Rigvediya Sandhya Vandana

ऋग्वेदीय सन्ध्या वन्दनम्

Document Information

Text title: Rigvediya ashvalAyana prAtaH sa.ndhyAva.ndanaM
File name: rgsandhya.itx
Category: veda, svara
Location: doc_veda
Description-comments: With translation and procedure
Latest update: May 30, 1999
Send corrections to: Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

August 22, 2020

sanskritdocuments.org
Rigvediya Sandhya Vandana

ऋग्वेदीय सन्ध्या वन्दनम्

|| श्री गुरुम्यो नमः । हरि: ॐ ॥
|| ऋग्वेदीय प्रातः सन्ध्या वन्दनम् ॥

Introduction

=============

From time immemorial man has been preparing to face uncertainties and struggling to overcome difficulties in life. Broadly speaking the difficulties and conflicts he faces can be 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

==========
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

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.

श्री लक्ष्मीवेद्यासाय नमः ॥
श्री गुरुम्यो नमः । परम गुरुम्यो नमः ॥
श्रीमदानन्दतीर्थं भगवत्पादाचार्य गुरुम्यो नमः ॥
श्री वेदव्यासाय नमः ॥
हृरि: ॐ ॥

gopipanchand papisna visnudev samuidva ।
chakrashirat namastatstu dharan muktirbo bhav ॥

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 sampradāya (custom).
While applying, recite Keshavadi Dwadashanama (explained below),
one nāma each for one application.

The order for applying nāmas are – on the forehead (keshavāya
nāmaH), center of abdomen (nārāyaṇāya nāmaH), chest (madhuvāya
nāmaH), front portion of neck (govindāya nāmaH), right side
of abdomen (vishnave nāmaH), right shoulder (madhusudhanāya
nāmaH), right side of neck (trivikramāya nāmaH), left side of
abdomen (vamanāya nāmaH), left shoulder (shrīdharāya nāmaH),
left side of neck (hriśikeshāya nāmaH), back side (above
tunk) (padmanabhāya nāmaH), back side of neck (da-modarāya
nāmaH) and on the head, on the chest (shrīvatsāya nāmaH).
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:
deepākara (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 nāma, two
on right of neck, one on front of neck, one on left shoulder
below the nāma.

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

अप्ववः पववाेवा सवाेवथां गताऽऽपवा।
यः स्मेरपुण्डरीकाक्षं सवाहियाभ्यन्तरं शुचि॥

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

आचमन ................. (१)

ॐ श्री केशवाय स्वाहा।

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

( spoon or ladle) three times ..1)

ॐ श्री नारायणाय स्वाहा। (....2)

ॐ श्री माधवाय स्वाहा। (....3)

ॐ श्री गोविन्दाय नमः।

(wash the right palm from the left palm)

ॐ श्री विष्णुवे नमः।

(wash the left palm with right palm)

ॐ श्री मधुसूदनाय नमः।

(touch the upper lip)

ॐ श्री त्रिविक्रमाय नमः।

(touch the lower lip)

ॐ श्री वामनाय नमः।

(touch the right cheek)
ॐ श्री श्रीधराय नमः ।
(touch the left cheek) (mouth is the seat of Fire God)

ॐ श्री हृषीकेशाय नमः ।
(wash both the hands)

ॐ श्री पद्मनाभाय नमः ।
(touch the feet)

ॐ श्री दामोदराय नमः ।
(touch the centre of the head with middle finger. Head is the seat of Paramatma)

ॐ श्री सकुर्षणाय नमः ।
(touch the tip of the nose with the middle finger)

ॐ श्री वासुदेवाय नमः ।
(touch the right side of the nose with index and thumb fingers)

ॐ श्री प्रदुभाय नमः ।
(touch the left side of the nose with index and thumb fingers. Nose is the seat of Vayu)

ॐ श्री अनिरुक्ताय नमः ।
(touch the right eye with index and middle fingers)

ॐ श्री पुरुषोत्तमाय नमः ।
(touch the left eye with index and middle fingers)(eye is the seat of Sun)

