

Kṛṣṇa & Śukla Yajur Veda  
**Sandhyā  
vandana**



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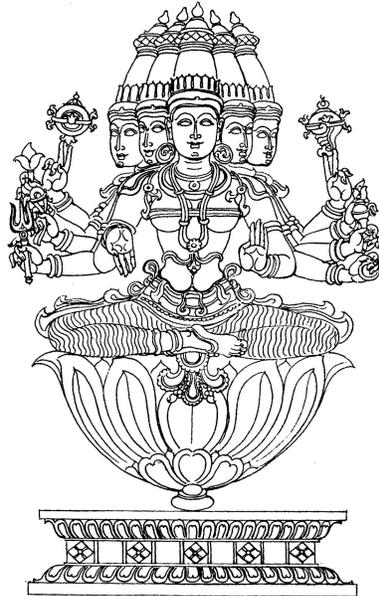
## SANDHYĀ VANDANAM

Sandhyā performance is obligatory on all those who have been initiated with the sacred thread. Those who have not been initiated may perform it as an option in their spiritual practice.

The text of the Sandhyā differs among the followers of the 3 Vedas (Rig, Yajur and Sāma)

In this pamphlet we give 3 forms of the Sandhyā the first is that of the Krishna Yajur Veda, the second that of the Sukla Yajur Veda and the 3<sup>rd</sup> is a Pauranika version which can be used by any one without any restriction whatsoever.

The most important part of the Sandhyā is the worship and recitation of the Gāyatrī mantra.



# 1. KR̥ṢṆA YAJUR VEDIYA SANDHYĀ VANDANA



- This form of the Sandhyā is basically the same for all those who follow the Kṛṣṇa Yajur Veda, be they Vaiṣṇavas, Smārtas or Śaivas. The principle difference being in the form of the saṅkalpam.
- All of the verses are recited by the Smārtas but some are deleted by Vaiṣṇavas. The verses which Vaiṣṇavas refrain from reciting are enclosed in a box.

## 1. ācamanam — Sipping of water.

- Having bathed and worn a clean dhoti, sit or squat in kukuṭāsana (posture of a chicken) facing the east in the morning, north at midday and the west in the evening and sip water three times for the purification of body, speech and mind;

oṃ acyutāya namaḥ

*sip water from the brāhma tīrtha of right hand*

oṃ anantāya namaḥ

oṃ govindāya namaḥ

## 2. Aṅga-nyāsam

- Touch the various parts of the body indicated with the right hand, consecrating it as the temple of God.

keśava

*touch the right cheek with the thumb*

(seat of fire)

nārāyaṇa

*touch the left cheek with the thumb*

mādhava

*touch the right eye with the ring finger*

(seat of Sun)

govinda

*touch the left eye with the ring finger*

viṣṇu

*touch the right side of nose with the index finger*

(seat of wind)

madhusūdana

*touch the left side of nose with the index finger*

trivikrama

*touch right ear with the little finger*

(seat of Indra)

vāmana

*touch left ear with the little finger*

śrīdhara

*touch right shoulder with the middle finger*

(seat of Prajāpati)

hr̥ṣīkeśa

*touch left shoulder with the middle finger*

padmanābha

*touch the navel with the right hand*

dāmodara

*touch the top of the head with the right hand*

### 3. Vighna Apaharaṇam — Removal of Obstacles.

- With the fists tap the temples with the thought that the Spiritual Nectar which has collected there (according to Yoga Sastras) is now dissipating throughout the body.

śuklāṃ baradharaṃ viṣṇuṃ śaśi varṇaṃ catur bhūjam |  
prasanna vadaṇaṃ dhyāyet sarva vighnopa śāntaye ||

*The All-pervading Lord Viṣṇu is to be meditated upon for the removal of obstacles; clad in white garments, resplendent like the Moon, the four armed and cheerful-faced.*

### 4. Prāṇāyāma — Control of the Breath.

- This is done by folding the index and middle fingers into the palm of the right hand and then closing the nostrils with the thumb and the ring finger. Breathe out through the left nostril and then breathe in. Holding the breath reciting the following mantra, then breathe out through the right nostril. Breathe in again through the right nostril and holding the breath repeat the mantra again and then breathe out through the left.
- This constitutes one round of Prāṇāyāma. 3 rounds should be done.

oṃ bhūḥ oṃ bhuvah oḡuṃ suvah oṃ mahah oṃ janaḥ oṃ tapaḥ oḡuṃ satyam ||

oṃ bhūḥ bhuvah suvah | tat savituḥ vareṇyaṃ bhargō devasya dhīmahi | dhiyo  
yo naḥ pracodayāt ||

oṃ āpo jyotir raso' mṛtaṃ brahma bhūr bhuvah-suvarom ||

*Om The material world, Om The realm of mind; Om The realm of light; Om The realm of vastness; Om The realm of creative delight, Om The realm of unobstructed Will; Om The realm of the highest Truth; Om may we meditate upon that Adorable Light of the Divine Creator, and may He impel our intellect. Om He is in the water, light, flavour, nectar of immortality and also pervades the three realms — physical, mental and spiritual. He who is denoted by Praṇava is all these.*

- Thereafter do *śrotrācāmanam* by touching the right ear with the right hand (Ganga resides in the right ear).
- Then make *Brahmāñjali* by placing the left hand upturned on the right thigh and then clasping it with the right hand downturned.

### 5. Saṅkalpaḥ — Statement of Intent

(smārtas)

hariḥ oṃ tatsat, govinda govinda govinda, mama upāṭṭa samasta duritakṣaya dvārā śrī  
parameśvara prītyarthaṃ prāṭaḥ/ madhyāhnikā/ sāyaṃ sandhyāṃ upāśiṣye ||

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now perform my morning/noon/evening devotions.*

(vaiṣṇavas)

hariḥ oṃ tatsat, Govinda Govinda Govinda, bhagavad ājñayā bhagavad kinkarya rūpaṃ prātaḥ/ madhyāhnikā/ sāyaṃ sandhyāṃ upāśiṣye ॥

*With the sanction of the Supreme Being and as service to Him alone, I now perform my morning/noon/evening devotions.*

## 6. Prokṣaṇam — Asperstion.

- If *urdhva-pundram* was not applied after bath it can now be applied to the forehead using the middle finger dipped in water while reciting;

oṃ keśavāya namaḥ !

- Take water in the *uddharini* with the left hand and using the ring finger of the right hand sprinkle water over the head with the following 7 mantras;

āpo hiṣṭho māyo bhuvāḥ | tā nā ūrje dadhātana |  
 mahe raṇāya cakṣāte | yo vaś-śivatamo rasaḥ |  
 tasya bhājayateha naḥ | uśatīr-iva mātarāḥ |  
 tasmā araṅga māmā vaḥ | (*with these seven mantras sprinkle water on the head*)  
 yasya kṣayāya jinvātha | (*sprinkle on the feet*)  
 āpo janayathā ca naḥ | (*sprinkle again on the head*)  
 bhūr bhuvāsuvaḥ | (*take water in the hand and circle the head*)

*O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.*

## 7. Prāśaṇam — Sipping.

- Pour an *uddharini* full of water into the palm of the right hand, recite the following mantra and sip it from the *brahma-tirtha*.

### *Morning*

sūryaśca mā manyuśca manyu patayaśca manyu-kṛtebhyāḥ | pāpebhyo  
 rakṣantām | yad rātriyā pāpam akāṛṣam | manasā vācā hastābhyām |  
 padbhyām udareṇa śiśnā | rātris tad avalumpatu | yat kiñca duritam mayi |  
 idam aham mām amṛta yonau | sūrye jyotiṣi juhomi svāhā ॥

*O Lord! absolve me of the sins caused by anger. Whatever sins I may have committed by night; by my thought, speech, or actions as well as all other sins attaching to me, may they all be completely effaced. Thus purified from all sins, I offer myself as an oblation to the Supreme Light represented by the Sun the source of all immortality for the welfare of all beings.*

**Midday;**

āpaḥ punantu pṛthivīm pṛthivī pūtā punātu mām | punantu brahmaṇaspatir  
brahmā pūtā punātu mām | yad ucchiṣṭham abhojyam yad vā duṣcaritam  
mama | sarvaṁ punantu mām āpo'satām ca pratigrhaguṁ svāhā ||

*May the goddesses of the water purify the earth, may the purified earth purify me as well as the teacher of the Vedas. May the ever pure Vedas purify me. May I be purified from all the demerit incurred by eating the remnants of others' meals, or having consumed forbidden articles, or having received gifts from unworthy people. I offer myself into the blazing fire of enlightenment.*

