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## Rigvediya Sandhya Vandana

ரு'க்<sup>3</sup>வேதீ<sup>3</sup>ய ஸந்த்<sup>4</sup>யா வந்த<sup>3</sup>நம்



॥ ஸ்ரீ கு<sup>3</sup>ருப்<sup>4</sup>யோ நம: । ஹரி: ஓ ॥

॥ ரு'க்<sup>3</sup>வேதீ<sup>3</sup>ய ப்ராத: ஸந்த்<sup>4</sup>யா வந்த<sup>3</sup>நம் ॥

### 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. Sandhya vandana, worship of Gods three times a day at the junctures of Night-Morning-afternoon-evening, invoking their blessings and strength, is one such important activity.

### Brahmanas

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A Brahmana deserves to be called so only when he

conducts himself in the ways approved in the scriptures and also performs at least the basic ritual called trikaAla Sandhya-vandana. Sandhya vandana is a daily duty for a Brahmana after upanayana. It is very auspicious and sacred also. TrikaAla 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 nirmAlya tIrtha i.e. Arghya Water can also be used.

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

ஸ்ரீ லக்ஷ்மீவேங்கடேஸாய நம: ||

ஸ்ரீ கு³ருப்⁴யோ நம: | பரம கு³ருப்⁴யோ நம: ||

ஸ்ரீமதா³நந்த³தீர்த² ப⁴க³வத்பாதா³சார்ய கு³ருப்⁴யோ நம: ||

ஸ்ரீ வேத³வ்யாஸாய நம: ||

ஹரி: ஓ ||

கோ³பீசந்த³ந பாபக்⁴ந விஷ்ணுதே³ஹ ஸமுத்³ப⁴வ |  
சக்ராங்கித நமஸ்தே⁵ஸ்து தா⁴ரண முக்திதோ³ ப⁴வ ||

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.

அபவித்ர: பவித்ரோ வா ஸர்வாவஸ்தா<sup>2</sup>ம் க<sup>3</sup>தோ<sup>5</sup>பி வா |  
ய: ஸ்மரேத்புண்<sup>3</sup>ட<sup>3</sup>ரீகாக்ஷம் ஸபா<sup>3</sup>ஹ்யாப்யந்தர: ஸூசி: ||

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

ஆசமந ..... (1)

ஓ ஸ்ரீ கேஸவாய ஸ்வாஹா |  
(one has to sip water from Brahma tirtha ('Achamana Water')  
(spoon or ladle) three times ..1)

ஓ ஸ்ரீ நாராயணாய ஸ்வாஹா | (....2)

ஓ ஸ்ரீ மாத<sup>4</sup>வாய ஸ்வாஹா | (....3)

ஓ ஸ்ரீ கோ<sup>3</sup>விந்தா<sup>3</sup>ய நம: |  
(wash the right palm from the left palm)

ஓ ஸ்ரீ விஷ்ணவே நம: |  
(wash the left palm with right palm)

ஓ ஸ்ரீ மது<sup>4</sup>ஸூதி<sup>3</sup>நாய நம: |  
(touch the upper lip)

ஓ ஸ்ரீ த்ரிவிக்ரமாய நம: |  
(touch the lower lip)

ஓ ஸ்ரீ வாமநாய நம: |  
(touch the right cheek)

ஓ ஸ்ரீ ஸ்ரீ<sup>4</sup>ராய நம: |

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

ஓ ஸ்ரீ ஹ்ரு<sup>3</sup>ஷீகேஸாய நம: ।

(wash both the hands)

ஓ ஸ்ரீ பத்<sup>3</sup>மநாபா<sup>4</sup>ய நம: ।

(touch the feet)

ஓ ஸ்ரீ தா<sup>3</sup>மோதீ<sup>3</sup>ராய நம: ।

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

ஓ ஸ்ரீ ஸங்கர்ஷ்ணாய நம: ।

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

ஓ ஸ்ரீ வாஸுதே<sup>3</sup>வாய நம: ।

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

ஓ ஸ்ரீ ப்ரத்<sup>3</sup>யும்நாய நம: ।

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

ஓ ஸ்ரீ அநிருத்<sup>3</sup>தா<sup>4</sup>ய நம: ।

(touch the right eye with index and middle fingers)

ஓ ஸ்ரீ புருஷோத்தமாய நம: ।

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

ஓ ஸ்ரீ அதோ<sup>4</sup>க்ஷஜாய நம: ।

(touch the right ear with index and fourth fingers)

ஓ ஸ்ரீ நாரஸிம்ஹாய நம: ।

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

ஓ ஸ்ரீ அச்ச்யுதாய நம: ।

(touch the navel portion with index and small fingers. Navel

is the seat of Narayana)

ஓ ஸ்ரீ ஜநார்த<sup>3</sup>நாய நம: |

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

seat of Narayana)

ஓ ஸ்ரீ உபேந்த<sup>3</sup>ராய நம: |

(touch the head with the hand)

ஓ ஸ்ரீ ஹரயே நம: |

(touch the right shoulder with all fingers)

ஓ ஸ்ரீ க்ரு'ஷ்ணாய நம: |

(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)

ப்ராணயாம: ..... (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.)