ॐ श्री अधोक्षजाय नमः ।
(touch the right ear with index and fourth fingers)

ॐ श्री नारसिंहाय नमः ।
(touch the left ear with index and fourth fingers)(ear is the seat of Indra)

ॐ श्री अच्छुताय नमः ।
(touch the navel portion with index and small fingers. Navel is the seat of Narayana)

ॐ श्री ज्ञानद्वय नमः ।

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

ॐ श्री उपेन्द्रय नमः ।

(touch the head with the hand)

ॐ श्री हरये नमः ।

(touch the right shoulder with all fingers)

ॐ श्री कृष्णाय नमः ।

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

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

प्राणायामः .................. (2)

(This is preamble for Gayatri Awahana i.e. welcome, for this Sri Hari or ParamAtmA is RiShi devaT and devI gAyatrI is Channdassu. 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.)

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

(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 to 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.)

मार्जनम् ........................ (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)

ॐ आपोहिष्टिते चर्च्यस्य सूक्तस्य । सिन्दुर्दीप ऋषि: ।
अपो देवता गायत्री छुन्द: । मार्जने विनियोगः ॥ ........ (4.1)

ॐ आपोहिष्टा मयो भुवः । ता न ऊर्ज्जे दभातम ।
महेरणाय चक्षुः । योः शिवतमो रसः ।
तस्य भाजयते हु: । उशतीरिव मातरः ।
तस्मा अर्जु मामवः यस्य क्षयाय जिनव ।
आपोजनयथा च न: ॥ ........ (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."

जलाभिभ्रमणम् ................. (5)

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

सूर्यश्चतयस्य मन्त्रस्य | नारायण ऋषि: |
सूर्यमायु मन्युपतयो रात्रिदेवता |
प्रकृतिशबद्ध: | जलाभिभ्रमण्ये विनियोग: || ........ (5.1)
ॐ || सूर्यमायुश्च मन्युपतयय्य मन्युकृतेभ्यः ||
पापेयोक्ष्यताम् | यद्रात्या पापमकार्यम् |
मनसा वाचा हस्तायाम् | पद्मादुर्देरण शिश्ना |
रात्रिस्तदवलम्मः | यक्तिशः दुरिं मयि |
इदमहं माममृत्योत्त्र सूर्य ज्योतिषि जुहोमि स्वाहा || ........ (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.

आचमन - (1)
पुनर्मार्जनम् ..................... (6)

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

आपोहिःेति नवर्षस्य मूतस्य | सिन्धुव्योपो अम्बरीषो ऋषिः:
आपोदेवताः | गायत्री छन्दः पश्चमी वर्षमाना |
सत्मी प्रतिष्ठा | अन्त्येद्वे अनुष्टो पुनर्मार्जने
विनियोगः || ...... (6.1)

ॐ आपोहिः एहे || ॐ आपोजनयथा च न: || (4.2)

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

ॐ शं नो देवीर्भीष्ठे आपो भवन्तु पीतaye |
शं योर्भिष्टवन्तु न: || ...... (6.3)
ईशानां वार्षिणां क्षयन्तोश्रीणीनम् |
आपोयाचामि भेषजम् || ...... (6.4)
अष्ट्ने मे सोमो अब्रवीद्वान्विशानि भेषजा |
अष्ट्नेव विश्वशिर्मुखम् || ...... (6.5)
आपः पृणीत भेषजं वरूथं तन्वेशम् ।
ज्योक्षमुर्ष्ट्वशः ॥ ........ (6.6)
इदमापः प्रवहत यत्किंचबुरिं मंचि ।
यद्वाहमविदुऽह्यद्वाशेपं उतानृतम् ॥ ........ (6.7)
आपो अद्यानवचारिः रसेन समगस्महि ।
पयस्वानमः आगहि तं मा संस्रृज वर्चसा ॥ ........ (6.8)
समृप्रीस्तदपसी दिवानक्तश ससृषीः ।
वरेष्यक्तूरहमादेवी रसेसे हुवे ॥ ........ (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 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. \( (6.9) \)

