

ಕ್ಷೀರೇಣ ಸ್ನಾಪಿತೇ ದೇವೀ ಚಂದನೇನ ವಿಲೇಪಿತೇ  
ಬಿಲ್ವಪತ್ರಾರ್ಚಿತೇ ದೇವೀ ದುರ್ಗೇಹಂ ಶರಣಂ ಗತಃ .  
ಶ್ರೀ ದುರ್ಗೇಹಂ ಶರಣಾಗತಃ ಓಂ ನಮೋ ನಮಃ .. ..... (13.5)

(" Hey, Goddess Durga, I take refuge to You. You are sprinkled  
or bathed in milk, You have been decorated with sandal paste  
and bael tree leaves. I am bowing to You. ")

ಗಾಯತ್ರೈದ್ವಾಸನಂ ..... (14)

ಅಸ್ಯ ಗಾಯತ್ರೀ ಉದ್ವಾಸನ ಮಂತ್ರಸ್ಯ ಇತ್ಯಸ್ಯ ವಾಮದೇವಋಷಿಃ .  
ಗಾಯತ್ರೀ ದೇವತಾ . ಅನುಷ್ಟುಪ್ ಛಂದಃ . ಗಾಯತ್ರೈದ್ವಾಸನೇ ವಿನಿಯೋಗಃ ..  
ಉತ್ತಮೇ ಶಿಖರೇ ಜಾತೇ ಭೂಮ್ಯಾಂ ಪರ್ವತಮೂರ್ಧಿನಿ .  
ಬ್ರಾಹ್ಮಣೇಭ್ಯೋಭ್ಯನುಜ್ಞಾತಾ ಗಚ್ಛ ದೇವಿ ಯಥಾಸುಖಂ .  
ಶ್ರೀಗಚ್ಛ ದೇವಿ ಯಥಾ ಸುಖಂ ಗಚ್ಛತು ಓಂ ನಮೋ ನಮಃ .. ..... (14.1)

ಸರ್ವವೇದೇಷು ಯತ್ಪುಣ್ಯಂ ಸರ್ವತೀರ್ಥೇಶು ಯತ್ಪಲಂ  
ತತ್ಪಲಂ ಸಮವಾಪ್ನೋತಿ ಸ್ತುತ್ವಾ ದೇವಂ ಜನಾರ್ದನಂ .  
ಆಕಾಶಾತ್ ಪತಿಸಂ ತೋಯಂ ಯಥಾ ಗಚ್ಛತಿ ಸಾಗರಂ  
ಸರ್ವದೇವ ನಮಸ್ಕಾರಃ ಕೇಶವಂ ಪ್ರತಿಗಚ್ಛತಿ .

ಶ್ರೀ ಕೇಶವಂ ಪ್ರತಿ ಗಚ್ಛತು .. ..... (14.2)

ವಾಸನಾದ್ವಾಸುದೇವೋಽಸಿ ವಾಸಿತಂ ತೇ ಜಗತ್ತ್ರಯಂ  
ಸರ್ವಭೂತನಿವಾಸೋಽಸಿ ವಾಸುದೇವ ನಮೋಽಸ್ತುತೇ .. ..... (14.3)

ನಮೋಽಸ್ತು ನಂತಾಯ ಸಹಸ್ರಮೂರ್ತಯೇ

ಸಹಸ್ರಪಾದಾಕ್ಷಿ ಶಿರೋರು ಬಾಹವೇ .

ಸಹಸ್ರನಾಮ್ನೇ ಪುರುಷಾಯ ಶಾಶ್ವತೇ

ಸಹಸ್ರಕೋಟಿಯುಗಧಾರಿಣೇ ನಮಃ .. ..... (14.4)

(For Gayatri udwasa verse vAmadeva is Rishi, Gayatri devatA  
and anuShTup Channdassu.

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

I am praying to you, ParamAtma in the form of Gayatri, through

Gayantri mantra as it will confer on me virtues of uttering complete Vedas, it will confer on me virtues 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.)

ಗೋತ್ರಾಭಿವಾದನಂ ..... (15)

ಓಂ ಭದ್ರಂ ನೋ ಅಪಿವಾತಯ ಮನಃ . ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ..  
ಸರ್ವಾರಿಷ್ಟ ಶಾಂತಿರಸ್ತು . ಸಮಸ್ತ ಮಂಗಲಾವಾಪ್ತಿರಸ್ತು ..  
ಚತುಸ್ಸಾಗರಪರ್ಯಂತಂ ಗೋಬ್ರಾಹ್ಮಣೇಭ್ಯಃ ಶುಭಂ ಭವತು ..  
ಅಮುಕ ಗೋತ್ರ, ಋಗ್ಯಾಜುರ್ಧ್ಯಾಯಿ, ಶರ್ಮನ್ ಅಹಂಭೋ  
ಅಭಿವಾದಯೇ . ಅಭಿವಾದಯಾಮಿ .. ..... (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 and brahmins who will be there across the four oceans.)