ஓ ப்ரணவஸ்ய பரப்<sup>3</sup>ரஹ்ம ரு'ஷி: | பரமாத்மா தே<sup>3</sup>வதா |

தே<sup>3</sup>வீ கா<sup>3</sup>யத்ரீ ச<sup>2</sup>ந்த: <sup>3</sup> | ப்ராணயாமே விநியோக: <sup>3</sup> ||

ஓ ப்ரு: <sup>4</sup> | ஓ ப்ருவ: <sup>4</sup> | ஓ ஸ்வ: <sup>4</sup> | ஓ மஹ: <sup>4</sup> | ஓ ஜந: <sup>4</sup> | ஓ தப: <sup>4</sup> |

ஓ ஸத்யம் | ஓ தத்ஸவிதுர்வரேண்யம் | ப<sup>4</sup>ர்கோ<sup>3</sup> தே<sup>3</sup>வஸ்ய தீ<sup>4</sup>மஹி தீ<sup>4</sup>யோ யோ ந:  
ப்ரசோத<sup>3</sup>யாத் | ஓ ஆபோஜ்யோதீரஸோ<sup>5</sup>ம்ரு<sup>3</sup>தம் ப்<sup>3</sup>ரஹ்ம பூ<sup>4</sup>ர்பு<sup>4</sup>வ:ஸ்வரோம் ||

(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 prANAyAmāH 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), bhuvāH = 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, bhuvāH = 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.)

ஸங்கல்ப: ..... (3)

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

ஸ்ரீ ஸுபே⁴ ஸோப⁴நே முஹூர்⁴தே விஷ்ணோராஜ்ஞயா ப்ரவர்தமாநஸ்ய  
ஆத்³ய ப்³ரஹ்மண: த்³விதீயே பரார்தே⁴ ஸ்ரீ ஸ்வேதவராஹு கல்பே  
வைவஸ்வத மந்வந்தரே அஷ்டாவிம்ஸதிதமே கலியுகே³ ப்ரத²மபாதே³  
ஜம்பூ³த்³வீபே ப⁴ரதவரீஷே ப⁴ரதக²ண்டே³ த்³ண்ட³காரண்யே கோ³தா³வ்யா:  
த³க்ஷிணே பார்ஸ்வே ஸாலீவாஹநஸகே பெள³த்³தா⁴வதாரே ராமக்ஷேத்ரே  
அஸ்மிந்வர்தமாநேந சாந்த³ரமாநேந அஸ்ய ஸ்ரீ அமுக ஸம்வத்ஸரே  
அமுக ஆயநே அமுக ரு³தௌ அமுக மாஸே அமுக பக்ஷே  
அமுக திதௌ² அமுக வாஸரே அமுக நக்ஷத்ரே ஸுப⁴யோக³  
ஸுப⁴கரண ஏவங்கு³ண விஸேஷண விஸரிஷ்டாயாம் ஸுப⁴திதௌ²

அஸ்மதா³தி³கு³ருணாம் ஸ்ரீமந்மத்⁴வாசார்யாணாம் ஹ்ரு³த்தமலமத்⁴யநிவாஸீ  
ஸூர்யாநந்தர்க³த ஸ்ரீ பா⁴ரதீரமணமுக²யப்ராணாநந்தர்க³த ஸ்ரீ  
லக்ஷ்மீநாராயண ப்ரேரணயா ஸ்ரீ லக்ஷ்மீநாராயண ப்ரீ⁴யர்த²ம்  
ப்ராத: ஸந்த⁴யாமுபாஸிஷ்யே ।

(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 (mAsē), 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.)

மார்ஜநம் ..... (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)

ஓ ஆபோஹிஷ்டே<sup>2</sup>தி தர்யர்சஸ்ய ஸூக்தஸ்ய | எரிந்து<sup>4</sup>த்<sup>3</sup>வீப ரு'ஷி: |  
அபோ தே<sup>3</sup>வதா கா<sup>3</sup>யத்ரீ ச<sup>2</sup>ந்த: | மார்ஜநே விநியோக: | ..... (4.1)

ஓ ஆபோஹிஷ்டா<sup>2</sup>மயோ பு<sup>4</sup>வ: | தா ந ஊர்ஜே த<sup>3</sup>தா<sup>4</sup>தந |  
மஹேரணய சக்ஷஸே | யோவ: ஸிவதமோ ரஸ: |  
தஸ்ய பா<sup>4</sup>ஜயதே ஹந: | உஸதீரிவ மாதர: |  
தஸமா அரங்க<sup>3</sup>மாமவ: யஸ்ய க்ஷயாய ஜிந்வத<sup>2</sup> |  
ஆபோஜநயதா<sup>2</sup> ச ந: | ..... (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. )

ஜலாபி³மந்த்ரணம் ..... (5)

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

ஸு³ரீ³யஸ்சே³த்யஸ்ய மந்த்ரஸ்ய | நாராயண ரு³ஷி: |  
ஸு³ரீ³யமாமந்யு மந்யுபதயோ ராத்ரீ³ரீ³தே³வதா |  
ப்ரக்ரு³திஸ்ச²ந்த:³ | ஜலாபி³மந்த்ரணே விநியோக:³ || ..... (5.1)

ஓ || ஸு³ரீ³யஸ்சமாமந்யு³ஸ்சமந்யுபதயஸ்ச மந்யுக்ரு³தே³ப்ய: |  
பாபே³ப்யோரக்ஷந்தாம் | யத்³ராத்ரீ³யா பாபமகார³ஷம் |  
மநஸா வாசா ஹஸ்தா³ப்யாம் | பத்³ப்யாமுத³ரேண ஸி³ஸநா |  
ராத்ரீ³ஸ்தத³வலும்பது | யத்கி³ஞ்ச து³ரிதம் மயி |  
இத³மஹம் மாமம்ரு³தயோநௌ ஸு³ரீ³யே ஜ்யோதி³ஷி ஜு³ஹாமி ஸ்வாஹா || .....  
(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 . )

ஆசமந - (1)

புநர்மார்ஜநம் ..... (6)

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

ஆபோஹிஷ்டே²தி நவர்சஸ்ய ஸலித்தஸ்ய | எரிந்து⁴த்³வீபோ அம்ப³ரீஷோ ரு³ஷி:  
ஆபோதே³வதா | கா³யதரீ ச²ந்த³ பஞ்சமீ வர்த⁴மாநா |  
ஸப்தமீ ப்ரதிஷ்டா² | அந்த்யைத்³வே அநுஷ்டபௌ⁴ புநர்மார்ஜநே  
விநியோக³ || ..... (6.1)