आचमन - (1)

पापपुरुषविसर्जनम् (अघर्षणम्) ................ (7)

ॐ ऋतंचेयसय सूचया। अघर्षण ऋषिः।
भाववृत्ती देवता। अनुद्भू प्रज्ञः। पापपुरुष विसर्जने।

(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)

अर्घ्यप्रदानम् ....................... (8)

प्राणायामः  (2)

सहूळप्

ॐ पूर्वोत्क एवं गुण विशेषण विशिष्टायां शुभतिथो
सूर्यान्तर्गत श्री भारतीर्मण मुख्यप्राणान्तर्गत
सचिविनामक श्री लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण
प्रीतिध्य प्रथः सन्ध्याक्ष अर्घ्य प्रधानं करिष्ये || .... (8.1)

ॐ प्रणवस्य परब्रह्म ऋषि: । परमात्मा देवता ।
देवी गायत्री छन्दः । व्याहतीनां प्रजापति ऋषि: ।
अष्टछायुषूर्यं देवता । गायत्र्युषिणानुभुम: छन्दांसि ।
गायत्र्यः विश्वामित्र ऋषि: । सविता देवता । गायत्री छन्दः
प्रातार्घ्यप्रधाने विनियोगः । । ........... (8.2)

ॐ भूर्मुखः स्वः । तत्सवितुवर्षेण्यं । भगो देवस्य धीमहि
धियो यो: प्रचोद्यात् ॐ || (इत्यर्घ्य) .... (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:
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 SandhyaA has passed, You have to offer the fourth Arghya as compensation.)
(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.)

(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)

केशवं तर्पयामि । नारायणं तर्पयामि । माधवं तर्पयामि ।
गोविन्दं तर्पयामि । विष्णुं तर्पयामि । मघुसूदं तर्पयामि ।
श्रीहरं तर्पयामि । वामनं तर्पयामि । पद्मनाभं तर्पयामि ।

(During krishNa pakSha)

आच्छदं तर्पयामि । चारुदेवं तर्पयामि । प्रचुरं तर्पयामि ।
अनन्तं तर्पयामि । पुरुषोत्तमं तर्पयामि । अधोक्ष्जं तर्पयामि ।
नारसिंहं तर्पयामि । अच्छुं तर्पयामि । जनार्दनं तर्पयामि ।

(Upon both shukla pakSha and krishna pakSha)

इन्द्रं तर्पयामि । आश्रि तर्पयामि । यमं तर्पयामि ।
निन्द्रिति तर्पयामि । वरुणं तर्पयामि । चावं तर्पयामि ।
कुजं तर्पयामि । ईशानं तर्पयामि । आदित्यं तर्पयामि ।
चन्द्रं तर्पयामि । कुजं तर्पयामि । बुधं तर्पयामि ।
गुरुं तर्पयामि । शुकं तर्पयामि । शनिं तर्पयामि ।
राहुं तर्पयामि । केतुं तर्पयामि ।

ध्यान श्रोकम् ........................ (8.10)

हृदयस्थातु गायत्री हृदुहामुखिनःसुता ।
हलवा ह्यादित्थ शत्रूंष्ठ प्रविष्य हृदयं मम ॥

भूतािने भूतािने सहस्भानुम् ।
पूर्णगुणं मुकुन्दयासं च विज्ञान सहस्भानुम् ।
पूर्णप्रबोधं च सुतत्तव दीपं क्रमालं गरुः प्रणमामि

c
भूतोऽहांतम् ........................ (9)