**Evening**

agniścamā manyuśca manyu patayaśca manyu-kṛtebhyaḥ | pāpebhyo rakṣantām  
| yad ahnā pāpam akārṣam | manasā vācā hastābhyām | padbhyām udareṇa  
śiśnā | rātris tad avalūmpatu | yat kiñca duritam mayi | idam aham mām amṛta  
yonau | satye jyotiṣi juhomi svāhā ||

*O Lord! save me from the sins caused by anger. Whatever sin I may have committed during this day; by my thought, speech, or actions as well as all other sins attaching to me, may they all be completely effaced. Thus purified from all sins, I offer myself as an oblation into the Self Luminous Truth, the source of all immortality, for the welfare of all beings.*

**8. Punarmārjanam — Repeated Aspersion.**

- Repeat the performance of the aspersion as before with *apo hiṣṭā* but preceded by;

dadhi krāviṇṇo ākāriṣam jiṣṇor aśvāsya vājinaḥ |  
surabhi no mukhā karat praṇa āyūguṁṣi tāriṣat ||

*May the Lord, the Supporter, the Ruler and the victorious Measurer of the Cosmos, the Repository of all knowledge who has taken the form of Hayagriva and to whom I offer my obeisance; free us from all hindrances to the performance of righteous deeds. (RV.4.39.6 TS.1.5.11.4)*

**9. Arghya Pradānam — Libation to the Sun.**

- Taking an *uddharini* full of water in the right palm recite the prayer and then pour it on the ground from the tips of the fingers. If standing in a river or tank then offer the libations with the cupped-palms.
- *prāṇāyāma — śrotrācamanam — brahmāñjali;*

**Saṅkalpaḥ:**

(*smartas*)

hariḥ om tatsat, govinda govinda govinda, mama upātta samasta duritakṣaya dvārā  
śrī parameśvara prītyarthaṁ prātaḥ/madhyāhnikā/sāyam sandhyā sūrya arghya  
pradānam kariṣyell

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now offer libations of water to the Sun.*

(vaishnavas)

hariḥ om tatsat, govinda govinda govinda, bhagavad ājñayā bhagavad kainkarya rūpaṃ prātaḥ/madhyāhnikā/sāyaṃ sandhyā sūrya arghya pradānam kariṣyell

*With the sanction of the Supreme Being and as service to Him alone, I now offer libations of water to the Sun.*

- Offer three libations from the *deva tīrtha* with the *gāyatri* mantra

om bhūḥ bhuvāḥ suvāḥ | tat savituḥ vareṇyaṃ bhargō devasya dhīmahi | dhiyo yo naḥ pracodayāt || om sūryāya namaḥ idam arghyam ||

## 10. Prāyaścitta Arghyam — Atonement Libation.

- If the Sandhyā is being done after the Sun has already risen then an extra libation is offered as an atonement.
- prāṇāyāma — śrotrācamanam — brahmāñjali;

### Saṅkalpaḥ:

(smartas)

hariḥ om tatsat, Govinda Govinda Govinda, mama upātta samasta duritakṣaya dvārā śrī parameśvara prītyarthaṃ prātaḥ/ madhyāhnikā/ sāyaṃ sandhyā kālātita prāyaścitta arthaṃ turiya arghya pradānam kariṣye

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now offer a fourth libation of water to the Sun. in order to atone for performing my devotions after the prescribed time.*

(vaishnavas)

hariḥ om tatsat, Govinda Govinda Govinda, bhagavad ājñayā bhagavad kainkarya rūpaṃ prātaḥ/madhyāhnikā/sāyaṃ sandhyā kālātita prāyaścitta arthaṃ turiya arghya pradānam kariṣye ||

*With the sanction of the Supreme Being and as service to Him alone, I now offer a fourth libation of water to the Sun. in order to atone for performing my devotions after the prescribed time.*

- Offer the extra libation as before.
- Recite the following mantra and sprinkle water around yourself.

om bhūr-bhuvas-suvāḥ

**11. Brahma-bhāvanam\*** — contemplation on oneself as being identified with the Absolute Reality.

āsāvadityo brahma brahmaivāham asmi ||

*Brahman is manifest in yonder sun In me too is Brahman manifest*

## 12. Tarpaṇam — Subsidiary Libations.

- Perform ācamanam & aṅga-nyāsam.
- Libations are then offered to the nine planets and 12 manifestations of Vishnu — from the deva-tīrtha of the hand.

\* ādityaṃ tarpayāmi | somaṃ tarpayāmi | aṅgārakaṃ tarpayāmi | budhaṃ tarpayāmi | bṛhaspatiṃ tarpayāmi | śukraṃ tarpayāmi | śanaiścaraṃ tarpayāmi | rāhuṃ tarpayāmi | ketuṃ tarpayāmi |

keśavam tarpyāmi | nārāyaṇam tarpyāmi | mādhavam tarpyāmi | govindam tarpyāmi | viṣṇum tarpyāmi | madhusūdanam tarpyāmi | trivikramam tarpyāmi | vāmanam tarpyāmi | śrīdharam tarpyāmi | hr̥ṣīkeśam tarpyāmi | padmanābham tarpyāmi | dāmodaram tarpyāmi |

- ācamanam
- one more offering

oṃ tat sat brahmarpaṇam astu

## 13. Gāyatri Japam — Recitation of the Gāyatri Mantra.

- This is the most important part of the Sandhya ritual. If possible the Gayatri mantra should be recited 108 times but if this is not possible then the minimum is ten times in the morning and ten times in the evening.
- Perform ācamanam & aṅga-nyāsam.
- Take a seat touch the ground and recite the following mantra;

pṛthvi tvayā dhṛtā lokā devi tvam viṣṇunā dhṛtā |  
tvam ca dhārāya mām devi pavitraṃ kuru cāsanam ||

*O Mother Prthivi, you support the world, and you in turn are supported by Vishnu. Please support me, O Goddess, and purify my seat.*

- *prāṇāyāma - śrotrācamanam - brahmānjali;*

### Saṅkalpaḥ:

(smartas)

hariḥ oṃ tatsat, Govinda Govinda Govinda, mama upātta samasta duritakṣaya dvārā śrī parameśvara pṛītyerthaṃ pṛātaḥ/ madhyāhnikā/ sāyaṃ sandhyām gāyatri mahā mantra japam kariṣye ||

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now, in the course of my devotions perform the recitation of the Great Gāyatri mantra.*

(*vaishnavas*)

hariḥ oṃ tatsat, Govinda Govinda Govinda, bhagavad ājñayā bhagavad  
kainkaryā rūpaṃ prātaḥ/madhyāhnikā/sāyam sandhyāṃ gāyatri mahā mantra  
japaṃ kariṣye ॥

*With the sanction of the Supreme Being and as service to Him alone, I now, in the course  
of my devotions perform the recitation of the Great Gāyatri mantra.*

### Gayatri nyāsaḥ

- Touch the parts of the body indicated;—

oṃ asya gāyatri mahā mantrasya — viśvamiṭraḥ ṛṣiḥ *forehead*

niṣṛḍ-gāyatri chandaḥ *mouth*

savitā devatā *heart*

sandhya vandane jape viniyogaḥ *rotate the hands at chest level*

*Of the Great Gāyatri mantra the Seer is Viśvamiṭra, the metre is Niṣṛḍ-gāyatri and the Sun is the  
Deity; it is recited during the twilight devotions.*

- Perform 3 rounds of prāṇāyāma

### Kara-nyāsa

oṃ bhūḥ aṅguṣṭhābhyāṃ namaḥ — *stroke the thumbs with the index fingers of the same  
hands*

oṃ bhuvaḥ tarjanībhyāṃ namaḥ— *stroke the index fingers from the palm to the tips with  
the thumbs*

oṃ suvaḥ madhyamābhyāṃ namaḥ — *stroke the middle fingers from the palm to the tips  
with the thumbs*

oṃ bhūḥ anāmikābhyāṃ namaḥ — *stroke the ring-fingers fingers from the palm to the tips  
with the thumbs*

oṃ bhuvaḥ kaniṣṭhikābhyāṃ namaḥ — *stroke the little fingers from the palm to the tips  
with the thumbs*

oṃ suvaḥ kara-tala-kara-prṣṭhābhyāṃ namaḥ — *touch each palm, and then the back of  
each hand.*

oṃ bhūḥ hrdayāya namaḥ — *touch the heart with the right fist.*

oṃ bhuvaḥ śirasi svāhā — *touch the head with the right index and thumb joined.*

oṃ suvaḥ śikhāyai vaṣaṭ — *touch the crown of the head with the right hand*

oṃ bhūḥ kavacāya huṃ — *cross the arms over the chest and touch the shoulders*

oṃ bhuvaḥ netrābhyāṃ vaṣaṭ — *touch the eyes with the index and middle finger of the  
right hand*

oṃ suvaḥ astrāya phaṭ — *clap the hands three times.*

oṃ bhūr-bhuvas-suvar-oṃ iti digbandhaḥ — *snap the fingers at the 8 cardinal directions around the head.*