ஓ ஆபோஹிஷ்டா² ..... ஓ ஆபோஜநயதா² ச ந: || (4.2)

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

ஓ ஸம் நோ தே³வீரபீ⁴ஷ்டயே ஆபோ ப⁴வந்து பீதயே |  
ஸம் யோரபி⁴ஸ்ரவந்து ந: || ..... (6.3)

ஈஸாநாம் வார்யாணம் கூடியந்தீஸ்சர்ஷணீநம் |

ஆபோயாசாமி பே⁴ஷஜம் || ..... (6.4)

அப்ஸு மெ ஸோமோ அப்³ரவீத்³ந்தர்விஸ்வாநி பே⁴ஸஜா |

அக்³நிஞ்ச விஸ்வஸம்பு⁴வம் || ..... (6.5)

ஆப: ப்ருணீத பேஷஜம் வருதம் தநவேமம |

ஜ்யோக்சஸூர்யந்த்ருஸே || ..... (6.6)

இதமாப: ப்ரவஹத யத்கிஞ்சதுரிதம் மயி |

யத்வாஹமபிதுத்ரோஹ யத்வாஸ்யேப உதாந்ருதம் || ..... (6.7)

ஆபோ அத்யாந்வசாரிஷம் ரஸேந ஸமகஸ்மஹி |

பயஸ்வாநக்ந ஆகஹி தம் மா ஸம்ஸ்ருஜ வர்சஸா || ..... (6.8)

ஸஸ்ருஷீஸ்தத்பஸோ திவாநக்தஞ்ச ஸஸ்ருஷீ: |

வரேண்யக்தூரஹமா தேவீ ரவஸே ஹுவே || ..... (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))

ஆசமந - (1)

பாபபுருஷவிஸர்ஜநம் (அக்⁴மர்ஷணம்) ..... (7)

ஓ ரு²தஞ்சேத்யஸ்ய ஸுக்தஸ்ய | அக்⁴மர்ஷண ரு²ஷி: |  
பா⁴வவ்ரு²த்தோ தே³வதா | அநுஷ்டுப் ச²ந்த:³ | பாபபுருஷ விஸர்ஜநே  
விநியோக:³ || ..... (7.1)

ஓ ரு²தம் ச ஸத்யம் சாபீ⁴த³தா⁴ஸ்தபஸோத்யஜாயத | ததோராதர்யஜாயத தத:  
ஸமுத்³ரோ அர்ணவ: | ஸமுத்³ராத³ர்வாவதி⁴ஸம்வத்ஸரோ அஜாயத ||

அஹோ ராத்ராணி வித³த⁴த³விஸ்வஸ்ய மிக்ஷதோவஸீ |  
ஸூர்யாசந்த³ரமஸௌ தா⁴தா யதா² பூர்வமகல்பயத் | தி³வம் ச  
ப்ரு²தி²வீஞ்சாந்தரிக்ஷமதோ² ஸ்வ: || ..... (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))

அர்க்க³யப்ரதா³நம் ..... (8)

ப்ராணயாம: (2)

ஸங்கல்ப

ஓ பூர்வோக்த ஏவம் கு³ண விஸேஷண விஸிஷ்டாயாம் ஸுப³திதௌ²  
ஸுலர்யாந்தர்க³த ஸ்ரீ பா⁴ரதீரமண முக்²யப்ராணந்தர்க³த  
ஸவித்ரு³நாமக ஸ்ரீ லக்ஷ்மீநாராயண ப்ரேரணயா ஸ்ரீ லக்ஷ்மீநாராயண  
ப்ரீத்யர்த²ம் ப்ரத:² ஸந்த³யாங்க³ அர்க்க³ய ப்ரதா⁴நம் கரிஷ்யே || .... (8.1)

ஓ ப்ரணவஸ்ய பரப்³ரஹ்ம ரு³ஷி: | பரமாத்தமா தே³வதா |  
தே³வீ கா³யத்ரீ ச²ந்த:³ | வ்யாஹ்ரு³தீநாம் ப்ரஜாபதி ரு³ஷி: |  
அக்³நிவாயுஸுலர்யா தே³வதா | கா³யதர்யுஷ்ணிக³நுஷ்டுப:⁴ ச²ந்தா³ம்ஸி |  
கா³யதர்யா: விஸ்வாமித்ர ரு³ஷி: | ஸவிதா தே³வதா | கா³யத்ரீ ச²ந்த:³  
ப்ராதரர்க்க³யப்ரதா⁴நே விநியோக:³ || ..... (8.2)

ஓ பூர்⁴புவ: ஸ்வ: | தத்ஸவிதுர்வரேண்யம் | ப⁴ர்கோ³ தே³வஸ்ய தீ⁴மஹி  
தி⁴யோ யோந: ப்ரசோத³யாத் ஓ || (இத்யர்க்க³யம்) .... (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:

ஓ

/

/

ஸ்வ: / வம் பூ:⁴

/ ஹ்ரூம்

/

SSSSSSSSSS

பு⁴வ:

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.)

ஓ ப்ரதிசக்ஷவேத்யஸ்ய மந்த்ரஸ்ய வஸிஷ்ட² ரு³ஷி: | இந்த³ரஸோமௌ தே³வதா | அநுஷ்டுப் ச²ந்த:³ | அர்க்⁴யாதி⁴காரார்தே² ஆத்ம ஸம்ரக்ஷணூர்தே² ச ஜபே விநியோக:³ || ..... (8.4)

ஹரி: ஓ | ப்ரதிசக்ஷவ விசக்ஷவேந்த³ரஸ்ச ஸோமஜாக்³ரு³த்ம ரக்ஷாப்⁴யோ வத⁴மஸ்யதமஸநிம் யாது மத்³ப்⁴ய: || ..... (8.5)

அஸ்ய ஹீ கா³யத்ரீ சிரஸ: ப்³ரஹ்மரு³ஷி: | ஆபோ தே³வதா கா³யத்ரீ

சு<sup>2</sup>ந்த<sup>3</sup>:<sup>3</sup> கா<sup>3</sup>யத்ரயாகர்ஷணே விநியோக:<sup>3</sup> || ..... (8.6)

ஓ ஆபோஜ்யோதீரஸோ<sup>5</sup>ம்ரு<sup>3</sup>தம் ப்<sup>3</sup>ரஹ்ம் பூ<sup>4</sup>ர்பு<sup>4</sup>வ:ஸ்வரோம் || ..... (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 Sandhya 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.)

