Rigvediya Sandhya Vandana

ऋग्वेदीय सन्ध्या वन्दनम्

Document Information

Text title: Rigvediya ashvalAyana prAtaH sa.ndhyAv.a.ndanaM
File name: rgsandhya.itx
Category: veda, svara
Location: doc_veda
Description-comments: With translation and procedure
Latest update: August 22, 2010
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
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 लक्ष्मीवेद्या नमः ॥
श्री गुरुभ्यो नमः इ परम गुरुभ्यो नमः ॥
श्रीमदानन्दसरीर भगवत्पादाचार्य गुरुभ्यो नमः ॥
श्री वेद्यासाय नमः ॥

हृरि: ऋ ॥

गोपीचन्दन पापम्म विष्णुदेह समुद्धव ।
चक्राङ्कित नमस्तेःस्तु धारण मुक्तिदो भव ॥

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 (keshava
nāmaḥ), center of abdomen (nārāyaṇa nāmaḥ), chest (madhava
nāmaḥ), front portion of neck (govinda nāmaḥ), right side
of abdomen (viśnave nāmaḥ), right shoulder (madhusudhana nāmaḥ),
right side of neck (trīvikrama nāmaḥ), left side of
abdomen (vāmanāya nāmaḥ), left shoulder (śrīdhara nāmaḥ),
left side of neck (hṛṣīkeshāya nāmaḥ), back side (above
tunk) (padmanabha nāmaḥ), back side of neck (dāmodara nāmaḥ)
and on the head, on the chest (śrīvatsāya nāmaḥ).

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.

अपवत्र: पवित्रो वा सर्वावस्थां गतोधिपि वा ।
य: स्मरेतपुण्डरीकाक्षं सवाध्याय-यन्तरं शुचिः ॥

(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 विष्णवे नमः ।
(wash the left palm with right palm)

ॐ श्री मधुसूदनाय नमः ।
(touch the upper lip)

ॐ श्री त्रिविक्रमाय नमः ।
(touch the lower lip)

ॐ श्री वामनाय नमः ।
(touch the right cheek)
ॐ श्री श्रीधराय नमः।
(touch the left cheek) (mouth is the seat of Fire God)
ॐ श्री ह्रीकेशाय 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 संहर्षणाय 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 प्रदुहाय नमः।
(touch the left side of the nose with index and thumb fingers. Nose is the seat of Vayu)
ॐ श्री अनिर्द्वाय 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 अयोध्याय 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 जनार्दन नमः ।
(touch the heart portion with palm of the hand)(also the seat of Narayana)

ॐ श्री उपेन्द्र नमः ।
(touch the head with the hand)

ॐ श्री हरे नमः ।
(touch the right shoulder with all fingers)

ॐ श्री कृष्ण 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)

प्राणायाम: ................. (2)

(This is preamble for Gayatri Awahana i.e. welcome, for this Sri Hari or ParamAtmA is RiShi devatA 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 परब्रह्म ऋषि: । 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 = gunaUrna (complete virtues or characters), bhuvA = wealthy and never become pauper or most prosperous, svaH = always happy, mahA = prayed as the best or excellent, janaH = creation of the world by Him, tapA = 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, vareNyA = 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, bhuvA = 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.)

(3)

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

श्री शुभे शोभने महुर्ते विषोराज्या प्रवर्तमानस्य
आदि व्रहण: द्वितीये पराथे श्री भेतवराह कल्पे
वैवस्तत मनवरे अश्वविशालितमे कलियुगे प्रथमपादे
जम्बूददीपे भरतर्ये भरतखण्डे दण्डकारणये गोदावर्याः
कर्त्तिने पार्थे शालीवाहनशके बौद्धावारे रामक्षेत्रे
अष्टिन्वर्तमानेन चान्द्रमानेन अस्य श्री अमुक संवत्सरे
अमुक आयने अमुक ऋतौ अमुक मासे अमुक पक्षे
अमुक तिथियो अमुक वासरे अमुक नक्षत्रे शुभयोग
शुभकरण एवं ज्वलित विशेषण विशिष्टायां शुभाधितयो
अस्मादिदुरुप्तां श्रीमन्मथाचार्यां गृहमलमथानिवासी
सूर्यन्तरगत श्री भारतीरमणमुख्यारण्णान्तरगत श्री
लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण प्रायत्थर्थ
प्रातः सन्यामुपपाशिष्ये।

