YAJURVEDA SANDHYAVANDANAM
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Foreword

There are many resources on Yajurveda Sandhyavandanam available on the internet. While each of them has something special that adds to an adhyaayi’s understanding, how wonderful would it be if the essence of all of them was condensed into one single resource? That was the thought behind this document’s origin.

This document was originally intended as a ‘rough book’ to compile all the relevant theory and practice on the Yajurveda Sandhyavandanam in one concise resource, which the adhyaayi could use for his own study and practice.

Over a year’s time, this book developed into an invaluable reference that contained everything from the scriptural sanctions for the Sandhyavandanam, to the correct Vedic ‘ucchaaranai’ of various mantras recited during the Sandhyavandanam procedure.

The adhyaayi has continued to update this document as his own understanding of the deep meaning and importance of the Sandhyavandanam anushtanam has improved. This process will continue.

For now, the adhyaayi offers unto the lotus feet of the Lord, version 4.0 of this book containing many updates and corrections from the previous version.

The adhyaayi sincerely apologises for any mistakes that may be found in the document. Please email details of errors of omission or commission to kausybaby@yahoo.com for correction in the next edition.

Kaayena Vaaacha, Manasa, Indriyaihi Va, Budhyaathmana Va, Prakruthe Swabhava,

Karomi Yadyat Sakalam Parasmai Naaraayanaaya Iti Samarpayaami.

Adhyaayi: Kaustubha Chakravarthy

Bangalore, 25th March 2010
**Scriptural Authority (Pramanam)**

There are references in the vedas regarding Sandyavandanam. A reference occurs in "Second prasna, Second Anuvaka of Thaithria Aranyaka (Yajur Veda)", explaining procedure of worship. The procedure of worship indicated is by offering "Arghya" (water in the palms of both hands thrown up), at the time of sunrise and sunset, meditating on Aditya (Sun).

Ishvashya upanishad of Shukla Yajurveda also refers to Sun worship as above at sunrise and sunset.

Chandogya upanisad (Chapter 2 Section 6) discusses "Aditya vidya" explaining the importance of meditation of Sun or Aditya at sunrise and sunset, bringing out also the points mentioned above. Chapter 3, Section 12 of this upanishad explains meditation of aditya through gayatri. It also explains that the sun in the horizon outside and the sun element inside us are one and the same and there is no difference. The identity should be kept in mind while meditating through gayatri. This is the meaning of "Asavadityao brahma" recited during Sandyavandanam.

These views are also echoed in Aditya Hridaya of the Yuddakanda of Ramayan. Agasthya explains to Sri Rama, the merits of worshipping Aditya. Aditya protects everyone, helps them in their duties, gives lustre, removes ignorance and provides happiness. He is friend of water and resides in every living thing.

All Vedic religions have given great importance to Sandyavandanam. It is said that one who does not perform Sandyavandanam is ever impure and is thus rendered unfit to perform the Vedic rites - the nitya (daily) or naimithica (occasional) duties prescribed in the scriptures. If however he did perform the duties once in a way in spite of self inflicted impurity (due to non performance of Sandyavandanam regularly) the said performance will not yield any result. This point has also been brought out by Poigai alwar (Mudal Tiruvandadi stanza 3).

Some additional observations maybe viewed at

Sri Mani Vardarajan's emails


Sri Sadagopan Iyengar's email

Meaning and Philosophical significance

Aditya represents pure sattwa characteristics and He is bright (prakasa) and light (laghu). He is entrusted with the portfolio of health of souls (chetanas) in our planet as per the distribution of duties during the evolution of the universe. Our human body contains every element of the universe and they get subdued or become invisible due to the character (Rajoguna and tamoguna) of the individuals. However, it is possible to culture any of the elements of the universe present within himself by providing suitable environment. Worship through Arghyam is a process by which the element of Aditya within us can be cultured and in turn acquire the qualities of Aditya - namely lustrous and health preserving quality of the body and mind, light body, high intellect with grasping power, high intuition, memory and many other qualities.

The arghya should be offered seeing the sun in the horizon and meditating (through gayatri) on aditya.

The Arghyas delivered skyward from the palms of the worshipper serve as missiles to destroy demons known as Mandehaasuras attacking the sun. This statement in the vedas has a great significance. Vedas are also refer red to as Thrayi - that is the statements have three meanings (external, internal and philosophical). The philosophical meaning of this statement is important. The element of sun in our body is clouded by our "Rajoguna" and "Tamoguna". The Arghyams offered as worship to Sun or Aditya at sunrise and sunset will help free the sun element in us. The word Mandeha may also mean body ("mama deha"), therefore the word mandehhasuras refers to the evils in our body.
The Vedic references bring out the importance of worshipping Aditya through Arghyam and meditation through Gayatri at sunrise and sunset.