ப்ராயஸ்சித்தாரக்<sup>4</sup>யம் ..... (8.8)

ஸந்த<sup>4</sup>யா காலாதி<sup>3</sup>க்ரமதோ<sup>3</sup>ஷ ப்ராயஸ்சித்தாரத்<sup>2</sup>ம் சதுர்தா<sup>2</sup>ரக்<sup>4</sup>ய ப்ரதா<sup>3</sup>நம் கரிஷ்யே ||

ஓ பூ<sup>4</sup>ர்பு<sup>4</sup>வ:ஸ்வ: | ஓ தத்ஸவிதுர்வரேண்யம் ப<sup>4</sup>ரகோ<sup>3</sup> தே<sup>3</sup>வஸ்ய தீ<sup>4</sup>மஹி | தி<sup>4</sup>யோ யோந: ப்ரசோத<sup>3</sup>யாத் || ஓ ஆபோஜ்யோதீரஸோ<sup>5</sup>ம்ரு<sup>3</sup>தம் ப்<sup>3</sup>ரஹ்ம் பூ<sup>4</sup>ர்பு<sup>4</sup>வ:ஸ்வரோம் || (இத்யரக்<sup>4</sup>யம்)

தே<sup>3</sup>வதா தர்பணம் ..... (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)

கேஸவம் தர்பயாமி | நாராயணம் தர்பயாமி | மாத³வம் தர்பயாமி |  
கோ³விந்த³ம் தர்பயாமி | விஷ்ணும் தர்பயாமி | மது³ஸூ³த³நம் தர்பயாமி |  
தரிவிக்ரமம் தர்பயாமி | வாமநம் தர்பயாமி | ஸூ³த³ரம் தர்பயாமி |  
ஹ்ரு³ஷீ³கேஷாம் தர்பயாமி | பத்³மநாபா³ம் தர்பயாமி |  
தா³மோத³ரம் தர்பயாமி |

(During krishNa pakSha)

ஸங்கர்ஷணம் தர்பயாமி | வாஸுதே³வம் தர்பயாமி | ப்ரத³யும்நம் தர்பயாமி |  
அநிருத³த³ம் தர்பயாமி | புருஷோத்தமம் தர்பயாமி | அதோ³க்ஷஜம் தர்பயாமி |  
நாரஸிம்ஹம் தர்பயாமி | அச்யுதம் தர்பயாமி | ஜநார்த³நம் தர்பயாமி |  
உபேந்த³ரம் தர்பயாமி | ஹரிம் தர்பயாமி | ஸூ³க்ரு³ஷ்ணம் தர்பயாமி |

(During both shukla pakSha and krishna pakSha)

இந்த³ரம் தர்பயாமி | அக்³நிம் தர்பயாமி | யமம் தர்பயாமி |  
நிர்ரு³திம் தர்பயாமி | வருணம் தர்பயாமி | வாயும் தர்பயாமி |  
குபே³ரம் தர்பயாமி | ஈஸாநம் தர்பயாமி | ஆதி³த்யம் தர்பயாமி |  
சந்த³ரம் தர்பயாமி | குஜம் தர்பயாமி | பு³த³ம் தர்பயாமி |  
கு³ரும் தர்பயாமி | ஸூக்ரம் தர்பயாமி | ஸநிம் தர்பயாமி |  
ராஹும் தர்பயாமி | கேதும் தர்பயாமி |

த³யாந ஸ்லோகம் ..... (8.10)

ஹ்ரு³த³யஸ்தா²து கா³யதீ³ ஹ்ரு³த³கு³ஹாமுக²நி:ஸ்ரு³தா |  
ஹத்வா ஹ்யாதி³த்த² ஸத்ரும்ஸ்ச ப்ரவிஸ்ய ஹ்ரு³த³யம் மம ||

ரமாபதிம் பூர்ணகு³ணம் முகுந்த³வ்யாஸம் ச விஜ்ஞாந ஸஹஸ்ரபா³நும் |  
பூர்ணப்ரபோ³த³ம் ச ஸுதத்த்வ தீ³பம் க்ரமாத் கு³ரும்ஸ்ச ப்ரணமாமி  
மூர்த³நா ||

பூ³தோச்சாடநம் ..... (9)

அபஸர்பந்த்வித்யஸ்ய மந்த்ரஸ்ய வாமதே³வோ ரு³ஷி: பூ³தாநி தே³வதா,  
அநுஷ்டுப் ச²ந்த:³ பூ³தோச்சாடநே விநியோக:³ || ..... (9.1)

அபஸர்பந்து யே பூ⁴தா யே பூ⁴தா பு⁴வி ஸம்ஸ்தி²தா: |  
ஏ பூ⁴தா விக்⁴நகர்தாரஸ்தேநஸ்யந்து ஸிவாஜ்ஞயா ||

அபக்ராமந்து யே பூ⁴தா: க்ரூராஸ்சைவ து ராக்ஷஸா: |  
யய்சாத்ர நிவஸந்தைவ தே³வதா பு⁴வி ஸந்ததம் |  
தேஷாமப்யவிரோதே⁴ந ப்³ரஹ்ம கர்ம ஸமாரபே⁴ || ..... (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) )