अपसर्पन्विन्त्वित्वम् मन्त्रस्त् वामदेवो ऋषिः भूतानि देवता,
अनुपुष्पं छुदः भूतोऽहांते विनियोगः ॥ ........ (9.1)
अपसपत्ते ये भूता ये भूता भूवि संस्थिता: ।
ए भूता विघ्रकारस्तेनरथ्यन्तु शिवाज्या ॥
अपकामामाये ये भूता: कृरार्शेव तु राक्षसा: ।
युक्त्रात्र निवसनोरव देवता भूवि संततम् ।
tेषामय्यवरोधेन ब्रह्म कर्म समारभे ॥               .......... (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 tatvanyAsa, mAtRikAnyAsa etc., should do them here. AsanashuddhiH will be a part of that. After tatvanyAsa and mAtRikAnyAsa, do Gayatri Japa and nArAyaNa aShTakShara mantra japa, followed by any other mahA mantra, then again mAtRikAnyAsa and tatvanyAsa then sandhyopasthAnam (which will be posted later) )

आसनशुद्धि: ...........................................(10)

निरस्तः परावसु: इदमहम्वर्यसोः सदनेसीदामी आसने सोममण्डले
कूर्मस्कन्धे उपविष्टोस्मि | पृथ्वीति मन्त्रस्य मेरूपृष्ठ
ऋषिः | कूर्मा देवता | सुलभं छन्दं | आसने विनियोगः ॥

अनन्तासनायनमः | कूर्मासनायनमः । ........ (10.1)

पृथ्विवी त्वसा धूता लोका देवि त्वं विष्णुआभृता | त्वं च
धारय मां देवि पवित्रं कूर्म चासनम् ॥ मां च पूर्तं कूरुधरे
नातोस्मिः त्वं सुरेश्वरि ॥ ...........(10.2)

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

Silently think like this. Earth is like four poles i.e. four sides (North, South, East and West) having a seat like the turtle/tortoise (referring to kurma incarnation). I am sitting on that. 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 Channdassu
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 Chhanddassu, 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.)

प्राणायाम: - (2)
ॐ प्रणवस्य || अमृतं भूभुवष्वराम् ||
गायत्री जपः ...................................... (11)
करन्यास: ................. (11.1)

(By uttering these verses one has to touch the respective organs)
ॐ तत्सवितुरुक्ष्यायं नमः । (thumb)
ॐ वरेण्यं तज्जनि:यां नमः । (index finger)
ॐ भर्गो देवस्य मध्यमायं नमः । (middle finger)
ॐ धीमहि अनामिकायं नमः । (ring finger)
ॐ धीयाे याे नः कनिष्ठकाम्यां नमः । (small finger)
ॐ प्रचोदयाल् करतलकरपृष्ठाम्यां नमः । (front
and back side of the hands)

पद्धन्यास: .......... (11.2)

ॐ तत्स्वितुहदयाय नमः । (heart)
ॐ वरेण्य शिरसे स्वाहा । (centre portion of the head)
ॐ भर्गोदवस्य शिखायेवोषप् । (back portion of the hair of the head)
ॐ धीमहि कवचाय हुम् । (both shoulders)
ॐ धीयो यो न: नेत्राम्यां वषट् । (both eyes)
ॐ प्रचोदयाल्ल अक्रायफट । (clap)
ॐ भूभुवःस्वरोम् ।

आगच्छ वरदे देवी जपे मे सत्निधो भव ।
गायन्त त्रायसे यस्मादात्मणो त्वं ततः स्मृता ॥ । (11.3)

"(Hey, Gayatri, You are very special, please come and be
present in me; You are protecting all of us and You are well
known as Gayatri, whom I am praying. )

अस्य श्री गायत्रीमत्रस्य सवितुनामक श्री लक्ष्मीनारायणो देवता ।
श्री लक्ष्मीनारायण प्रसादसिद्धार्थ यथाशक्ति जपे विनियोगः ॥

ध्यानम् .......................... (11.4)

ध्यायेत्सदा सवितुमण्डलम्यथवर्ती नारायण: सरसिजासनविषेषः ।
केयूरवानु मकरकुण्डलवानु किरोती हरी हिरणमयवपुः:
धृतश्रोवः: ॥

भारतीरण मुख्यप्राणात्मक सवितुनामक श्री लक्ष्मी
नारायण प्रेरणाय सवितुनामक श्री लक्ष्मीनारायण प्रीत्यथः
यथाशक्तिं गायत्रीमत्रजपं करिष्ये ॥

(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
Narayna is the subject and object of my prayer. This prayer is
initiated by Sri LakShmi Narayana and I am praying to please
Him and to get love from Him. I am chanting this verse sincerely
according to my abilities and capabilities.