(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 आपोहिष्ठिति च्वर्च्च्य सूक्ष्मयः । सिन्धुद्रीप ऋषिः ।
अपो देवता गायत्री छुन्दः । मार्जने विनियोगः ॥ ........ (4.1)

ॐ आपोहिष्ठा मयो भुवः । ता न ऊर्जे दधातन ।
महेरणाय चक्षसे । योवः शिवतमो रसः ।
तस्य भाजयते हनः । उशतीरिव मातरः ।
तस्मा अर्ज्ज मामवः यस्य क्षयाय जिन्थ ।
आपोजनयथा च नः ॥ ........ (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."

\[ जलाभिमण्ड्रणम् \] ........................ (5)

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

\[ सूर्यश्रीतयस्म मन्नस्य \ नारायण ऋषिः \ सूर्यमान्यु मन्युपतयो रात्रिदेवता \ प्रकृतिश्चन्द्रः \ जलाभिमण्ड्रणे विनियोगः \ || \ || \ | \ | | (5.1) \]

\[ धुर्यश्रमान्युश्रमनियुपतयश्च मन्युक्त्तेभ्यः \ भोग्योर्क्ष्टताम् \ यद्रात्या पापमकार्यम् \ मनसा वाचा हस्तायाम् \ पद्मामुदरेरण शिश्रा \ रात्रिस्तदवलुम्बरु | यन्त्रिष्ठ दुरिर्तं मयिः \ इदमहं माममृत्यूनो सूर्य ज्योतिषिषु जुहोमिम स्वाहाः \ || \ || \ | \ | | (5.2) \]

(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)
पुनमार्जनम् ..................... (6)

( mantra as described in (4) should be repeated )
आपोहिष्ठेति नवर्षस्य सूक्ष्मस्य | सिन्धुद्वारोपो अम्बरीषो ऋषिः: आपोदेवता | गायत्री च्युन्द: पश्चमी वर्धमाना | सतमी प्रतिष्ठा | अन्त्येऽेत् अनुष्ठभो पुनमार्जने विनियोग: || ........ (6.1)
ॐ आपोहिष्ठा .......... ॐ आपोजनयथा च न: || (4.2)

( Procedure as described in (4) - should be repeated )
ॐ शं नो देवीभीष्टेय आपो भवन्तु पीतये | शं योगभिष्टवन्तु न: || ........ (6.3)
ईशानां वायाणां क्षयन्तोश्चर्श्चनौ नेधराम्।
आपोयाचामि भेषजम् || ........ (6.4)
अम्पु मे सोमो अन्वीदन्तर्विश्वानि भेषजा | अग्निः विश्वशम्पुवम् || ........ (6.5)
Apashabda vAchya Sri ParamAtma, You bless us with the wealth of needs like drinking water, happiness and good health.

(6.3)

Apashabda vAchya Sri ParamAtma, 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 (अघमर्षणम्) ............... (7)

ॐ ऋतं च सत् तवं चाभिभाष्यास्तपसोध्यज्ञायत । ततोराज्ज्ञायत तत: । समुद्रो अर्नव: । समुद्राद्वारविदिस्वविस्कंतस्यो अज्ञायत ॥

अहो राज्जणि विदुभिश्च भिष्म मिष्टोवशी ।
सूर्यचन्द्रमसो धाता यथा पूर्वमकल्पयत् । दिवं च पृथ्विवोचान्तिक्षमथो स्व: ॥ ........... (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))

अर्घ्यप्रदानम् ........................ (8)
प्राणायामः  (2)

संहृत्य
ॐ पूर्वक एवं गुण विशेषण विशिष्टायां शुभतिथौ सूर्यान्तर्गत श्री भारतीर्मण मुख्यप्राणान्तर्गत सविनामक श्री लक्ष्मीनारायण प्रेरणा श्री लक्ष्मीनारायण प्रीत्यर्थ प्रथ: सन्याझः अर्घ्य प्रधानं करिष्ये ॥ ..... (8.1)
ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।
देवी गायत्री छन्दः । व्याह्यतिः प्रजापति ऋषिः ।
अश्विनियुग्मादनां देवता । गायत्रीशिवशुद्धमः छन्दांसि ।
गायत्रा: विश्वामित्र ऋषिः । सविता देवता । गायत्री छन्दः
प्रातर्घ्यप्रधाने विनियोगः ॥ ........... (8.2)
ॐ भूभुवं: स्वः । तत्सवितुरविविहं । भगो देवस्य धीमहि
धियो यो: प्रचोदयात् ॐ ॥ (इत्ययः) .... (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:

rgsandhya.pdf
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.)