ஆஸநஸூத்³தி:⁴ ..... (10)

நிரஸ்த: பராவஸு: இத³மஹமர்வா வஸோ: ஸத³நேஸீதா³மி ஆஸநே ஸோமமண்ட³லே  
கூர்மஸ்கந்தே⁴ உபவிஷ்டோ²Sஸ்மி | ப்ரு²த்²வீதி மந்த்ரஸ்ய மேருப்ரு²ஷ்ட²  
ரு²ஷி: | கூர்மோ தே³வதா | ஸுதலம் ச²ந்த:³ | ஆஸநே விநியோக:³ ||

அநந்தாஸநாய நம: | கூர்மாஸநாய நம: | ..... (10.1)

ப்ரு²தி²வீ த்வயா த்⁴ரு²தா லோகா தே³வி த்வம் விஷ்ணுநாத்⁴ரு²தா | த்வம் ச  
தா⁴ரய மாம் தே³வி பவித்ரம் குரு சாஸநம் || மாம் ச பூதம் குருத⁴ரே  
நதோSஸ்மி த்வாம் ஸுரேஸ்வரி || ..... (10.2)

ஓ இத்யேகாக்ஷரம் ப்³ரஹ்ம | அக்³நிர்⁴தே³வதா ப்³ரஹ்ம இத்யார்ஷம் | கா³யத்ரம்

ச²ந்த:³ | பரமாத்மம் ஸரூபம் ஸாயுஜ்யம் விநியோக:³ || ..... (10.3)

ஆயத்வித்யஸ்யமந்த்ரஸ்ய | வாமதே³வரு³ஷி: | கா³யத்ரீ ப்ரதிபாத³ய  
ஹீ நாராயணே தே³வதா | அநுஷ்டுப் ச²ந்த:³ | கா³யத்ரை ஆவாஹநே  
விநியோக:³ || ..... (10.4)

ஆயாது வரதா³தே³வீ | அக்ஷரம்ப³ரஹ்ம ஸம்மிதம் | கா³யத்ரீ ச²ந்த³ஸாம்  
மாதே³த³ம் ப³ரஹ்ம ஜுஷஸ்வமே | யத³ஹ்நாத்குருதேபாபம் தத³ஹ்நாத்ப்ரதிமுச்ச்யதே  
|

யத³ராத்ரியாத்குருதேபாபம் தத³ராத்ரியாத்ப்ரதிமுச்ச்யதே |  
ஸர்வவர்ணே மஹாதே³வி ஸந்த⁴யாவித³யே ஸரஸ்வதி || ..... (10.5)

ஓஜோ஽ஸி ஸஹோ஽ஸி ப³லமஸி ப்³ராஜோ஽ஸி | தே³வாநாம் தா⁴மநாமாஸி |  
விய்வமஸி விய்வாஉ: ஸர்வமஸி ஸுர்வெளரபி⁴போ⁴ரோம் ||

கா³யத்ரீமாவாஹயாமி ஸாவித்ரிமாவாஹயாமி ஸரஸ்வதிமாவாஹயாமி  
ச²ந்த³ர்ஷீநாவாஹயாமி ஹீயமாவாஹயாமி ப³லமாவாஹயாமி || ..... (10.6)

கா³யத்ரீயா: கா³யத்ரீச²ந்தோ³ விய்வாமித்ரரு³ஷி: ஸவிதா தே³வதா | ??  
அக்³நிர்முக்²ம் | ப³ரஹ்மஸிர: | விஷ்ணு:ஹ்ரு³த³யம் | ருத்³ர: ஸிகா² |  
ப்ரு³தி²வீ யோநி: ப்ராணாபாந வ்யாநோதா³ந ஸமாந ஸப்ராணரக்தவர்ணா |  
ஸாங்க்யாயநஸகோ³த்ரா | கா³யத்ரீ சதுர்விம்ஸத்யக்ஷராத்ரிபதா³  
ஷட்குக்ஷி: | பங்சஸீர்ஷோபநயநே விநியோக:³ || ..... (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.)

ப்ராணயாம: - (2)

ஓ ப்ரணவஸ்ய || | அம்ரு<sup>3</sup>தம் ப்<sup>3</sup>ரஹ்ம பூ<sup>4</sup>ர்பு<sup>4</sup>வஸ்வரோம் ||

கா<sup>3</sup>யத்ரீ ஜப: ..... (11)

கரந்யாஸ: ..... (11.1)

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

ஓ தத்ஸவிதுரங்கு<sup>3</sup>ஷ்டா<sup>2</sup>ப்யம் நம: | (thumb)

ஓ வரேண்யம் தர்ஜநீ<sup>3</sup>ப்யாம் நம: | (index finger)

ஓ பரீ<sup>3</sup>கோ<sup>3</sup>தே<sup>3</sup>வஸ்ய மத்<sup>4</sup>யமா<sup>3</sup>ப்யாம் நம: | (middle finger)

ஓ தீ<sup>4</sup>மஹீ அநாமிகா<sup>3</sup>ப்யாம் நம: | (ring finger)

ஓ தீ⁴யோ யோ ந: கநிஷ்டி²காப்யாம் நம: | (small finger)

ஓ ப்ரசோத³யாத் கரதலகரப்ரு³ஷ்டா²ப்யாம் நம: | (front and back side of the hands)

ஷட³ங்க³ந்யாஸ: ..... (11.2)

ஓ தத்ஸவிதுர்ஹ்ரு³யாய நம: | (heart)

ஓ வரேண்யம் ஸிரஸே ஸ்வாஹா | (centre portion of the head)

ஓ பர்கோ³தே³வஸ்ய ஸிகா²யைவௌஷட் | (back portion of the hair of the head)

ஓ தீ⁴மஹி கவசாய ஹும் | (both shoulders)