### Gāyatri āvāhanam — Invocation of Gāyatri.

āyātu varadā devī akṣaram brahma sammitam |  
gāyatrīm chandasām mātedaṃ brahma juṣasva naḥ ||

*May the boon-conferring divine Gayatri Devi be present here in order to instruct us about the Supreme Truth which is determined by the Vedānta, may Gāyatri the mother of metres, favour us with the knowledge of the Supreme Brahman.*

ojōsi saho si balam asi bhrājō si devānām dhāma nāmāsi viśvam asi viśvāyus  
sarvam asi sarvāyur abhibhūrom gāyatrīm āvāhayāmi, sāvitrīm āvāhayāmi,  
sarasvatīm āvāhayāmi, ||

*You are the Supreme (Spiritual) Nourishment, You are Strength, Brilliance, the abode of all the Deities, You are everything, You are the Supporter and the cause of changes in Time. I invoke your presence in the form of the Praṇava.*

### Dhyānam

#### Morning

prātar dhyāyāmi gāyatrīm ravi-maṇḍala madhyagām |  
ṛg-vedam uccārayantīm rakta varṇam kumārikām |  
akṣa-mālākaram brahma daivatyām haṃsa-vāhanām ||

*In the morning I visualise the goddess Gayatri associated with Brahma, seated on a swan in the middle of the Sun-disk, a young maiden, red in colour holding a rosary in her hand and chanting the Rig Veda.*

#### Midday

madhyāndine tu sāvitrīm ravi-maṇḍala madhyagām |  
yajur-vedam vyāharantīm śvetām śūla-karam śivām |  
yuvatīm rudra-devatyām dhyāyāmi vṛṣa-vāhanām ||

*At mid-day I meditate upon the goddess Savitri associated with Siva, located in the orb of the Sun, as a young woman, reciting the Sama-veda, dressed in white, holding a trident in her hand and riding upon a bull.*

#### Evening

sāyam sarasvatīm śyāmām ravi-maṇḍala madhyagām |  
sāma-vedam vyāharantīm cakrāyudha-dharām śubhām |  
dhyāyāmi viṣṇu-devatyām vṛddhām garuḍa-vāhanām ||

*In the evening I meditate upon goddess Sarasvati associated with Vishnu, located in the orb of the Sun, as an old woman, reciting the Sama-veda, auspicious and holding the discus in her hand and riding upon Garuda.*

yo devaḥ savitā'smākaṃ dhiyo dharmādigocarāḥ |  
 prerayet tasya yad-bhargaḥ tad vareṇyam upāsmahe ||

*We contemplate upon the divine and the venerable Savitar the impeller who impels us in the performance of our Dharma.*

- Then holding the sacred thread with the thumbs repeat the Gāyatri mantra either 108, 28 or at least 10 times, using the fingers as a rosary.

om bhūḥ bhuvāḥ suvāḥ | tat savitūḥ vareṇyam bhargō devasya dhīmahi | dhiyo  
 yo naḥ pracodayāt ||

*Om we meditate upon the Adorable Light of that Divine creating force may That enlighten our intellect.*

- Repeat another 3 rounds of pranayama.

#### 14. Gāyatrī Upasthānam — Valediction of Gāyatri.

**Samkalpaḥ:**

- Hold brahmājali and repeat:—

prāthaḥ sandhyopasthānaṃ kariṣye ||  
 uttame śikhāre devī bhūmyāṃ pārvata mūrdhāni |  
 brāhmaṇebhyo hyanujñānaṃ gaccha devī yathā sukham ||

*O Resplendent Goddess! Bless us who worship the Supreme Brahman, please return happily to your abode on the excellent peak above Mount Meru.*

#### 15. Sūrya Prārthanam - Praise of the Sun.

- Rise and offer salutations to the Sun;

**Morning;**

mītrasya carṣaṇī dhṛtaś śravō devasya sānaṣim | satyam citra śrāvastamam ||  
 mītro janānā yātayati prajānan mītro dādḥāra pṛthivīm uta dyām | mītraḥ kṛṣṭhīr  
 anīmiṣā bhicaṣṭe satyāya havyam ghṛtavād-vidhema || pra sa mītra martō astu  
 prayāsvāna yastā āditya śikṣāti vratena | na hanyate na jīyate tvoto nainamaguṃ  
 ho aśnotyantito na dūrāt ||

*I am praising the holy name of Surya who is the One who supports Heaven and Earth. His name is Truth, easily attained and wonderful to hear. This Sun who is the Friend of the Universe is omniscient and dispenses the fruits of actions to all mankind. He gazes vigilantly with unclosing eyes on all humanity; to Him we offer oblations soaked in ghee for obtaining health. O Mitra, O Surya Nārāyaṇa! The cause of everything! Thy worshipper will be protected and will not succumb to disease or enemies. Furthermore sins will not approach him either from far or near.*

### Midday

āsa<sup>1</sup>tye<sup>1</sup>na<sup>1</sup> rā<sup>1</sup>ja<sup>1</sup>sā<sup>1</sup> vartā<sup>1</sup>mā<sup>1</sup>no nive<sup>1</sup>śayā<sup>1</sup>nn am<sup>1</sup>rta<sup>1</sup> mar<sup>1</sup>tya<sup>1</sup>ñca<sup>1</sup> |  
hira<sup>1</sup>ṇya<sup>1</sup>ye<sup>1</sup>na<sup>1</sup> savitā<sup>1</sup> rathē<sup>1</sup>nā<sup>1</sup>-de<sup>1</sup>vo yā<sup>1</sup>ti<sup>1</sup> bhuvā<sup>1</sup>nā<sup>1</sup> vipa<sup>1</sup>śya<sup>1</sup>nn ||

*The Sun-god who by the light of the Self, and the light of the eyes observes the gods and all sentient beings. He impels them to their respective duties, travelling in a golden chariot, observing with clarity all the realms.*

ud<sup>1</sup> vā<sup>1</sup>ya<sup>1</sup>m ta<sup>1</sup>ma<sup>1</sup>sa<sup>1</sup>-pa<sup>1</sup>ri pa<sup>1</sup>śya<sup>1</sup>nto<sup>1</sup> jyotir<sup>1</sup>-uttā<sup>1</sup>ram |  
de<sup>1</sup>vam<sup>1</sup> devā<sup>1</sup>trā<sup>1</sup> sū<sup>1</sup>ryam<sup>1</sup> agā<sup>1</sup>nnā<sup>1</sup> jyotir<sup>1</sup> uttā<sup>1</sup>mam ||  
ud<sup>1</sup>utyā<sup>1</sup>m jā<sup>1</sup>tavē<sup>1</sup>da<sup>1</sup>sa<sup>1</sup>m de<sup>1</sup>vam<sup>1</sup> vā<sup>1</sup>hanti<sup>1</sup> ke<sup>1</sup>tava<sup>1</sup>ḥ | dṛ<sup>1</sup>śe<sup>1</sup> viśvā<sup>1</sup>ya<sup>1</sup> sū<sup>1</sup>ryam<sup>1</sup> ||

*We see the Sun-god who possesses the form of divine light, who rises swallowing the darkness and protecting the gods; may we attain perfect enlightenment. That illustrious Sun-god, the knower of all beings, is borne aloft by the seven rays which are his horses.*

ci<sup>1</sup>tra<sup>1</sup>m de<sup>1</sup>vā<sup>1</sup>nām<sup>1</sup> udā<sup>1</sup>gā<sup>1</sup>danī<sup>1</sup>ka<sup>1</sup>m ca<sup>1</sup>kṣur<sup>1</sup> mi<sup>1</sup>trasya<sup>1</sup> va<sup>1</sup>ruṇasyā<sup>1</sup>gne<sup>1</sup>ḥ |  
ā<sup>1</sup> prā<sup>1</sup> dyāvā<sup>1</sup>-pṛ<sup>1</sup>thivī<sup>1</sup> antarī<sup>1</sup>kṣa<sup>1</sup>gu<sup>1</sup>m sū<sup>1</sup>rya<sup>1</sup> ā<sup>1</sup>tmā<sup>1</sup> jagatas<sup>1</sup>-tastu<sup>1</sup>śa<sup>1</sup>śca<sup>1</sup> ||