ॐ प्रतिच्छेवत्स्य मन्त्रस्य वसिष्ट ऋषिः | इन्द्रसोमो देवता ।
अनुष्ठापः चन्दः | अर्ध्याधिकारायं आत्म संरक्षणार्यं च
जपे विनियोगः: || ........... (8.4)

हूरि: ॐ | प्रतिच्छेव विच्छेवन्द्रश्च सोमजागुरुं
रक्षोभ्यो वधस्य्तमश्चनि यातु मन्त्र: || ........... (8.5)
अस्य श्री गायत्री शिरसः: ब्रह्मर्षिः | आपो देवता गायत्री
(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 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 तर्पणायमि | नारायणं तर्पणायमि | माधवं तर्पणायमि |
गोविन्दं तर्पणायमि | विष्णुं तर्पणायमि | मधुसूदनं तर्पणायमि |
त्रिविक्रमं तर्पणायमि | वामनं तर्पणायमि | श्रीधरं तर्पणायमि |
हृषीकेशं तर्पणायमि | पद्मनाभं तर्पणायमि |
दामोदरं तर्पणायमि |

(During krishNa pakSha)

सुकृष्णं तर्पणायमि | वासुदेवं तर्पणायमि | प्रद्युंकं तर्पणायमि |
अनिरुद्धं तर्पणायमि | पुरुषोत्तमं तर्पणायमि | अक्षोभं तर्पणायमि |
नारसिंहं तर्पणायमि | अभिषुं तर्पणायमि | जनार्दनं तर्पणायमि |
उपेन्द्रं तर्पणायमि | हृंिं तर्पणायमि | श्रीकृष्णं तर्पणायमि |

(During both shukla pakSha and krishna pakSha)

इन्द्रं तर्पणायमि | अमः तर्पणायमि | यमं तर्पणायमि |
नित्रेति तर्पणायमि | वरुणं तर्पणायमि | चायुं तर्पणायमि |
कुसेरं तर्पणायमि | ईशानं तर्पणायमि | आदित्यं तर्पणायमि |
चन्द्रं तर्पणायमि | कुजं तर्पणायमि | बुधं तर्पणायमि |
गुरुं तर्पणायमि | शुकं तर्पणायमि | शान्तं तर्पणायमि |
राहुं तर्पणायमि | केतुं तर्पणायमि |

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

हृदयस्थातु गायत्री हृदुहामुखनि:सुता ।
हत्वा ह्यादित्य शत्रुंध्र प्रविश्य हृदयं मम ॥
रमापति पूणंगुणं मुकुन्दव्यासं च विज्ञान सहस्क्रमानुम।
पूणिव्यवेर्ध च सुतस्व दीपं क्रमात् गुरुः प्रणमामि
मूः ॥

भूतोश्चातनम् ...................... (9)

अपसर्पिन्वितस्य मन्त्रस्य वामदेवो ऋषिः भूतानि देवता,
अनुजूप्ता कुर्ष: भूतोश्चातने विनियोगः ॥ ........ (9.1)
ऋषेदीय सन्त्या वननम्

अपसर्फन्तु ये भूताये भूताभुविसंस्थिताः।
ए भूताविप्रकारस्तथितेनत्वतुम्भिज्ञा॥

अपक्रामन्तु ये भूताः कृराश्वेव तु राष्ट्राः।
यष्टैत्र निवसनेति देवता भुविसंततम्॥
तेषामप्यविरोपेन ब्रह्म कर्म समारम्भे॥