Take note of the following guidelines while reciting Gayatri Japa :
1. Laughing/Smiling, talking with others, looking here and
there, sitting other than in the posture of yogi, hands
together, allowing the mind to wander, touching the places
which are below the navel portion etc., which are all unholy,
should not be done.

2. Reciting should be with calmness and peace of mind.

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

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

5. Pause after every 5 verses.
6. There are three methods of uttering Gayatri verses. One is by uttering loudly, second is whispering i.e. speaking through lips without being heard by any body and third silently chanting in your mind, always dwelling on their meaning. It is believed that the third method is better than the second and second one is better than the first.

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

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

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

गायत्री मन्त्र: 
ॐ भूभुवः स्वः । ततस्वितुविरिण्यम् । भर्गो देवस्य धीमहि धियो योधः प्रचोदयात् ॐ ॥ 
(इति १०००, १००, १० वारं जपेत्।)

पुन: प्राणायाम करन्यास पंड्जन्यास ऋषिष्ठदसू कृत्वा, ध्यानं च कृत्वा

भगवान् सवितुनामक श्री लक्ष्मी नारायणप्रेरणाय सवितुनामक श्री लक्ष्मीनारायण प्रात्यथ प्रातत्सन्ध्यायः श्री गायत्रीमन्त्रजपः सम्पूर्णः ॥ श्री कृष्णार्पणमस्तु ॥ 

प्राणायाम: - (2)

ॐ प्रणवस्य परश्रहः ब्रह्म भूभुवः स्वरोम् ॥

अष्टक्षरमन्त्र: ................. (11.7)

भारतीरमण मुख्यप्राणान्तर्गत सवितुनामक श्री लक्ष्मी
(It is also believed that one should recite nArAyana aSh'TakShara mantra after the Gayatri japa. It should be in 1:3 proportion, i.e. for every 10 Gayatri, you should recite 30 narayana aSh'TakShara mantra. After reciting that, for every 10 Narayana aSh'TakShara MantraH you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.)

(For jA'TavedasE verse kashyapa is Rishi, jA'Tadevagni 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 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)

दिशां दिगोशानां नमो नम: ................................ (13)
(Bowing to different poles)

ॐ नमः प्राच्ये दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (East pole devatA I am bowing to You)

ॐ नमः दक्षिणाये दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (South....)

ॐ नमः प्रतीच्ये दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (West....)

ॐ नमः उद्याये दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (North...)

ॐ नमः ऊँध्वचे दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (High rised up height..)

ॐ नमः अधराये दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (Lower...)

ॐ नमः अन्तरिक्षाये दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (Atmosphere or sky....)

ॐ नमः अवाचनाये दिशे याध्व देवताः एतस्यां प्रतिवसन्ति
पूजायास्य नमो नम: । (Intermediate or subordinate..)

ॐ इन्द्राय नमः । ॐ गायत्र्ये नमः ।
ॐ अग्निये नमः । ॐ सावित्रये नमः ।
ॐ यमाय नमः । ॐ सरस्वत्ये नमः ।
ॐ निन्दशत्ये नमः । ॐ सर्वाभ्योदेवताभ्ये नमः ।
ॐ वरुणाय नमः । ॐ देवी-यो नमः ।
ॐ वायवे नमः । ॐ ऋष-याये नमः ।
ॐ कुबेराय नमः । ॐ गुरु-यो नमः ।
ॐ ईशानाय नमः । ॐ मुनि-यो नमः ।
ॐ ब्रह्मणे नमः । ॐ मातृ-यो नमः ।
ॐ अनन्ताय नमः । ॐ धिन-यो नमः ।
ॐ सन्ध्याचे नमः । ॐ आचार्य-यो नमः ।
ॐ कामोकार्षिनमो नमः । ॐ मन्युरकार्षिनमो नमः ॥ ......... (13.1)

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

ॐ नमो भगवते वासुदेवाय ।
ि यं सदा सर्वभूतानि स्थावराणि चराणि च ।
ि सायं प्रातत्तमस्यि सा मां सन्ध्याभिरक्ष्टु ॥ ......... (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 Brahmmins, 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.