*May the Sun who is the eye of Mitra, Varuna and Agni, the embodiment of all the gods, rise high. The Sun-god, the Self of the universe — of everything that moves and moves not, pervades the physical realm, mental realm and the spiritual realm. The Sun that rises in the east sees to the welfare of the gods.*

tac<sup>1</sup>-ca<sup>1</sup>kṣur<sup>1</sup> de<sup>1</sup>va<sup>1</sup>-hita<sup>1</sup>m pu<sup>1</sup>ra<sup>1</sup>stāc<sup>1</sup>-chu<sup>1</sup>kram<sup>1</sup>-uc<sup>1</sup>carāt || pa<sup>1</sup>śyē<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m,  
jī<sup>1</sup>vē<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m, na<sup>1</sup>ndā<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m, mo<sup>1</sup>dā<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m,  
bhavā<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m, śṛ<sup>1</sup>ṇvā<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m, pra<sup>1</sup>bra<sup>1</sup>vā<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m,  
ajī<sup>1</sup>tā<sup>1</sup>syā<sup>1</sup>ma<sup>1</sup> śa<sup>1</sup>ra<sup>1</sup>daś<sup>1</sup>-śa<sup>1</sup>ta<sup>1</sup>m jyok<sup>1</sup> cā<sup>1</sup> sū<sup>1</sup>ryam<sup>1</sup> dṛ<sup>1</sup>śe<sup>1</sup> |

*May we continue to see for an hundred autumns, may we live for an hundred autumns, may we rejoice for an hundred autumns, may we enjoy for an hundred autumns, may we radiate with glory for an hundred autumns, may we listen to what is beneficial for an hundred autumns, may we communicate well for an hundred autumns, may we never be defeated for an hundred autumns, thus for ever may we continue to pursue the path to enlightenment.*

### Evening

i<sup>1</sup>ma<sup>1</sup>m me<sup>1</sup> va<sup>1</sup>ruṇa<sup>1</sup> śru<sup>1</sup>dhī<sup>1</sup> havā<sup>1</sup>m a<sup>1</sup>dyā<sup>1</sup>cā<sup>1</sup> mṛ<sup>1</sup>ḍaya<sup>1</sup> | tvā<sup>1</sup>m a<sup>1</sup>va<sup>1</sup>syurā<sup>1</sup>cā<sup>1</sup>ke<sup>1</sup> ||

*O Lord Varuna listen now to my invocation. Be gracious even now. I approach you seeking your protection.*

tat<sup>1</sup> tvā<sup>1</sup> yā<sup>1</sup>mi<sup>1</sup> brah<sup>1</sup>ma<sup>1</sup>ṇā<sup>1</sup> vanda<sup>1</sup> mā<sup>1</sup>na<sup>1</sup>s ta<sup>1</sup>dā<sup>1</sup> śā<sup>1</sup>ste<sup>1</sup> ya<sup>1</sup>ja<sup>1</sup>mā<sup>1</sup>no ha<sup>1</sup>virb<sup>1</sup>hi<sup>1</sup>ḥ |  
ahe<sup>1</sup>ḍamā<sup>1</sup>no va<sup>1</sup>ruṇe<sup>1</sup>ha<sup>1</sup> bod<sup>1</sup>hyuru<sup>1</sup>śa<sup>1</sup>gu<sup>1</sup>ṁsa<sup>1</sup> mā<sup>1</sup> na<sup>1</sup> ā<sup>1</sup>yu<sup>1</sup>ḥ pra<sup>1</sup>mo<sup>1</sup>ṣi<sup>1</sup>ḥ ||

*O Varuna! Praised by Vedic hymns, may I take refuge with you — for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us. Hail! (RV 4.1.5 TS 2.5.12.3)*

ya<sup>1</sup>c-cī<sup>1</sup>ddhi<sup>1</sup> te<sup>1</sup> viśo<sup>1</sup> ya<sup>1</sup>thā<sup>1</sup> pra<sup>1</sup> de<sup>1</sup>va<sup>1</sup> va<sup>1</sup>ruṇa<sup>1</sup> vra<sup>1</sup>ta<sup>1</sup>m | mi<sup>1</sup>nī<sup>1</sup>masi<sup>1</sup> dyavī<sup>1</sup>dyavi<sup>1</sup> ||

*The sacrificer with his oblations prays thus; 'O Varuṇa of great renown! answer my prayer even now and do not decrease the days of our lives.'*

yat kiñcedaṃ varuṇa daivye jānebhidrohaṃ mānuṣyāṣcaram asi |  
acittī yat tava dharmā yuyopimā mā naś tasmād enaso deva rīriṣaḥ ||

*O Lord Varuṇa as indiscriminating people we may have neglected the regular daily worship, but O Varuṇa such deceit might have been done unwittingly. All that we have done, all the dharmas that we have transgressed; O Lord Varuṇa save us and do not punish us for those sins.*

kitāvāso yadri 'ripurṇa dīvi yad vāghā satyam ūta yanna vidma |  
sarvā tā viṣya śithireva devāthā te syāma varuṇa priyāsaḥ ||

*The blame that is attributed to me unjustly or the sins which I have wittingly and unwittingly committed; may all these be absolved by you O Varuṇa and may we all earn your grace.*

## 16. Samaṣṭhyābhivādanam — General Obeisance.

- Turning in a clockwise direction salute the four corners of the compass while reciting the following;

oṃ sandhyāyai namaḥ (East )  
oṃ sāvitryai namaḥ (South )  
oṃ gāyatriyai namaḥ (West )  
oṃ sarasvatyai namaḥ ( North ) |  
oṃ sarvābhyo devatābhyo namaḥ |  
kāmo 'kāṛṣṇin manyur akāṛṣṇin namo namaḥ ||

*Salutations to all the deities! I did not of my own fault commit sin. Falling under the influence of desire and anger I committed sin unwittingly<sup>1</sup>. Forgive me, I pay my obeisance again and again.*

## 17. Abhivādanam — Formal Salutation

- Touching the ears with the hands while bending forward; repeat the formula of salutation and then touch the ground.

<sup>1</sup> Hunting, gambling, sleeping by day, malicious gossip, fornication, inebriation, music, singing, dancing, and aimless wandering about are the group of ten vices born of **desire**. Manu 7:47

Slander, physical violence, malice, envy, resentment, destruction of property, verbal abuse and assault are the eight vices born of **anger**. Manu 7:48

But one should make an effort to conquer **greed** which is the root of both these groups. Manu 7:49.

Intoxication, gambling, fornication and hunting in that order are to be known as the very worst of all the vices arising from desire. Manu 7:50

Physical assault, verbal abuse and destruction of property are the very worst three of the category of vices originating from anger. Manu 7:51

Each one of the above vices is more serious than the one that follows.

abhivādaye \_\_\_\_\_ r̥ṣayah pravarān vitasya \_\_\_\_\_  
 gotrasya \_\_\_\_\_ {āpastamba} sūtra, \_\_\_\_\_ {yajus} śākha adhyāyi  
 \_\_\_\_\_ nāma śarma aham asmi bho !