........... (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 tavtanyasa, mAtrikanysasa etc., should do them here. AsanashuddhiH will be a part of that. After tavtanyasa and mAtrikanysasa, do Gayatri Japa and nArayaNa aShTakShara mantra japa, follow by any other mahA mantra, then again mAtrikanysasa and tavtanyasa then sandhyopasthAnam (which will be posted later) )

आसनशुद्धिः ......................... (10)

निरस्तः परावसु: इदमहमवर्षोः सदनेसीदमि आसने सोममण्डले
कूर्मस्कन्धे उपविषोस्मि | पृथ्वीति मन्त्रस्य मेंरूपुष्टः
ऋषि: | कूर्मः देवता | सुललं छब्दः | आसने विनियोगः॥

अनन्तसानायनमः | कूर्मसानायनमः | ........ (10.1)

पृथ्वीत्वा भूता धृता लोकः देवि तव विश्वंभृता | तवं च धारय मां देवि पवित्रं कृतुर्वाचासनम्॥ मां च पूतं कुरुधरे
नतोस्मि तवं सुरेश्वरि॥ ........... (10.2)

ॐ इत्येकाक्षरं ब्रह्म | अभिदेवता ब्रह्म इत्यार्थम् | गायत्रे
(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.)

 بصورة

(2)
ॐ प्रणवः ॥।
अमृतं भूभूवराेम् ॥

(11)

(11.1)

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

ॐ तत्सवितुरुज्ज्वाः नमः । (thumb)
ॐ वरेण्यं तज्जनीयां नमः । (index finger)
ॐ भर्गो देवस्य मध्यमाः नमः । (middle finger)
ॐ धीमही अनामिकाः नमः । (ring finger)
ॐ धीयाे याे नः कनिष्ठकाभ्यां नमः || (small finger)
ॐ प्रचोदयाल् करतलकरपृष्ठाभ्यां नमः || (front and back side of the hands)

पद्धन्यासः ........... (11.2)
ॐ तत्सवितुहुदयाय नमः || (heart)
ॐ वरेण्य शिरसे स्वाहा || (centre portion of the head)
ॐ भर्गोदवस्य शिखायेवोषद् || (back portion of the hair of the head)
ॐ धीमहि कवचाय हुम् || (both shoulders)
ॐ धीयो यो नः नेत्राभ्यां वषट् || (both eyes)
ॐ प्रचोदयाल् अभ्रायफट् || (clap)
ॐ भूभुवः स्वरोम् ||

आगच्छ वर्दे देवी जपे में सत्त्रिघो भव।
गायन्त त्रायसे यस्माद्भवियो 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 गायणीमंत्रस्य सवितृनामक श्री लक्ष्मीनारायणों देवता।
श्री लक्ष्मीनारायण प्रसादसिद्ध्यथ यथासंति जपे विनियोगः। ||
ध्यानम् ............... (11.4)

ध्यायेत्सदा सवितूमणलमध्यवर्ती नारायणः सरसिजासनीविष्टः।
केवूरवानु मकरकुणलवानु किरीटी हारी हिरणयवपुः।
धुतशिवश्रृःचः।
भारतीरमण मुख्यप्राणान्तर्गत सवितृनामक श्री लक्ष्मी
नारायण प्रेरणास्य सवितृनामक श्री लक्ष्मीनारायण प्रीत्यथ।
यथासंति गायणीमंत्रजपं करिये। ||

(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 मात्र: :
ॐ भूभुवः स्वः || तत्सवितुरविण्यम् || भगो देवस्य धीमहि धियो योऽन्ति प्रचोदयात् अः || ........ (11.5)
(इति १०००, १००, १० वारं जपेतः:)

पुनः प्राणयाम करन्यास पदंश्यास ऋषिष्णु-दसु कृत्वा, ध्यानं च कृत्वा
भगवान् सवितुनामक श्री लक्ष्मी नारायणप्रेरणया सवितुनामक
श्री लक्ष्मीनारायण प्रात्यथा प्रातस्यन्यायः श्री गायत्रीमण्ड्रजपः
सम्पूर्णः || श्री कृष्णार्पणमस्तु || .............. (11.6)

प्राणयामः - (2)
ॐ प्राणवस्य परश्रम
ब्रह्म भूभुवः स्वरोमः ||

अष्टाक्षरमेतः ................. (11.7)

भारतीरमण मुख्यप्राणात्तर्गत सवितुनामक श्री लक्ष्मी
नारायण प्रेरणाय सवितृनामक श्री लक्ष्मीनारायण प्रीत्यर्थ
यथाशक्ति नारायण अष्टाक्षरम्भ्रो करिष्ये ॥

॥ ॐ ॐ नमः नारायणाय ॐ ॥

(It is also believed that one should recite nArAyaNa
cShTAKShara 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.)