Keeping the above in view, the sages of the past have given a format for the performance of Sandyavandanam (using Vedic hymns) during sunrise, midday and sunset. In Yagna prakarana, vedas also bring out the importance of 'Sudhikarana' or purification. The purification covers both inside and outside of our body. Hence the format includes the purification process. "Prokshanam" is an external purification process, Prasanam and Pranayananam are internal purification processes.

**Who Can Perform**

Sandyavandanam is performed by an individual after "Upanayanam". Upanayanam is a Vedic ritual prescribed for Brahmins, Khshatriyas and Vaishyas. It includes wearing of Yagnopavitham and learning of Gayathri mantra.

The upanayanam entitles one to learn and recite vedas and perform rituals.
Yagnopavitha is a thread going around the body from left shoulder to navel and back to left shoulder via our back. Thus it symbolises a thread going around our Antaryami or Vishnu seated in our heart.

Yagnopavitha or the sacred thread is a thread with three strands, each strand containing three threads. The nine threads correspond to the nine deities installed (Prithvi, aap, tejas, vayu, ether, prana, atman, antaratanman, paramatman). The installation of the deities is done as per the prescribed procedure.

The three strands of the yagnopavitha are knotted together. This symbolises the conjunction of the three tattvas of the Srivaishnava philosphy - namely Cit, Acit and Eswara. This also brings out that cit, acit and eswara cannot be shown separately.

The three strands also exhibit the presence of satwa, rajas and tamas gunas or characteristics of an individual. The deities installed help to improve our sattwa character. Though the installation of the deities is done only once before wearing, this charge is continued or recharged through recitation of gayatri everyday during Sandyavandanam. Only a thread on which the deities have been installed will be yagnopavitham or sacred thread or charged thread.

The knot in the yagnopavitha is said to symbolise Pranava or Om which comprises the three letters namely Aa (denoting Vishnu) Uu (denoting Goddess Lakshmi) and Ma (denoting soul or self).

Vedas and Smrithis prescribe the age of upanayanam for Brahmins at seven. The age should not exceed sixteen in any case.

**When To Perform**

The Vedas prescribe prayers at sunrise and sunset. Sunrise constitutes a change from darkness to light and hence a sandhya time (that is a time of junction). This is referred to as Pratha Sandhya. The Sun set constitutes a change from light to darkness and hence a sandhya time, this is referred to as Sayam Sandhya. To these two our sages have added a third known as Madhyanika or midday, constituting a change from an ascending sun to a descending sun in the sky. The addition of Madyanika has another significance, during this time we can offer our prayers seeing the sun.

The benefits of Pratah Sandyavandanam is best when performed before sunrise and stars are visible; average when performed before sunrise but stars have disappeared; poor after sunrise. Similarly for 'Sayam Sandyavandanam'; it is best before sunset; average after sunset but before stars appear and poor after stars appear.

The above view has also been reflected in the hymns forming part of SandyavandanamSamaveda hymns for upastanam the rising sun is saluted (udyantan thvaditya anudiyasam) in Pratha Sandyavandanam, while setting sun is saluted (Pratithishtantam thvaditya anupratithistasam) in Sayam sandhyavandanam.

This pratah Sandyavandanam should be started before sunrise and concluded at sunrise. Similarly the sayam Sandyavandanam should be started before sunset and concluded at sunset (at local time)

Again in Yajur Veda Prasanam hymns, we have "Ratristadava lumpatu yatkunchaduritam mayi" (May the sins committed by me be wiped out by the deity controlling the night) in Pratah
Sandyavandanam, while in Sayam Sandyavandanam it is 'Aahastadava lumpatu yatkincha duritam mayi" (May the sins committed by me be wiped out by deity controlling day).

The question arises as to how much before sunrise or sunset. For the purpose of Vedic rituals the duration of day (Sunrise to Sunset) is divided into 5 parts, the first part called pratah, second sangava, third madhyahna, fourth Aparahna and the last sayam. Under Indian conditions one fifth part of day or night varies from 2h 10m to 2h 20m (It will be more in higher latitudes). Thus the benefits of Sabdyya extend for a duration of about 2h 10m on either side of sunrise or sunset.