ஓ தீ⁴யோ யோ ந: நேத்ராப்யாம் வஷட் | (both eyes)

ஓ ப்ரசோத³யாத் அஸ்த்ராயப²ட் | (clap)

ஓ பூ⁴ர்பு⁴வ:ஸ்வரோம் |

ஆக³ச்ச² வரதே³ தே³வீ ஜபே மே ஸந்நிதௌ⁴ ப⁴வ |

கா³யந்நம் த்ராயஸே யஸ்மா³த³கா³யத்ரீ த்வம் தத: ஸ்ம்ரு³தா || ..... (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. )

அஸ்ய ஸ்ரீ கா³யத்ரீமந்த்ரஸ்ய ஸவித்ரு³நாமக ஸ்ரீ லக்ஷ்மீநாராயணே தே³வதா |

ஸ்ரீ லக்ஷ்மீநாராயண ப்ரசாத³ஸித³த்⁴யர்தே² யதா²ஸக்தி ஜபே விநியோக:³ ||

த்⁴யாநம் ..... (11.4)

த்⁴யாயேத்ஸதா³ ஸவித்ரு³மண்ட³லமத்⁴யவர்தீ நாராயண: ஸரஸிஜாஸநீவிஷ்ட: |

கேபூரவாந் மகரகுண்ட³லவாந் கிரீஃ ஹாநீ ஹிரண்மயவபு:

த்⁴ரு³தஸங்க²சக்ர: ||

பா⁴ரதீரமண முக²யப்ராணாந்த்ர³க³த ஸவித்ரு³நாமக ஸ்ரீ லக்ஷ்மீ

நாராயண ப்ரேரணயா ஸவித்ரு³நாமக ஸ்ரீ லக்ஷ்மீநாராயண ப்ரீத்யர்த²ம்

யதா²ஸக்தி கா³யத்ரீமந்த்ரஜபம் கரிஷ்யே ||

(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 SandhyaA 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 SandhyaA Gayathri japa should be recited only sitting.
4. While counting the beads, cover the right hand either by the left hand or with a cloth and the number of Gayatri mantraH to be recited should be ten or in geometrical progression thereof (i.e. 100, 1000 etc.)
5. Pause after every 5 verses.

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

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

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

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

கா³யத்ரீ மந்த்ர: :

ஓ பூ⁴ர்பூ⁴வ: ஸ்வ: | தத்ஸவிதுர்வரேண்யம் | ப⁴ரகோ³ தே³வஸ்ய தீ⁴மஹி  
தி⁴யோ யோந: ப்ரசோத³யாத் ஓ || ..... (11.5)

(இதி 1000, 100, 10 வாரம் ஜபேத் |:)

புந: ப்ராணயாம கரந்யாஸ ஷட³ங்க³ந்யாஸ ரு³ஷிச²ந்த³ஸு க்ரு³த்வா,  
த⁴யாநம் ச க்ரு³த்வா

ப⁴க³வாந் ஸவித்ரு³நாமக ஸ்ரீ லக்ஷ்மீ நாராயணப்ரேரணயா ஸவித்ரு³நாமக  
ஸ்ரீ லக்ஷ்மீநாராயண ப்ரீத்யர்த²ம் ப்ராதஸ்ஸந்த⁴யாங்க³ ஸ்ரீ கா³யத்ரீமந்த்ரஜப:  
ஸம்பூர்ண: | ஸ்ரீ க்ரு³ஷ்ணர்பணமஸ்து || ..... (11.6)

ப்ராணயாம: - (2)

ஓ ப்ரணவஸ்ய பரப்³ரஹ்ம ப்³ரஹ்ம பூ⁴ர்பூ⁴வ:ஸ்வரோம் ||

அஷ்டாக்ஷரமந்த்ர: ..... (11.7)

பா⁴ரதீரமண முக்²யப்ராணந்த்ரக்³த ஸவித்ரு³நாமக ஸ்ரீ லக்ஷ்மீ

நாராயண ப்ரேரணயா ஸவித்ரு'நாமக ஸ்ரீ லக்ஷ்மீநாராயண ப்ரீத்யர்த்<sup>2</sup>ம்  
யதா<sup>2</sup>ஸக்தி நாராயண அஷ்டாக்ஷரமந்த்ரம் கரிஷ்யே ||

|| ஓ ஓ நமோ நாராயணய ஓ ||

(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.)

ப<sup>4</sup>க<sup>3</sup>வாந் ஸவித்ரு'நாமக ஸ்ரீ லக்ஷ்மீ நாராயணப்ரேரணயா ஸவித்ரு'நாமக  
ஸ்ரீ லக்ஷ்மீநாராயண ப்ரீத்யர்த்<sup>2</sup>ம் ப்ராதஸ்ஸந்த<sup>4</sup>யாங்க<sup>3</sup> ஸ்ரீ நாராயண  
அஷ்டாக்ஷரமந்த்ரம் ஸம்பூர்ணம் | ஸ்ரீ க்ரு'ஷ்ணூர்பணமஸ்து || ..... (11.8)  
ஸந்த<sup>4</sup>யோபஸ்தா<sup>2</sup>நம் ..... (12)

ஜாதவேத<sup>3</sup>ஸ இத்யஸ்ய மந்த்ரஸ்ய கஸ்யப ரு'ஷி: | து<sup>3</sup>ர்கா<sup>3</sup>ஜாதவேதா<sup>3</sup>க்<sup>3</sup>நி<sup>3</sup>ர்தே<sup>3</sup>வதா  
|

த்ரிஷ்டுப் ச<sup>2</sup>ந்த:<sup>3</sup> ஸந்த<sup>4</sup>யோபஸ்தா<sup>2</sup>நே விநியோக:<sup>3</sup> ||