*I salute your lotus feet. I belong to the clan of ..... scion of the Rishis ....., I follow the ..... [Apastamba] sūtra in performing the Vedic rites, I am a student of the ..... [Yajur] Veda and my name is ..... !*

## 18. Digdevatā Vandanam — Obeisance to the Quarters.

- Turn around again as before;

oṃ prācyai diśe namaḥ (East)  
 oṃ dakṣinasyai diśe namaḥ (South)  
 oṃ pratīcyai diśe namaḥ (West)  
 oṃ udīcyai diśe namaḥ (North)  
 oṃ ūrdhvāya namaḥ (Upwards)  
 oṃ adharāya namaḥ (Downwards)  
 oṃ antarikṣāya namaḥ (Heaven)  
 oṃ bhūmyai namaḥ (Earth)  
 oṃ viṣṇave namaḥ.  
 oṃ brahmaṇe namaḥ  
 oṃ rudrāya namaḥ

## 19. Yama Prārthana\* (Salutation to Death)

- Face the South and contemplating Death recite the following:—

yamāya dharma-rājāya mṛtyave cāntakāya ca |  
 vaivasvatāya kālāya sarva-bhūta-kṣayāya ca ||  
 audumbarāya dadhnāya nīlāya parameṣṭhine |  
 vṛkodarāya citrāya citra-guptāya vai namo namaḥ ||

*Salutations to the Lord of Death, to the one who is the ultimate controller, King Dharma, the destroyer and the end of all things, the son of the Sun-god, the personification of time, the all-powerful one, the blue-hued one, the subject of all worship, the insatiable one, mysterious one, who maintains the akashic records of everything that happens. To the one who maintains the akashic records all hail.*

## 20. śiva prārthana\* (Salutations to Lord Siva)

- Face the north and recite the following prayer:—

ṛtaguṃ satyaṃ paraṃ brahma puruṣaṃ kṛṣṇa piṅgalaṃ |  
 ūrdhvarētaṃ virūpākṣaṃ viśvarūpāya vai namo namaḥ ||

*The Supreme brahman, the Absolute Reality has become an androgynous Person in the form of Umamaheśvara, dark blue and reddish brown, possessing three eyes. He transcends the evolutionary process of the universe. Salutations to Him alone who is the Self of the universe.*

## 21. Sūrya Nārāyaṇa Vandanam — Obeisance to Sūrya

- Facing the Sun repeat the following prayer.

\*namaḥ savitre jagad-eka-cakṣuṣe jagat-prasūti-sthiti-nāśa-hetave |  
trayīmayāya triguṇātma-dhāriṇe viriñci-nārāyaṇa-śaṅkarātmane ||

*Salutations to the Sun-god, the Eye of the universe, the cause of creation, sustentation and destruction of the cosmos, the form of the three qualities of nature, the one who manifests as the trinity — Brahma, Vishnu and Siva.*

dhyeya sadā savitra maṇḍale madhya vartī,  
nārāyaṇas sarasijāsana sanniviṣṭaḥ |  
keyuravān makara kuṇḍalavān kirīṭī hāri  
hiraṇya vapuḥ dhṛta śaṅkha cakraḥ ||

*Nārāyaṇa is worthy of being mediated upon in the centre of the Solar orb. Seated in the lotus posture, adorned with bracelets, earrings, crown and necklace; of golden hued body and holding the Conch and Discus.*

śaṅkha cakra gadā pāṇe dvāraka nilaya acyuta |  
govinda puṇḍarīkākṣa rakṣa mām śaraṇāgatam ||

*O Wielder of the Conch, Discus and Mace! The eternal resident of Dvārka! The indestructable One! The protector of the cosmos! The lotus-eyed One! Save me who has taken refuge in You!*

ākāśāt patitaṃ toyaṃ yathā gacchati sāgaram |  
sarva deva namaskāraḥ keśavaṃ pratigacchati ||

*Just as all the rain that falls ultimately reaches the ocean, in the same manner, all salutions to any form of God reaches Keshava alone.*

namo brahmaṇya devāya go brāhmaṇa hitāya ca |  
jagad hitāya kṛṣṇāya govindāya namo namaḥ ||

*Salutations to the God of the Brahmins, to the well wisher of the World and the Sages, to Kṛṣṇa, to Govinda I offer my repeated obeisances.*

## 22. Abhivādanam — As before.

## 23. Samarpaṇam — Dedication of merit

kāyena vācā manas endriyair vā budhyā 'tmanā vā prakṛteḥ svabhāvāt |  
karomi yadyat sakalaṃ parasmai nārāyaṇāyeti samarpayāmi ||

*Whatever so action I do with my six senses, my mind or my Soul, or by my very nature, all that I offer up as an offering to the Supreme Lord Nārāyaṇa.*

mantra-hīnaṃ kriyā-hīnaṃ bhakti-hīnaṃ janārdana |  
yat kṛtaṃ tu mayā deva paripūrṇaṃ tad astu te ||

*Devoid as this ritual is in mantra, in proper methodology or devotion O Janārdana; whatever has been done by me, please accept it as complete.*

prāyaścitta anyā śeṣāṇi tapaḥ karmātma kāni vai |  
yāni teṣāṃ aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ||

*Whatever mistakes have been committed in austerity or action all of them are immediately made complete by the remembrance of Kṛṣṇa.*

Kṛṣṇa Kṛṣṇa Kṛṣṇa !

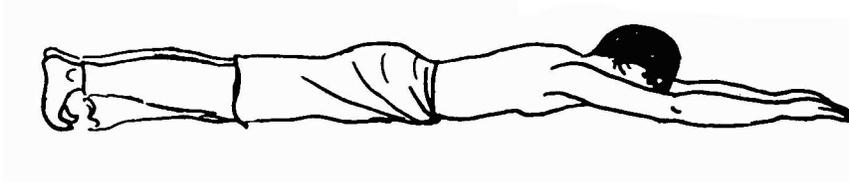
- Perform ācamanam & aṅga-nyāsam.

## 24. Samāpti — Conclusion

adyā nō deva savitaḥ prajāvātsāvīḥ saubhāgam | parā duḥṣvapniyaguṃ suva ||  
om viśvāni deva savitur duritāni parā suva | yad bhadrāṃ tanna āsuva ||

*Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrows and misfortune, and send us all that is for our good. (R.V. 5:82:4-5)*

- Sprinkle the place of *japa* with water, touch the water and then touch the forehead.
- Perform ācamanam & aṅga-nyāsam.



## 2. ŚUKLA YAJUR VEDIYA SANDHYĀ VANDANA

### 1. ācamanam — Sipping of water.

- Having bathed and worn a clean dhoti, sit or squat in kukuṭāsana (posture of a chicken) facing the east in the morning, north at midday and the west in the evening and sip water three times for the purification of body, speech and mind;

om keśavāya namaḥ	<i>sip water from the brāhma tīrtha of right hand</i>
om nārāyaṇāya namaḥ	<i>sip water from the brāhma tīrtha of right hand</i>
om mādhavāya namaḥ	<i>sip water from the brāhma tīrtha of right hand</i>
om hr̥ṣīkeśāya namaḥ	<i>Wash hands.</i>

apavitraḥ pavitro vā sarvāvasthām gato'pi vā |  
yaḥ smaret puṇḍarīkākṣaṃ sa bāhyābhyantara śuciḥ ||

*Whatever state a person may be in; – whether pure or impure, whoever recalls to mind the lotus-eyed Lord is purified within and without.*

pṛthvi tvayā dhṛtā lokā devi tvam viṣṇunā dhṛtā |  
tvam ca dhārāya māṃ devi pavitraṃ kuru cāsanam ||

*O Mother Pṛthivi, you support the world, and you in turn are supported by Vishnu. Please support me, O Goddess, and purify my seat.*

### 2. Saṅkalpaḥ: Statement of Intent

hariḥ om tatsat, viṣṇur viṣṇur viṣṇuḥ mama upātta samasta duritakṣaya pūrvaka śrī  
parameśvara pṛtyerthaṃ prātaḥ/ madhyāhnikā/ sāyaṃ sandhyām upāsiṣye ||

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now perform my morning/noon/evening devotions.*

om ṛtaṃ ca satyaṃ cābhīddhāt tapaso 'dhyajāyata |  
tato rātrya-jāyatā | tataḥ samudro arṇavaḥ |  
samudrād arṇavād adhi saṃvatsaro ajāyata |  
ahorātrāṇi vidadhad viśvasya miṣato vaśī |  
sūryā candramasau dhātā yathā pūrvam akalpayat |  
divaṃ ca pṛthivīm ca antarikṣam atho svaḥ ||

### 3. Prāṇāyāma — Control of the Breath.

- This is done by folding the index and middle fingers into the palm of the right hand and then closing the nostrils with the thumb and the ring finger. Breathe out through the left nostril and then breathe in. Holding the breath reciting the following mantra, then breathe out through the right nostril. Breathe in again through the right nostril and holding the breath repeat the mantra again and then breathe out through the left.
- This constitutes one round of Prāṇāyāma. 3 rounds should be done.

om bhūḥ om bhuvāḥ oḡum suvaḥ om mahaḥ om janaḥ om tapaḥ oḡum satyam om tat savitur vareṇyam bhargo devasya dhīmahi | dhiyo yo naḥ pracodayāt || om āpo jyotir raso'mṛtaṃ brahma bhūr bhuvāsuvarom ||