Under Indian situations it can be broadly indicated that the best period for Pratah Sandyavandanam is between 5 & 6 AM while for Sayam Sandyavandanam it is between 6 & 7 PM. For Madhyanika it is the third fifth part of the day for maximum benefits.

The timings above are from considerations of maximum benefit. However it is important to note that benefits will be there even when there are departures and this has been recognized in the smrithis. Every individual should therefore strive to perform Sandyavandanam at a time as close to sunrise or sunset as possible but should not give it up due to circumstances. In these cases, the individual should mentally contemplate on Aditya by reciting one gayatri at the time of sandya from wherever he is place at the time. A person who is unwell can perform Sandyavandam mentally without water from his sick bed.

**Things You Need**

**Vessel:** Studies in naturopathy have shown that water kept in copper, silver or gold vessels help to improve bio-electricity in our body. Hence it would be preferable to use copper or silver vessel for Sandyavandanam.

**Clothes:** Studies in naturopathy have shown that wool and silk are not good conductors of bio-electricity while cotton is. Hence it is desirable to wear cotton clothes while performing Sandyavandanam (as we acquire bio-energy from surroundings).

**Location:** Sandyavandanam should be performed in the outdoors as far as possible. It was the practice to perform the Poorvaangam part outdoors – at a lake or river where the Brahmana would take bath, and where water was available in plenty – while the Uttaraangam could also be done indoors.

**Direction:** Pratah Sandyavandanam is performed facing East. Madyanukam is performed facing East or North. Sayam Sandyavandanam is performed facing East upto 'Arghya pradhanam' and facing West thereafter. (Japam is done sitting). The guiding principle is to look in the direction of the Sun at the time of performing the ritual.

**Exceptions**

**Manasika Snanam and Mantra Snanam**

Snanam means bath. The normal bath we take by pouring water on our body is called "Varuna snanam". Vedas recognize varuna snanam is not possible everywhere and under all circumstances. Hence vedas recognise several alternative forms of bath. (All forms of bath are equal in merit).
Whenever conventional bath i.e. varuna snanam is not possible, one can perform manasika snanam instead. The procedure for manasika snanam is "Mentally comprehend the lotus feet of the Lord is on your head and water of virija (Heavenly river) from his feet flowing all over your body. Recite the hymn below and sprinkle water over your head.

\textit{Apavitrah Pavithro va Sarvavastam gato apiva |}

\textit{Yah Smaret Pundarikaksam sa Bahyabhyantarah sucih ||}

This means "One who meditates on pundarikaksha is cleaned both internally and externally irrespective of the purity earlier.

Mantra snanam is a bath where in we sprinkle water on our head reciting hymns. Incidentally, this has been included in the Sandyavandanam process itself. Prokshanam is a "mantra snana".

Manasika Sandyavandanam means performing the Sandyavandanam mentally without water. This can be done under extraordinary circumstances like a long journey etc. Even those who have performed Sandyavandanam normally but not within the prescribed limits should offer Arghyam mentally at the Sandhhya time, wherever he is (irrespective of dress etc.)

In circumstances where Madhyanimikam cannot be performed it can be performed alongwith Pratah Sandyavandanam.

Further reading: Manthra /Maanasa/ Mukhya/GowNa SnAnams, V. Sadagopan Dec 1997

\textbf{Recitation of Mantras}

A Hymn or mantra is a prayer (with words and alphabets specially chosen) addressed to God or deity. It is supposed to possess mystic and supernatural powers. For best results correct recitation of the mantras is necessary.

The energy from the universe is present everywhere. By reciting a mantra either orally or mentally, we tune ourselves to receive this energy. This is very similar to tuning a radio receiver to receive the electromagnetic waves around us.

Our sages through meditation have asessed the power of the various mantras and their applications to different situations and purposes.

The Chandas explains the potential of the mantra or the power it can create in our body by reciting it. It is for this purpose that the mantras must be recited in Sanskrit only (as given by sages) and any equivalent translation will have no effect.

The mantras should be recited with due weightage to the characteristics of the alphabet namely Hasva (short), dheerga (long), alpaprana (less weightage), Maha Prana (heavy weightage). The vibration characteristics of a mantra is very important. The words and alphabets have been chosen to achieve this objective. This is akin to combining the seven notes to produce different ragas or tunes.

Every mantra is preceded by a verse indicating the name of sage, chandas, deity to whom the hymn is addressed and the purpose for which the mantra is used. The name of the sage indicates the sage
who has achieved god realization through this mantra. The chandas indicates its potential. The purpose is also indicated as the same hymn can be used in different contexts.