ஓ ஜாதவேத<sup>3</sup>ஸே ஸுநவாம ஸோமமராதீயதோ நித<sup>3</sup>ஹாதி வேத:<sup>3</sup> ஸ ந:  
பர்ஷத<sup>3</sup>திது<sup>3</sup>ர்கா<sup>3</sup>ணி

விஸ்வா நாவேவ ஸிந்து<sup>4</sup>ம் து<sup>3</sup>ரிதாத்யக்<sup>3</sup>நி: || ..... (12.1)

தச்ச<sup>2</sup>யோரித்யஸ்ய ஸம்யுர்விஸ்வேதே<sup>3</sup>வா: ஸக்வரீ ச<sup>2</sup>ந்த:<sup>3</sup> |

ஸாந்தர்தே<sup>2</sup> ஜபே விநியோக:<sup>3</sup> ||

ஓ தச்சங்யோராவுரு'ணீமஹே கா<sup>3</sup>தும் யக்<sup>3</sup>ஜ்ஞாய கா<sup>3</sup>தும் யக்<sup>3</sup>ஜ்ஞுபதயே |

தே<sup>3</sup>வீ:ஸ்வஸ்திரஸ்துந: | ஸ்வஸ்திர்மாநுஷ்யே<sup>4</sup>ய: |

ஊர்த<sup>4</sup>வம் ஜிகா<sup>3</sup>து பே<sup>4</sup>ஷஜம் | ஸந்நோ அஸ்து த்<sup>3</sup>விபதே<sup>3</sup> ஸம் சதுஷ்பதே<sup>3</sup> ||  
.....(12.2)

நமோ ப்<sup>3</sup>ரஹ்மணே இத்யஸ்ய மந்த்ரஸ்ய வாமதே<sup>3</sup>வோ ரு'ஷி:

விங்கோ<sup>3</sup>க்த தே<sup>3</sup>வதா | த்ரிஷ்டுப் ச<sup>2</sup>ந்த:~ ஸந்த<sup>4</sup>யோபஸ்தா<sup>2</sup>நே விநியோக:~ ||

ஓ நமோ ப்<sup>3</sup>ரஹ்மணே நமோ அஸ்தவக்<sup>3</sup>நயே நம: ப்ரு'தி<sup>2</sup>வ்யை நம: ஓஷதீ<sup>4</sup>ய: |

நமோ வாசே நமோ வாசஸ்பதயே நமோ விஷ்ணவே மஹதே கரோமி || ..... (12.3)

(இதி த்ரிவாரம் ப்ரதக்ஷிணம் க்ருத்வா)

(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 channdassu. 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 Channdassu.

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 )

தி³ஸாம் தி³கீ³ஸாநாம் நமோ நம: ..... (13)

(Bowling to different poles )

ஓ நம: ப்ராச்சய தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (East pole devatA I am bowing to You)

ஓ நம: த³க்ஷிணயை தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (South....)

ஓ நம: ப்ரதீச்சய தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (West....)

ஓ நம: உதீ³ச்சய தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (North...)

ஓ நம: ஊர்த³வயை தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (High rised up height..)

ஓ நம: அத³ராயை தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (Lower...)

ஓ நம: அந்தரிக்ஷாயை தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (Atmosphere or sky....)

ஓ நம: அவாந்தராயை தி³ஸே யாஸ்ச தே³வதா: ஏதஸ்யாம் ப்ரதிவஸந்தி ஏதாப்யஸ்ச நமோ நம: | (Intermediate or subordinate..)

ஓ இந்த³ராய நம: | ஓ கா³யத்³ரயை நம: |  
 ஓ அக்³நயே நம: | ஓ ஸாவித்³ரயே நம: |  
 ஓ யமாய நம: | ஓ ஸரஸ்வத்யை நம: |  
 ஓ நிரு³தயே நம: | ஓ ஸர்வாப்⁴யோதே³வதாப்⁴யோ நம: |  
 ஓ வருணய நம: | ஓ தே³வீப்⁴யோ நம: |  
 ஓ வாயவே நம: | ஓ ரு³ஷிப்⁴யோ நம: |  
 ஓ குபே³ராய நம: | ஓ கு³ருப்⁴யோ நம: |  
 ஓ ஈஸாநாய நம: | ஓ முநிப்⁴யோ நம: |  
 ஓ ப்³ரஹ்மணே நம: | ஓ மாத்ரு³ப்⁴யோ நம: |  
 ஓ அநந்தாய நம: | ஓ பித்ரு³ப்⁴யோ நம: |  
 ஓ ஸந்த⁴யாயை நம: | ஓ ஆசார்யேப்⁴யோ நம: |  
 ஓ காமோகார்ஷிநமோ நம: | ஓ மந்யுரகார்ஷிநமோ நம: || ..... (13.1)

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

ஓ நமோ ப⁴க³வதே வாஸுதே³வாய |  
 யம் ஸதா³ ஸர்வபூ⁴தாநி ஸ்தா²வராணி சராணி ச |  
 ஸாயம் ப்³ராதர்நமஸ்யதி ஸா மாம் ஸந்த⁴யாபி⁴ரக்ஷது || ..... (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. )

ஸா மாம் ஸந்த்யாபிரக்ஷது ஓ நமோ நம:  
 ப்ரஹ்மண்யோ தேவகீபுத்ரோ ப்ரஹ்மண்யோ மதுஸூதந:  
 ப்ரஹ்மண்ய: புண்டரீகாக்ஷோ ப்ரஹ்மண்யோ விஷ்ணுரச்யுத: || ..... (13.3)

நமோ ப்ரஹ்மண்யதேவாய கோப்ரஹ்மணஹிதாய ச  
 ஜகத்தீதாய க்ருஷ்ணாய கோவிந்தாய நமோ நம: || ..... (13.4)