भगवन् सवितृनामक श्री लक्ष्मी नारायणप्रेरणाय सवितृनामक
श्री लक्ष्मीनारायण प्रीत्यर्थ प्रातिसन्ध्यायः श्री नारायण
अष्टाक्षरम् समपूर्णम् । श्री कृष्णार्पणमस्तु ॥ ..... (11.8)

सन्योगस्थानम् ..................................... (12)

जातवेदस इत्यस्य मत्रस्य कश्यप ऋषि: । दुर्गाजातवेदात्रिदेवता ।
त्रिशृङ्ग स्वतं: सन्योगस्थाणे विनियोगः: ॥

ॐ जातवेदसे सुनवाम सोममरातीतयो निदहाति वेदः स न: पर्यंतिदुर्गाणि
विश्वा नाते तिसिंहु दुर्गात्यपि: ॥ ............ (12.1)

तथ्च ॥ योगित्वस्य शमयुविलेवेदः: शकरी छन्दः: ।
शान्तत्यं जस्ते विनियोगः: ॥

ॐ तत्तत्रावृणिमहे गातु यज्ञाय गातु यज्ञातपये: ।
देवी:स्वस्तिरस्तुन: । स्वस्तिर्मानुष्ठेभ्यः ।
उत्थये जिगातु भेषजम् । शान्ती अस्तु द्विपदे शं चतुष्पदे ॥ ......(12.2)

नमो ब्रह्मणे इत्यस्य मत्रस्य वामदेवो ऋषि:
शिष्यस्य देवता: । त्रिशृङ्ग स्वतं: सन्योगस्थाणे विनियोगः: ॥

ॐ नमो ब्रह्मणे नमो अस्त्रावृष्ये नम: पृथिविये नम: ओषधीयः: ।
नमो वाचे नमो वाचस्पतये नमो विष्णवे महते करोमि ॥ ..... (12.3)

(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.  

For taChayo verse shamu is Rishi, vishwa devatA is devatA,
shakwari is channddassu. To take refuge with ParamAtma this
verse is being uttered.

This prayer is for ParamAthma who is in the form of Dhanvanthri
- God for all medicines.

I am praying You to confer on me with all kinds of medicines
which can cure my existing diseases and also bless me with
the preventive medicines for any possible future diseases also.

I am praying to confer on me the determination to perform all
my duties, including the sacred work like yagna (burnt offering)
to attain salvation, with sincerity and dedication

I would like to attain MokSha like any other devatAs by doing
only sAtvik work in my life.

I would like to win over the heart of ParamAtma, who is in the
form of Gayatri and who can bless me to solve or extinguish all
problems in my mundane life and bless me with the remedies and
who keeps all human beings, all animals and all other living
beings happy. (12.2)
For namo brahmane verse vAma deva is Rishi, lingothkya devatA and triShTup Channddassu.

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

दिशां दिगोशानां नमो नमः .......................... (13)

(Bowing to different poles)

ॐ नमः प्राच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (East pole devatA I am bowing to You)

ॐ नमः दक्षिणाच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (South....)

ॐ नमः प्रतीच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (West....)

ॐ नमः उदाच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (North...)

ॐ नमः ऊर्ध्वच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (High rised up height..)

ॐ नमः अधराच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (Lower...)

ॐ नमः अननिर्धारच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (Atmosphere or sky....)

ॐ नमः अवातारच्ये दिशेय याथ देवता: एतस्यां प्रतिवसन्ति एताभ्याश्य नमो नमः । (Intermediate or subordinate..)