**Science, Electricity and Health**

There is a flow of electricity in the human body (this characteristic is used in ECG electrocardiogram). This is referred to as bio-electricity. Electric currents pass through 10 sets of lines corresponding to 10 fingers and toes. Finger tips and top of head constitute terminal points of these electric lines. Bio-electricity gets charged through water, earth, ether etc.

It must be appreciated that Sandyavandanam is not just reciting hymns or mantras, but it includes certain actions like stance, touching or making contact of different organs etc.

All natural therapies are based on the principle that human body has a self healing property. Further if the flow of bio-electricity is normal the body remains fit and healthy. Every person has a natural aura around him (an invisible body of charged particles also called bio-plasmic body). Flow of electricity within our body causes emission of electrons which in turn causes the aura. This field has been photographed through a process known as kirlian photography. This was known in ancient India and was used for health. The inner aura follows the contour of the body while the outer aura is shaped like an inverted egg and may stretch away from the body some 8-10 inches. Our sages have developed a science known as Vastu shastra where by an environment conducive to this electromagnetic field will help in better concentration, meditation etc. This ancient Indian science has been taken up by modern scientists. A new subject known as geo-biology based on the above principles is being used in the design of factories etc. to improve efficiency.

The best application of this principle is in health which was also practiced in ancient India. This ancient science has been developed by one Choa-kuk-sui (The ancient science and art of pranic healing Cho-kuk-sui pub. Health Accessories Manila, Phillipines) for curing diseases also known as pranic healing.

The healing method is one of the naturopathy systems. Detailed investigations and kirilian photography have shown that any disease first enters the bio-plasmic body and then our visible physical body. Hence the healing process attempts to rectify the bio-plasmic body through induction of bio-energy at specific points of the body known as chakras. Remedial measures also include use of energised water.

Studies have shown that meditation has great influence on the bio-plasmic body. Brain cells are known to produce electric waves of different frequencies.

In ancient India, one more system of natural therapy i.e. acu-pressure therapy existed. This system also recognises the existence of electricity which is responsible for our health. This system recognises our palm and finger tips as control boards for manipulation or alteration of bio-electricity. Healing is achieved by applying slight pressure to specific points.

In Vedic rites water is used for purification. Modern scientists by passing sound waves through water have produced gas bubbles emitting blue light with very high temperature inside. These studies indicate the capacity of sound waves to energise water.
A Vedic rite known as udakashanti is performed in which water is kept in a copper vessel and Vedic hymns are chanted by a group of Vedic scholars, some Vedic scholars have found that the temperature of water in the vessel has gone up substantially. Punyahavchanam is another Vedic rite where in water is energised through Vedic hymns. This approach in a miniature has been used in Sandyavandanam i.e. prokshanam, prasanam, achamanam etc. Hence while performing these rituals sound waves must be produced emanating from the mouth.

Vedic rituals like pranayanam or japam have impact on bio-electricity. Electro cardiograms taking in a normal state, during pranayanam and during pranayanam mantra japam have been taken and they indicate substantial changes during pranayamam and japam confirming the fact that we absorb bio-electricity during these rituals.

Sandyavandanam is essentially prayers to the Supreme Lord at sandya time. Though god realization is the main objective the importance of healthy body and mind have been duly recognized. Apart from reciting hymns it also includes karanas - namely stance, touching different parts of the body etc. They help to achieve the twin objectives of god realization and health.
SANDHYAVANDANAM STEPS IN DETAIL

Section I – POORVAANGAM (also called ‘Sandhyavandanam’)

1. Achamanam (Anatomy Cleansing – external body)

1. Sit in Kukustana with hands between legs
2. Twist the right palm so that the little finger, ring finger and middle finger are stretched while first finger is bent inwards forming a hollow in the middle of the palm. The thumb will remain separate from the first finger.
3. Put a small quantity of water from the vessel in the right hand palm (only a small quantity of water should be taken), swallow (not sip) this water uttering:
   Om Achutaya Namah
   Om Anantaya Namah
   Om Govindaya Namah