सा मां सन्ध्याभिरक्ष्टु ॐ नमो नमः
हेय, गोद्वारा दुर्गा, मैं आपके दर्शन में निपन्न हूँ। 
आप हरे जैसी, अथवा काळात्मक दुर्गा आपके दर्शन में निपन्न हूँ।
"(13.3)

गायत्रुद्वासनम् ................................ (14)
अस्य गायत्रिः उद्वासन मत्रस्य इत्यस्य वामदेवन्ध्रपि: ||
गायत्री देवता || अनुपूर्वोऽच्छन: || गायत्रुद्वासने विनियोगः ||
उत्तमे शिखरे जाते भूम्यों परवत्मूर्धिनः ||
ब्राह्मणे-यो-भयनुस्ताता गच्छु देवी यथासुखम् ||
श्रीगच्छु देवी यथा मुख सहस्र गच्छतुः || अमो नमः || ........... (14.1)

सर्वेदेशु यत्थपुर्णं सर्वांर्थेशु यत्कलम्
तथिर्गतं समवाश्रोति स्तुत्वा देवं जनार्दनपति ।
आकाशात् पतिंते तोथं यथा गच्छु गति सागरम्
सर्वेदेव नमस्कारः केशवं प्रति गच्छ्यति ।
श्री केशवं प्रति गच्छ्यतु || ............. (14.2)

वासनादुधासुदेशसिः वाशितं ते जगद्वयम्
सर्वधूतिवासोऽसि वासुदेव नमोऽस्तु || ............... (14.3)

नमो उद्वासनाय सहस्रनीतिये
सहस्रपादाक्षिणि शिरोरु बाह्ये ।
सहस्रनाश्च पुरुषाये शाश्वेते
सहस्रकोटियुगधारिणे नमः || ............... (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.)

गोत्राभिवादनम् .................. (15)
ॐ भद्रे नो अपिवातय मनः । ॐ शान्ति: शान्ति: शान्ति: ॥
सर्वारिष्ट शान्तिरस्तु । समस्त महाल्प्यसिरस्तु ॥
(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.)

(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.)

अनेन प्रतःसन्ध्यावन्दनेन भगवान् श्री मन्मथाचार्याणं हृत्कमलमध्यनिवासी अनन्तकल्याणगुणपरिपूर्णः क्षोराधिशायी
(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.)

आचमन - (1)
अच्छुताय नमः । अनन्ताय नमः । गोविन्दाय नमः ।
अच्छुतानन्तगोविन्देयोऽनमः ॥ ............... (16.2)

कायेन वाचा मनसेिवभावात्
कराेम कराेम सरस्वती नारायणायेित समर्पयामि ॥ ........ (16.3)

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

यद्क्षरपदश्रेष्ठ मात्राहिं च यद्द्रुअत् ।
तत्स्वैं क्षम्यतां देव नारायण नमोस्तु ते ॥ ............... (16.4)

इति ऋग्वेदीय अन्धलायन प्रातः सन्ध्यावन्दन सम्पूर्णम् ॥

र्गसंहि (16.1)

श्री कृष्णार्कमस्तु ॥ श्री मधवेशार्कमस्तु ॥

र्गसंहि (16.2)

श्री कृष्णार्कमस्तु ॥ श्री मधवेशार्कमस्तु ॥

र्गसंहि (16.3)

श्री कृष्णार्कमस्तु ॥ श्री मधवेशार्कमस्तु ॥
|| हरि: अः ||

Rigvediya Sandhya Vandana
pdf was typeset on August 22, 2020

Please send corrections to sanskrit@cheerful.com