*Om The material world, Om The realm of mind; Om The realm of light; Om The realm of vastness; Om The realm of creative delight, Om The realm of unobstructed Will; Om The realm of the highest Truth; Om may we meditate upon that Adorable Light of the Divine Creator, and may He impell our intellect. Om He is in the water, light, flavour, nectar of immortality and also pervades the three realms — physical, mental and spiritual. He who is denoted by Praṇava is all these.*

#### *Morning*

sūryaśca mā manyuśca manyu patayaśca manyu-kṛtebhyaḥ | pāpebhyo rakṣantām | yad rātriya pāpam akārṣam | manasā vācā hastābhyām | pādbhyām udareṇa śiśnā | rātris tad avalumpatu | yat kiñca duritaṃ mayi | idam ahaṃ mām amṛta yonau | sūrye jyotiṣi juhomi svāhā ||

*O Lord! absolve me of the sins caused by anger. Whatever sins I may have committed by night; by my thought, speech, or actions as well as all other sins attaching to me, may they all be completely effaced. Thus purified from all sins, I offer myself as an oblation to the Supreme Light represented by the Sun the source of all immortality for the welfare of all beings.*

#### *Midday;*

āpaḥ punantu pṛthivīm pṛthivī pūtā punātu mām | punantu brahmaṇaspatir-brahma pūtā punātu mām || yad-ucchiṣṭham-abhojyaṃ yad-vā duścaritaṃ mama | sarvaṃ punantu mām āpo 'satāṃ ca pratigrahaggas svāhā ||

*May the goddesses of the water purify the earth, may the purified earth purify me as well as the teacher of the Vedas. May the ever pure Vedas purify me. May I be purified from all the demerit incurred by eating the remnants of others' meals, or having consumed forbidden*

*articles, or having received gifts from unworthy people. I offer myself into the blazing fire of enlightenment.*

### **Evening**

agnīśca mā manyuśca manyu patayaśca manyu-kṛtebhyaḥ | pāpebhyo rakṣantām | yad  
ahnā pāpam akārṣam | manasā vācā hastābhyām | padbhyām udareṇa śiṣṇā | ahas tad  
avalumpatu | yat kiñca duritaṃ mayi | idam ahaṃ mām amṛta yonau | satye jyotiṣi  
juhomi svāhā ||

*O Lord! save me from the sins caused by anger. Whatever sin I may have committed during this day; by my thought, speech, or actions as well as all other sins attaching to me, may they all be completely effaced. Thus purified from all sins, I offer myself as an oblation into the Self Luminous Truth, the source of all immortality, for the welfare of all beings.*

### **4. Prokṣaṇam — Aspersion.**

- Take water in the *uddharini* with the left hand and using the ring finger of the right hand sprinkle water over the head with the following 7 mantras;

om āpo hiṣṭhā mayo bhuvaḥ | tā na ūrje dadhātana |  
mahe raṇāya cakṣate | yo vaś-śivatamo rasaḥ |  
tasya bhājayateha naḥ | uśatīr-iva mātaraḥ |  
tasmā araṅga māma vaḥ | (*with these seven mantras sprinkle water on the head*)  
yasya kṣayāya jinvatha | (*sprinkle on the feet*)  
āpo janayathā ca naḥ | (*sprinkle again on the head*)  
bhūr bhuvāsuvaḥ | (*take water in the hand and circle the head*)

*O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.*

drupadādi venmucānaḥ | svinnasnātvī malād iva |  
pūtam pavitreṇevājyaṃ | āpaḥ śundhantu mainasaḥ ||

*As one released from a fetter, or cleansed by bathing after toil. As butter which has been purified through a filter, let this water purify me from all sins. (VS. 20;20)*

om ṛtaṃ ca satyaṃ cābhīddhāt tapaso ‘dhyajāyata | tato rātrya-jāyatā | tataḥ samudro  
arṇavaḥ | samudrād arṇavād adhi saṃvatsaro ajāyata | ahorātrāṇi vidadhad viśvasya

miṣato vaśī | sūryā candramasau dhātā yathā pūrvam akalpayat | divaṃ ca pṛthivīm ca  
antarikṣam atho svaḥ ||

antaścarati bhūteṣu guhāyāṃ viśvatomukhaḥ |  
tvaṃ yajñas tvaṃ vaṣaṭkāra āpo jyotir raso-mṛtaṃ ||

*Salutation to That Supreme Being who moves inside the hearts of all created beings of manifold forms. O Supreme being! You are the sacrifice, You are the water in the rivers and the ocean, You are the Sun, You are the essence of life, You are the nectar of immortality.*

## 5. Arghya Pradānam — Libation to the Sun.

- Offer three libations from the *deva tīrtha* with the *gāyatri* mantra

oṃ bhūr bhuvas-suvaḥ | tat savitur vareṇyam bhargo devasya dhīmahi |  
dhiyo yo naḥ pracodayāt || brahma svarūpiṇe sūrya-nārāyaṇāya namaḥ ||

## 6. sūrya upasthānam

ud vyaṃ tamasas-pari svaḥ paśyanta uttaram |  
devaṃ devatrā sūryam aganma jyotir uttamam ||  
udutyam jātavedasaṃ devaṃ vahanti ketavaḥ | dṛṣe viśvāya sūryam ||

*We see the Sun-god who possesses the form of divine light, who rises swallowing the darkness and protecting the gods; may we attain perfect enlightenment. That illustrious Sun-god, the knower of all beings, is borne aloft by the seven rays which are his horses.*

*citraṃ devānām udagādanīkaṃ cakṣur mitrasya varuṇasyāgneḥ |  
ā prā dyāvā-pṛthivī antarikṣam sūrya ātmā jagatas-tasthuṣaśca ||*

*May the Sun who is the eye of Mitra, Varuna and Agni, the embodiment of all the gods, rise high. The Sun-god, the Self of the universe — of everything that moves and moves not, pervades the physical realm, mental realm and the spiritual realm. The Sun that rises in the east sees to the welfare of the gods.*

*tac-cakṣur deva-hitam purastāc-chukram-uccarat || paśyema śaradaś-śataṃ,  
jīvema śaradaś-śataṃ, śṛṇuyāma śaradaś- śataṃ, prabravāma śaradaś- śataṃ,  
adīnā-syāma śaradaś- śataṃ bhūyaś cā śaradaś śatāt ||*

*May we continue to see for an hundred autumns, may we live for an hundred autumns, may we rejoice for an hundred autumns, may we enjoy for an hundred autumns, may we radiate with glory for an hundred autumns, may we listen to what is beneficial for an hundred autumns, may we communicate well for an hundred autumns, may we never be defeated for an hundred autumns, thus for ever may we continue to pursue the path to enlightenment.*

## 7. Gāyatri Japam — Recitation of the Gāyatri Mantra.

- This is the most important part of the Sandhya ritual. If possible the Gayatri mantra should be recited 108 times but if this is not possible then the minimum is ten times in the morning and ten times in the evening.
- Perform ācamanam & aṅga-nyāsam.

### Aṅga nyāsaḥ

- Touch the parts of the body indicated;—

oṃ hṛdayāya namaḥ	Heart
oṃ bhūḥ śirase svāhā	Head
oṃ bhuvaḥ śikhāyai vaṣaṭ	Topknot
oṃ svaḥ kavacāya huṃ	Shoulders
oṃ bhūr-bhuvas-svaḥ netrābhyāṃ vausaṭ	Eyes
oṃ bhūr-bhuvas-svaḥ astrāya phaṭ	Clap hands

### Gāyatri āvāhanam — Invocation of Gāyatri. Dhyānam — Morning

bālāṃ vidyāṃ tu gāyatrīm lohitaṃ catur-ānanaṃ |  
raktāmbara dvayopetam akṣa-sūtra karāṃ tathā ||  
kamaṇḍalu-dharāṃ devīm haṃsa-vāhana samsthitāṃ |  
brahmāṇīm brahma-daivatyāṃ brahma-loka-nivāsinīm ||  
mantreṇāvāhayed-devīm āyāntīm sūrya-maṇḍalāt |

*O Gayatri devi I invoke you from the Mandala of the Sun in the form of a young woman full of knowledge, reddish in colour with four faces. Dressed in red garments and holding the rosary and water-pot and riding upon a swan. You are Sarasvati the consort of Brahma and dwell in the Brahma-loka.*

### Dhyānam — Midday

oṃ madhyāhne viṣṇu rūpāṃ ca tārksyasthāṃ pītavāsasām |  
yuvatīm ca yajurvedāṃ sūrya maṇḍala samsthitām ||

*I contemplate the youthful Gayatri Devi located with the mandala of the Sun, wearing yellow robes, holding the conch, discus, mace and lotus, seated upon Garuda, the personification of the Yajur veda.*