4. Clean your mouth (lips) with water and wash hand
5. Recite the following mantras

<table>
<thead>
<tr>
<th>Mantra</th>
<th>Gesture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Om keshavaaya namaH</td>
<td>Thumb to touch right cheek</td>
</tr>
<tr>
<td>Om naaraayaNaaya namaH</td>
<td>Thumb to touch left cheek</td>
</tr>
<tr>
<td>Om maadhavaaya namaH</td>
<td>Ring finger to touch right eye</td>
</tr>
<tr>
<td>Om govindaaya namaH</td>
<td>Ring finger to touch left eye</td>
</tr>
<tr>
<td>Om vishhNave namaH</td>
<td>Index finger to touch right nostril</td>
</tr>
<tr>
<td>Om madhusuudanaaya namaH</td>
<td>Index finger to touch left nostril</td>
</tr>
<tr>
<td>Om trivikramaaya namaH</td>
<td>Little finger to touch right ear</td>
</tr>
<tr>
<td>Om vaamanaaya namaH</td>
<td>Little finger to touch left ear</td>
</tr>
<tr>
<td>Om shriidharaaya namaH</td>
<td>Middle finger to touch right shoulder</td>
</tr>
<tr>
<td>Om hR^ishhiikeshaaya namaH</td>
<td>Middle finger to touch left shoulder</td>
</tr>
<tr>
<td>Om padmanaabhaaya namaH</td>
<td>Four fingers to touch navel</td>
</tr>
<tr>
<td>Om daamodaraaya namaH</td>
<td>Four fingers to touch head</td>
</tr>
</tbody>
</table>
Meaning: This is a preliminary purification ceremony. The most auspicious divine names of the Lord, Achyutha, Anantha and Govinda are chanted and then chanting twelve other names of Vishnu purifies the self.

2. Ganapati Dhyanam

Shuklaambaradharam Vishnum Shashi Varnam Chaturbhujam

Prasanna Vadanam Dhyayeth Sarva Vighnopap Shanthayeth

(Vishnu here refers to Ganapati)

Meaning: I invoke (dhyayeth) the Lord who is decked in white (Shukla ambara dharam), who is all-pervading (Vishnum), who is himself fair in complexion (shashi varnam), 4-handed (chaturbhujam), with a pleasant countenance (prasanna vadanam). May he remove all obstacles from my path (sarva vighna upa shanthayeth).
3. PrAnAyamaha (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand.
4. Now, open the left nostril and inhale slowly.
   a. While inhaling, recite mentally the following Mantra:
      Om Bhuh | Om Bhuvah | Om Suvah | Om Mahaha |
      Om Janah | Om Tapah | Om Satyam

5. Afterwards, close the left nostril also as before, so that air is held inside the body.
   a. Holding breath, recite mentally the following Mantra:
      Om tatsavituvareniyam | Bhargo devasya dhimahi |
      dhiyo yo nah prachodayat

6. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
   a. While exhaling, recite mentally the following Mantra:
      Om Apah | Jyothi | Rasah | amrtam | Brahma |
      Bhurbhuvassuvaram
      Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.

7. (do the above thrice.)

   Say Om touching the right ear.
Meaning: Hindus believed that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our though process, that god which is within me and that all engulfing power.”

Or

“I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around .It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.

4. Sankalpah (Statement of purpose / resolve)

1. Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.

2. Mamo paattha samastha duritakshaya dwara sriman NArayana Preethyartham, Pratah Sandhyaam upaasishye

3. (Alternative: Sri Bhagavadajnaya Sriman NArayana Prithyartham Pratah Sandhyaam upaasishye)

4. Sankalpam – (Place the left palm, turned upward, on the right thigh and place the right palm, turned downward on the left palm) – Indicates the determination to do an action (here sandhyavandanam/ madhyaahnikam) with the understanding that the Lord Parameshwara is the Phaladhata.

Prat: Santhva Upasitve | (Morning) Madhyahnik Var | (Noon)

Say: Santhva Upasitve | (Evening) After any sankalpam wash the right palm with water.
Meaning:

Sankalpah is essentially an expression of intention or purpose. It is addressed to one's own self to get determination.

This is a preliminary rite in every Vedic action. We declare our purpose or intention.

We chant “To become dear to the Lord Vishnu and to destroy all the effects of sins committed by me, I pray the Goddess of dawn (noon, dusk)”

4.a. Satvika Tyaga – optional – for Sri Vaishnavas only (Surrender and dedication)

With the palms together in praNaama (Namaste) posture recite:

\[ oM \text{ bhagavaaneva svaniyaamya svaruupasthiti pravR^itta svasheShataika rasena mayaa svakiyaishcha upakaraNaiH } \]

\[ \text{svaraadhanaika prayojanaaya parama puruShaH sarvasheShi shriyapatiH } \]
\[ \text{svasheShabhuutamidaM praataH sandhyaavandanaakhyaM karma bhagavaan.h} \]
\[ \text{svasmai svapriitaye svayameva kaarayati} \]

Meaning:

This is for Sri Vaishnavas only. Essence of SriVaishnavism is complete surrender to God. Hence every activity is dedicated to the Lord. By reciting these lines, with folded hands, one surrenders his ego and dedicates himself to the service of the Lord, praying at the same time to the Lord (residing as antaryami) to help him in the performance of the act.