ॐ इन्द्राय नमः । ॐ गायत्रीय नमः ।
ॐ अश्वय नमः । ॐ सावित्रये नमः ।
ॐ यमाय नमः । ॐ सरस्वत्ये नमः ।
ॐ निःशत्ये नमः । ॐ सर्वभ्योदेवताभ्यो नमः ।
ॐ वर्णाय नमः । ॐ देवीभ्यो नमः ।
ॐ वायवे नमः । ॐ ऋषिभ्यो नमः ।
ॐ सर्ववेयै नमः । ॐ गुरुभ्यो नमः ।
ॐ इशानाय नमः । ॐ मुनिभ्यो नमः ।
ॐ ब्रह्मणे नमः । ॐ मातृभ्यो नमः ।
ॐ अनन्ताय नमः । ॐ पिल्ल्यो नमः ।
ॐ सन्ध्याये नमः । ॐ आचार्यभ्यो 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 प्रातर्मस्थति सा मां सन्याभिरक्षतु ॥ ......... (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.

सा मां सन्याभिरक्षतु ॐ नमो नमः
ऋग्वेद सन्ध्या वन्दनम्

(13.3)

नमो ऋग्वेदयः योगव्रतिसह जगद्वित्याय नमः

(13.4)

श्रीमूर्तिः देवी चन्दनेन विलेपिते विनाशिते देवी दुर्गः शरणं गतः
श्री दुर्गः शरणागतः ॐ नमः

(13.5)

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

(14)

गायत्र्युद्वासनम् .........................

(14.1)

उत्तमे शिखरे जाते भूम्यं वर्तन्मूर्तिनि

(14.2)

वासनाद्वासनेसि चासिते ते जगभृतम्

(14.3)

नमो ऋग्वेदयः योगव्रतिसह जगद्वित्याय 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 (brammins) 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 भवेदः नो अपिवातय मनः । ॐ शान्ति: शान्ति: शान्ति: ॥
सर्वारिष्ट शान्तिरस्तु । समस्त महत्त्वातिरस्तु ॥
अतुस्सागरपर्यंत गोरावहणेऽ: शुभं भवतु ॥
अमुक गोत्रा, ऋशाखाध्यायिः, शर्मनू अहम्मो अभिवादये । अभिवादयामि ॥ ............. (15.1)

(myself bowing to You (You should hold the ears from both the hands i.e. holding left ear from middle and forefingers of right hand and holding right ear from middle and forefingers of left hand, after telling the pravara one should touch the earth.)

Please confer on me welfare, wealth resources and peace and destroy all bad things.

Please confer welfare on the cows and brahmins who will be there across the four oceans.)

समापनम् .......................... (16)

(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, ParamAtha - who is in the form of Sri LakShmi Narayana, please pardon me and confer on me the full benefits of performing this ritual."

अनेन प्रत:सन्यावनन्दनेन भगवान् श्री मन्मधाचार्यां हृतकलमध्यनिवासी अनन्तकल्याणगुणापरिपूर्णः क्षोराधिशयी
निर्दीधान्दत्क: भारतीर्मणमुख्यप्राणान्तर्गत
स्वतुनामक श्री लक्षमीनारायण: प्रीयताम् । प्रीतो वरदो भवतु ।
श्री कुण्ठार्पणमस्तु ॥ .............. (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 SandhyyA, 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 ।
अच्छुतान्तगोविन्देयोनमः ॥ .............. (16.2)
कायेन वाचा नमस्ते दद्रियेिवा बुध्यात्माना वा प्रकृतिस्वभावात् ।
करोमि यद्यत्सकलं परस्मै नारायणायेति समर्प्यामि ॥ ............ (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.)

यदक्षरपदश्रेष्ठ मात्राहींच यश्न्हि ।
तत्सवः क्ष्म्यात्तां देव नारायण नमोऽस्तु ते ॥ .............. (16.4)
इति ऋग्वेदीय अध्यायन प्रातः सन्ध्यावन्दनं सम्पूर्णम् ॥
भारतीर्मण मुख्यप्राणान्तर्गत श्री लक्ष्मी नारायणाय
प्रीयतां प्रीयतो वरदे भवतु ॥
॥ श्री कुण्ठापणमस्तु ॥ श्री मध्येषार्पणमस्तु ॥
|| हृि: ॐ ||

Rigvediya Sandhya Vandana
pdf was typeset on August 22, 2020

Please send corrections to sanskrit@cheerful.com