### Dhyānam — Evening

oṃ sāvāhne śiva-rūpāṃ ca vṛddhāṃ vṛṣabha vāhinīm |  
Sūrya maṇḍala madhyasthāṃ sāma-veda samāyutām ||

*I contemplate the aged Gayatri Devi located with the mandala of the Sun, in the form of Lord Siva, holding the trident, damaru, noose and begging-bowl, seated upon the bull, the personification of the Sama veda.*

ojosi śukram asyam amṛtam asi |  
dhāma-nāmāsi priyaṃ devānām anādhṛṣṭam deva yajanam asi ||  
oṃ gāyatriasyekapadī dvipadī tripadī catuspadya padasi |  
na hi yadyase namaste turīyāya darśatāya padāya paro-rajase'sāvado mā prāpat ||  
Bṛihad. 5:24:7)

Show the 24 mudras:— *sumukhaṃ samputam, vitatam, viṣṭam, dvimukham, trimukham, caturmukham, pañcamukham, ṣaṇmukham, adhomukham, vyāpak-āñjalīm, śakātam, yama-pāśam, grathitam, unmukhonmukham, pralambam, muṣṭikam, matsyaḥ, kūrmaḥ, varahakam, siṃhakraṅtam, mahā-krāntam, mudgaram, pallavam.*

## Gayatri nyāsaḥ

- Touch the parts of the body indicated;—

oṃ-kārasya brahmā ṛṣiḥ	<i>forehead</i>
gāyatri chandaḥ	<i>mouth</i>
paramātma devatā	<i>heart</i>
oṃ bhūrbhuvā svaritī mahā-vyāhṛtīnām parameṣṭhī prajāpati ṛṣiḥ	<i>forehead</i>
gāyatriyuṣṇig anuṣṭubhaś chandāmsi	<i>mouth</i>
agni-vāyu sūryā devatāḥ	<i>heart</i>
oṃ tat savitur ityasya viśvāmitra ṛṣiḥ	<i>forehead</i>
gāyatrī chandaḥ	<i>mouth</i>
savitā devatā	<i>heart</i>
jape viniyogaḥ	<i>Rotate palms inward.</i>

- Then holding the sacred thread with the thumbs repeat the Gāyatri mantra either 108, 28 or at least 10 times, using the fingers as a rosary.

om bhūḥ bhuvāḥ svaḥ | tat savitūḥ vareṇyam bhargō devasya dhīmahi | dhiyo  
yo naḥ pracodayāt ||

*Om we meditate upon the Adorable Light of that Divine creating force may That enlighten our intellect.*

Mudras to be shown after the japa — *Surabhi, jñānam, vairāgyaṃ, yoniḥ, śaṅkhaḥ, pañkajam, liṅgam, nirvāṇam*

## 8. Gāyatrī Upasthānam — Valediction of Gāyatri.

uttame śikhare devī bhūmyāṃ parvata mūrdhani |  
brāhmaṇebhyo hyanujñātā gaccha devī yathā sukham ||

*O Resplendent Goddess! Bless us who worship the Supreme Brahman, please return happily to your abode on the excellent peak above Mount Meru.*

## 9. Samparṇa — dedication

anena sandhyopāsanākhyena karmaṇā śrī parameśvaraḥ prīyatām na mama |

*The performance of this sandhyā vandana prayer is to please the Supreme Being only, not for selfish purposes.*

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |  
nyūnaṃ sampūrṇatām yāti sadyo vane tam acyutam ||

*The recalling to mind and chanting the name of Acyuta at the time of meditation, ritual acts rectifies immediately all deficiency or excess that may have occurred.*

Śrī viṣṇu smaraṇāt paripūrṇatāstu ||

May this rite be fulfilled by the remembrance of Vishnu.

### 3. THE DAILY SANDHYĀ FOR ALL HINDUS

*Learning the Vedic mantras and their correct recitation is time consuming and exceedingly difficult and requires a competent guru, so in order to accommodate those who do not have the aptitude, inclination or the facilities for Vedic study and learning the complex Vedic liturgy and who still wish to live the religious life, the Agamas have prescribed a form of the sandhyā (daily prayer) that can be self-taught and used by everyone regardless of social circumstances.*

#### 1. Preparation

- One should rise early and perform the ablutions.
- Wear clean a clean dhoti and uttarīya (upper garment worn with the right shoulder exposed).
- A tilaka [dot] should be made on the forehead made with sandal paste or clay.
- Sit on a mat facing the east in the morning and west in the evening with the pañcapātra (a vessel or water with a spoon) and a tray.

#### 2. ācamanam;

- Sipping of water for physical, mental and verbal sanctification.
- Water is taken holding the uddharini (spoon) in the left hand and pouring it into the palm of the right hand. The water is then sipped from the base of the palm while reciting the following mantras;

oṃ acyutāya namaḥ                      *sip water from the brāhma tīrtha of right hand*  
 oṃ anantāya namaḥ  
 oṃ govindāya namaḥ

#### 3. Aṅga-nyāsam

- Touch the various parts of the body indicated with the right hand, consecrating it as the temple of God.

keśava	<i>touch the right cheek with the thumb</i>	(seat of fire)
nārāyaṇa	<i>touch the left cheek with the thumb</i>	
mādhava	<i>touch the right eye with the ring finger</i>	(seat of Sun)
govinda	<i>touch the left eye with the ring finger</i>	
viṣṇu	<i>touch the right side of nose with the index finger</i>	(seat of wind)
madhusūdana	<i>touch the left side of nose with the index finger</i>	
trivikrama	<i>touch right ear with the little finger</i>	(seat of Indra)
vāmana	<i>touch left ear with the little finger</i>	

śrīdhara	<i>touch right shoulder with the middle finger</i>	(seat of Prajāpati)
hr̥ṣīkeśa	<i>touch left shoulder with the middle finger</i>	
padmanābha	<i>touch the navel with the right hand</i>	
dāmodara	<i>touch the top of the head with the right hand</i>	

#### 4. Vighna Apaharaṇam — Removal of Obstacles.

- With the fists tap the temples with the thought that the Spiritual Nectar which has collected there (according to Yoga Śāstras) is now dissipating throughout the body.

śuklāṃ baradharaṃ viṣṇuṃ śaśi varṇaṃ catur bhūjam |  
prasanna vadaṇaṃ dhyāyet sarva vighna śāntaye ||

*The All-pervading Lord Viṣṇu is to be meditated upon for the removal of obstacles; clad in white garments, resplendent like the Moon, the four armed and cheerful-faced.*

#### 5. Prāṇāyāma — Control of the Breath.

- This is done by folding the index and middle fingers into the palm of the right hand and then closing the nostrils with the thumb and the ring finger. Breathe out through the left nostril and then breathe in. Holding the breath reciting the following mantra, then breathe out through the right nostril. Breathe in again through the right nostril and holding the breath repeat the mantra again and then breathe out through the left.
- This constitutes one round of Prāṇāyāma. 3 rounds should be done.
- Thereafter do *śrotrācamanam* by touching the right ear with the right hand (Ganga resides in the right ear).
- Then make *Brahmāñjali* by placing the left hand upturned on the right thigh and then clasping it with the right hand downturned.

#### 6. Saṅkalpaḥ: Statement of Intent

hariḥ oṃ tatsat, govinda govinda govinda, mama upāta samasta durita-kṣaya dvārā śrī  
parameśvara prītyarthaṃ prātaḥ/ madhyāhnikā/ sāyaṃ sandhyāṃ upāsiṣye ||

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now perform my morning/noon/evening devotions.*

#### 7. Prokṣaṇam — Asperstion.

- If *urdhva-pundram* was not applied after bath it can now be applied to the forehead using the middle finger dipped in water while reciting;

oṃ keśavāya namaḥ !

- Take water in the *uddharini* with the left hand and using the ring finger of the right hand sprinkle water over the head 7 times with the following mantra;

oṃ namo bhagavate vāsudevāya

## 8. Prāśanam — Sipping

- Taking water in the palm of the right hand and recite the following mantras and then sip it from the base of the palm. Imagine that all the sins that you have committed during the past day or night are thereby destroyed.