க்ஷீரேண ஸ்நாபிதே தேவீ சந்தநேந விலேபிதே  
 பில்வபத்ராரசிதே தேவீ துர்கேஹம் ஸரணம் கத: |  
 ஸ்ரீ துர்கேஹம் ஸரணகத: ஓ நமோ நம: || ..... (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. )

காயத்யுத்வாஸநம் ..... (14)

அஸ்ய காயத்ரீ உத்வாஸந மந்த்ரஸ்ய இத்யஸ்ய வாமதேவருஷி: |  
 காயத்ரீ தேவதா | அநுஷ்டுப் சந்த: | காயத்யுத்வாஸநே விநியோக: ||  
 உத்தமே ஸிக்ரே ஜாதே பூம்யாம் பர்வதமூர்திநி |  
 ப்ரஹ்மணேப்யோப்யநுஜ்ஞாதா கச்சதேவி யதாஸுகம் |  
 ஸ்ரீகச்சதேவி யதாஸுகம் கச்சது ஓ நமோ நம: || ..... (14.1)

ஸர்வவேதேஷு யத்புண்யம் ஸர்வதீர்தேஸு யத்ப்லம்  
 தத்ப்லம் ஸமவாப்நோதி ஸ்துத்வா தேவம் ஜநார்தநம் |  
 ஆகாஸாத் பதிதம் தோயம் யதா கச்சதி ஸாக்ரம்  
 ஸர்வதேவ நமஸ்கார: கேஸவம் ப்ரதிகச்சதி |  
 ஸ்ரீ கேஸவம் ப்ரதி கச்சது || ..... (14.2)

வாஸநாத்வாஸுதேவோஸி வாஸிதம் தே ஜகத்த்ரயம்  
 ஸர்வபூதநிவாஸோஸி வாஸுதேவ நமோஸ்துதே || ..... (14.3)

நமோஸ்த்வநந்தாய ஸஹஸ்ரமூர்தயே  
 ஸஹஸ்ரபாதாக்ஷி ஸிரோரு பாஹவே |  
 ஸஹஸ்ரநாம்பநே புருஷாய ஸாஸ்வதே

ஸஹஸ்ரகோடியுக³தா³ரிணே நம: || ..... (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.)

கோ³த்ராபி³வாத³நம் ..... (15)

ஓ ப⁴த³ரம் நோ அபிவாதய மந: | ஓ ஸாந்தி: ஸாந்தி: ஸாந்தி: ||  
 ஸர்வாரிஷ்ட ஸாந்திரஸ்து | ஸமஸ்த மங்க³ளாவாப்திரஸ்து ||  
 சதுஸ்ஸாக³ரபர்யந்தம் கோ³ப³ராஹ்மணேப்⁴ய: ஸாப⁴ம் ப⁴வது ||  
 அமுக கோ³த்ர, ருக்³ஸாகா²த்⁴யாயி, ஸர்மந் அஹம்போ⁴  
 அபி⁴வாத³யே | அபி⁴வாத³யாமி || ..... (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.)

ஸமாபநம் ..... (16)

யஸ்ய ஸம்ரு³த்யா ச நாமோக்த்யா தபஸ்ஸந்த⁴யாக்ரியாதி³ஷு |  
 ந்யூநம் ஸம்பூர்ணதாம் யாதி ஸத³யோ வந்தே³ தமச்யுதம் |  
 மந்த்ரஹீநம் க்ரியாஹீநம் ப⁴க்திஹீநம் ரமாபதே |  
 யத்க்ரு³தம் து மயா தே³வ பரிபூர்ணம் தத³ஸ்து மே |

(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. )

அநேந ப்ரத:ஸந்த³யாவந்த³நேந ப⁴க³வாந் ஸ்ரீ மந்மத்⁴வாசார்யாணம்  
 ஹ்ரு³த்கமலமத்⁴யநிவாஸீ அநந்தகல்யாணகு³ணபரிபூர்ண: கூ³ராப³தி⁴ஸாயீ  
 நிர்⁴தோ³ஷாநந்தா³த்மக: பா⁴ரதீரமணமுக்²யப்ராணந்தர்⁴க³த  
 ஸவித்ரு³நாமக ஸ்ரீ லக்ஷ்மீநாராயண: ப்ரீயதாம் | ப்ரீதோ வரதோ³ ப⁴வது |  
 ஸ்ரீ க்ரு³ஷ்ணா³பணமஸ்து || ..... (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.)

ஆசமந - (1)

அச்ச்யுதாய நம: | அநந்தாய நம: | கோ³விந்தா³ய நம: |  
 அச்ச்யுதாநந்தகோ³விந்தே³ப⁴யோநம: || ..... (16.2)

காயேந வாசா மநஸேந்த³ரியைர்வா பு³த்⁴யாத்மநா வா ப்ரக்ரு³திஸ்வபா⁴வாத் |  
 கரோமி யத்³யத்ஸகலம் பரஸ்மை நாராயணயேதி ஸம்ர்பயாமி || ..... (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.)

யத்³க்ஷரபத்³ப⁴ரஷ்டம் மாத்ராஹீநம் ச யத்³ப⁴வேஅத் |  
 தத்ஸர்வம் கூ³மயதாம் தே³வ நாராயண நமோஸ்து தே || ..... (16.4)

இதி ருக்³வேதீ³ய அஸ்வலாயந ப்ராத: ஸந்த³யாவந்த³நம் ஸம்பூர்ணம் ||

பா⁴ரதீரமண முக்²யப்ராணந்தர்க³த ஸ்ரீ லக்ஷ்மீ நாராயணய  
ப்ரீயதாம் ப்ரீயதோ வரதோ³ ப⁴வது ॥

॥ ஸ்ரீ க்ரு³ஷ்ணர்பணமஸ்து ॥ ஸ்ரீ மத்⁴வேஸார்பணமஸ்து ॥

॥ ஹரி: ஓ ॥

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*Rigvediya Sandhya Vandana*

pdf was typeset on August 6, 2023

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