ಸಮಾಪನಂ ..... (16)

ಯಸ್ಯ ಸ್ಮೃತ್ಯಾ ಚ ನಾಮೋಕ್ತಾ ತಪಸ್ಸಂಧ್ಯಾಕ್ರಿಯಾದಿಷು .  
ನ್ಯೂನಂ ಸಂಪೂರ್ಣತಾಂ ಯಾತಿ ಸದ್ಯೋ ವಂದೇ ತಮಚ್ಯುತಂ .  
ಮಂತ್ರಹೀನಂ ಕ್ರಿಯಾಹೀನಂ ಭಕ್ತಿಹೀನಂ ರಮಾಪತೇ .  
ಯತ್ಕೃತಂ ತು ಮಯಾ ದೇವ ಪರಿಪೂರ್ಣಂ ತದಸ್ತು ಮೇ .

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

" If by any chance if I have committed any mistake while reciting the Mantras, while performing the SandhyA and while remembering You, Hey, ParamAthma - who is in the form of Sri LakShmi Narayana, please pardon me and confer on me the full benefits of performing this ritual." )

ಅನೇನ ಪ್ರತಃಸಂಧ್ಯಾವಂದನೇನ ಭಗವಾನ್ ಶ್ರೀ ಮನ್ಮಥಾಚಾರ್ಯಾಣಂ  
ಹೃತ್ಕಮಲಮಧ್ಯನಿವಾಸೀ ಅನಂತಕಲ್ಯಾಣಗುಣಪರಿಪೂರ್ಣಃ ಕ್ಷೀರಾಬ್ಧಿಶಾಯೀ  
ನಿರ್ದೋಷಾನಂದಾತ್ಮಕಃ ಭಾರತೀರಮಣಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ  
ಸವಿತೃನಾಮಕ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣಃ ಪ್ರೀಯತಾಂ . ಪ್ರೀತೋ ವರದೋ ಭವತು .  
ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು .. ..... (16.1)

(Hold the Arghya Water in right hand, chant the above mantra and after completing the same, pour the water in hand to Arghya PAtra.

By performing this SandhyA, ParamAtma 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.)

ಅಚಮನ - (1)

ಅಚ್ಛ್ಯುತಾಯ ನಮಃ . ಅನಂತಾಯ ನಮಃ . ಗೋವಿಂದಾಯ ನಮಃ .

ಅಚ್ಛ್ಯುತಾನಂತಗೋವಿಂದೇಭ್ಯೋನಮಃ .. ..... (16.2)

ಕಾಯೇನ ವಾಚಾ ಮನಸೇಂದ್ರಿಯೈರ್ವಾ ಬುಧ್ಯಾತ್ಮನಾ ವಾ ಪ್ರಕೃತಿಸ್ವಭಾವಾತ್ .  
ಕರೋಮಿ ಯದ್ಯತ್ಸಕಲಂ ಪರಸ್ಮೈ ನಾರಾಯಣಾಯೇತಿ ಸಮರ್ಪಯಾಮಿ .. .....  
(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.)

ಯದಕ್ಷರಪದಭ್ರಷ್ಟಂ ಮಾತ್ರಾಹೀನಂ ಚ ಯದ್ಭೇದಾತ್ .

ತತ್ಸರ್ವಂ ಕ್ಷಮ್ಯತಾಂ ದೇವ ನಾರಾಯಣ ನಮೋಽಸ್ತು ತೇ .. ..... (16.4)

ಇತಿ ಋಗ್ವೇದೀಯ ಅಶ್ವಲಾಯನ ಪ್ರಾತಃ ಸಂಧ್ಯಾವಂದನಂ ಸಂಪೂರ್ಣಂ ..

ಭಾರತೀರಮಣ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನಾರಾಯಣಾಯ

ಪ್ರೀಯತಾಂ ಪ್ರೀಯತೋ ವರದೋ ಭವತು ..

.. ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು .. ಶ್ರೀ ಮಧ್ವೇಶಾರ್ಪಣಮಸ್ತು ..

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*Rigvediya Sandhya Vandana*

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