āpas tvam asi deveśa jyotiṣāṃ patir-eva ca |  
pāpaṃ nāśaya me deva yāñ manaḥ kārya karmajam ||

*O Lord of the gods, it is you that pervade all waters, you are the Master of all the celestial lights, absolve me of all my sins O Lord, sins that I have committed by thought or deed, and all the effects of my previous actions.*

aghāni yāny-atitāni yāni cāgantukāni vai |  
varttamānāni dhūyantām aghamarṣaṇa karmaṇā ||

*May all those sins of the past, and those of the future and those of the present all be absolved through this ceremony of expiation.*

## 9. Prokṣaṇam; as before.

## 10. Sūrya Arghya Pradānam

**Saṅkalpaḥ:** Statement of Intent

hariḥ om tatsat, govinda govinda govinda, mama upāta samasta durita-kṣaya dvārā śrī  
parameśvara prītyartham prātaḥ/ madhyāhnikā/ sāyaṃ sūrya arghya pradānam kariṣye

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now offer my morning/noon/evening libations to the sun.*

- Take some water in the right hand recite the mantra and pour it on the ground from the finger tips — repeat three times.

ehi sūrya sahasrāmśo tejorāśe jagatapate |  
anukampaya mām bhaktyā ḡḥāṇārghyaṃ divākara ||

*O Supreme Lord of the universe manifest in yonder sun, having a thousand rays, the source of all energy, have mercy on me and accept this libation of water offered with devotion.*

eṣa arghya om śrī sūryāya namaḥ!

*I offer this libation to the Sun.*

## 11. Tarpaṇam — Subsidiary Libations.

- Perform ācamanam & aṅga-nyāsam.
- Libations are then offered to the nine planets and 12 manifestations of Vishnu — from the deva-tīrtha of the hand.

ādityaṃ tarpayāmi | somaṃ tarpayāmi | aṅgārakaṃ tarpayāmi | budhaṃ tarpayāmi |  
br̥haspatiṃ tarpayāmi | śukraṃ tarpayāmi | śanaīścaraṃ tarpayāmi | rāhuṃ tarpayāmi |  
ketuṃ tarpayāmi |

keśavam tarpayāmi | nārāyaṇam tarpayāmi | mād̥havam tarpayāmi | govindam tarpayāmi |  
viṣṇum tarpayāmi | madhusūdanam tarpayāmi | trivikramam tarpayāmi | vāmanam  
tarpayāmi | śrīdharam tarpayāmi | hr̥ṣīkeśam tarpayāmi | padmanābham tarpayāmi |  
dāmodaram tarpayāmi |

- ācamanam
- one more offering

oṃ tat sat brahmarpaṇam astu

## 12. Gāyatri Japam — Recitation of the Gayatri mantra

- In a seated posture facing the east repeat the gāyatri mantra 108 times or 27 times or minimum of 10 times.

**Saṅkalpaḥ:** Statement of Intent

hariḥ oṃ tatsat, govinda govinda govinda, mama upāta samasta durita-kṣaya dvārā śrī  
parameśvara prītyarthaṃ prātaḥ/ madhyāhnikā/ sāyaṃ gāyatrī japam kariṣye ||

*For the absolution of all my sins in order to invoke the grace of the Supreme Lord, I now perform the recitation of the gayatri mantra.*

- After performing three rounds of Pranayama either Recite the Vedic gāyatri or any other chosen gāyatri 108, 28 or at least 10 times.

oṃ bhūr bhuvā-suvaḥ | tat savitur vareṇyam bhargo devasya dhīmahi |  
dhiyo yo naḥ pracodayāt ||

*Om we meditate upon the Adorable Light of that Divine creating force may That enlighten our intellect.*

oṃ nārāyaṇāya vidmahe, vāsudevāya dhīmahi, tanno viṣṇu pracodayāt ||

*May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.*

oṃ govindāya vidmahe, vāsudevāya dhīmahi, tannaḥ kṛṣṇaḥ pracodayāt ||

*May we know the Lord of the Universe, we meditate upon the Indweller-of-all-jivas; may that All-attractive One enlighten our intellects.*

## 13. Sūrya Upasthānam

- Turning around slowly to the right salute the directions, and then salute the rising Sun;

japā kusuma saṃkāśam kāśyapeyam mahādhyutim |  
tamorim sarva pāpagnam praṇato'smi divākaram ||

*"Let us chant the glories of the Sun god, whose beauty rivals that of a flower. I offer my obeisance to him, the greatly effulgent son of Kasyapa, who is the enemy of darkness and the destroyer of all sins."*

namo brahmaṇya devāya go brāhmaṇa hitāya ca |  
jagad hitāya kṛṣṇāya govindāya namo namaḥ ||

*Salutations to the God of the Brahmins, to the well wisher of the World and the Sages, to Kṛṣṇa, to Govinda I offer my repeated obeisances.*

ākāśāt patitaṃ toyam yathā gacchati sāgaram |  
sarva deva namaskāraḥ keśavaṃ prati-gacchati ||

*As rain falling from the sky flows to the sea (as rivers). So do salutations to all the devas go to Krishna alone.*

## 14. Dik-namaskaram

- Turn around in a circle to the right reciting the following:

prācyai diśe namaḥ	<i>I salute the Eastern direction</i>
dakṣiṇāyai diśe namaḥ	<i>I salute the Southern direction</i>
pratīcyai diśe namaḥ	<i>I salute the Western direction</i>
udīcyai diśe namaḥ	<i>I salute the Northern direction</i>
ūrdhvāya namaḥ	<i>I salute the Zenith</i>
adharāya namaḥ	<i>I salute the Nadir</i>
antarikṣāya namaḥ	<i>I salute the Astral region</i>
bhūmyai namaḥ	<i>I salute the Material universe</i>
brahmaṇe namaḥ	<i>I salute the Immensity</i>
viṣṇave namaḥ	<i>I salute the Omnipresent Lord of the universe</i>

## 15. Samarpanam — Dedication.

kāyena vācā manas endriyair vā budhyā 'tmanā vā prakṛteḥ svabhāvāt |  
karomi yadyat sakalaṃ parasmai nārāyaṇāyeti samarpayāmi ||

*Whatever actions I do with my six senses, my mind or my self, or by my nature, all that I offer up as an offering to the Supreme Lord Narayana.*

mantra-hīnaṃ kriyā-hīnaṃ bhakti-hīnaṃ janārdana |  
yat kṛtaṃ tu mayā deva paripūrṇaṃ tad astu te ||

*Devoid as this ritual is in mantra, in proper method or devotion O Janārdana; whatever has been done by me, please accept it as complete.*

prāyascitta anya śeṣāṇi tapaḥ karmātma kāni vai |  
yāni teṣāṃ aśeṣāṇaṃ kṛṣṇa anusmaraṇaṃ param ||

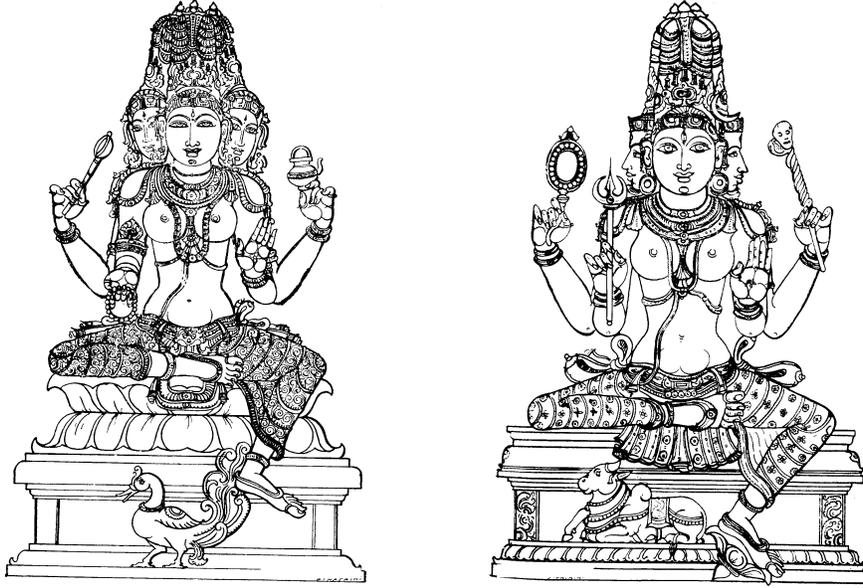
*Whatever mistakes have been committed in austerity or action all of them are immediately made complete by the remembrance of Kṛṣṇa.*

Kṛṣṇa Kṛṣṇa Kṛṣṇa !

- Perform ācamanam and anga-vandanam.
- Pour a little water on the ground;

om tat sat kṛṣṇa arpanaṃ astu !

*I offer up the merit of this rite to the Supreme Being*



Gāyatrī and Sāvītī Devis