Satvika Tyaga

- This is for Sri Vaishnavas only. Essence of SriVaishnavism is complete surrender to God. Hence every activity is dedicated to the Lord. By reciting these lines, with folded hands, one surrenders his ego and dedicates himself to the service of the Lord, praying at the same time to the Lord (residing as antaryami) to help him in the performance of the act.

Further reading: **Saathvika ThyAgam, V. Sadagopan Dec 1997**
5. Prokshanam (‘sprinkling’) or Marjanam (External/Physical Purification)

Nyasa

1. When reciting the name of the sage - four fingers of the right hand are placed at the top of the head
2. While reciting ‘Chandas’ the fingers are placed on the tip of the nose
3. While reciting the name of the deity the fingers are placed on the chest.

Nyasa Notes

- Every hymn or mantra is preceded by a sloka giving the name of rishi, chandas (meter or rhythm) and the deity to whom it is addresses (or meditated upon) and the purpose or application. This action is called Nyasa or more precisely Rishinyasa.
- The name of the sage indicates the sage who has realized this mantra. The God-realization is always linked with ‘Sahastrar’ chakra at the top of the head, hence we touch the top of the head.
- The chandas indicates meter or rhythm, hence we touch the tip of the nose (being close to the mouth) while reciting chandas.
- The heart is the place where the Lord as antaryami resides, hence we touch the chest while reciting the name of the deity.

- aapohishhTheti mantrasya
- sindhu dvipa rishihh (Head)
- devii gaayathrii chandahah (Nose)
- aapo devata (Chest - naabhi sparshana)
- apaaM prokshaNe viniyogaH

Mantra

1. Hold the tumbler in the left hand
2. Take a small quantity of water in the right hand palm
3. Sprinkle it on the head through right hand fingers, reciting at the same time the mantras.

*Om aapohishhThaa mayobhuvaH* prokshaNa of the Head
*Om taa na uurje dadhaatana* prokshaNa of the Head
*Om mahe raNaaya chakshase* prokshaNa of the Head
*Om yovaH shivatamo rasaH* prokshaNa of the Head
*Om tasya bhaajayatehanaH* prokshaNa of the Head
*Om ushatiiriva maataraH* prokshaNa of the Head
*Om tasmaa araN^gamaama vaH* prokshaNa of the Head
*Om yasya kshayaaya jinvatha* prokshaNa of the Big Toes
*Om aapo janayathaa chanaH* prokshaNa of the Head

*Om bhuurbhvussuvaH*
Meaning: Salutations to Lord Kesava. It is well known that you Gods of water are the source of greatness in life. Please grant us the ethereal vision. Like the holy and dear mothers, grant us please the ultimate essence of happiness that you have. We are praying you for that essence of happiness to posses, which you are personification of pleasure. You gods of water should through knowledge help us to be born holy in the next birth.
6. Prashanam (‘Sipping’ – for Internal/Mental Purification)

Nyasa

- suuryashchetyanuvakasya agnir R^ishhiH
  (Head)
- devi gayathri chandahah
  (Nose)
- suuryo devata
  (Chest)
- apaaM praashane viniyogaH

Mantra

1. Place "tiirtham" in the hollow of right palm and recite as follows (morning):

   oM | suuryashcha maa manyushcha manyupatayashcha manyukR^itebhyaH | paapebhyo rakshantaam.h | yadraatryaa paapamakaarshham.h | manasaa vaachaa hastaabhyaam.h | padbhyaamudareNa shishnaa | raatristadalumpatu | yatkiMcha duritaM mayi | idamahaM maamamR^itayonau | suurye jyotishhi juhomi svaahaa ||

6. Prasana (‘Sipping water with Mantra’) – Prayer for removal of sins committed in the previous part of the day.

Morning

   सूर्यश्च मां मन्नुष्यो मन्नुष्यत्वः मन्नुष्यकुलोऽभ्यः। पोपेयाः श्रण्ताम्।
   यद्वात्रथिया पापमकारपम्। मनसा वाचा हस्तान्यायम्। पद्धामुदरेण शिशरा।
   रात्रि-स्तदवस्य। यत्क्रिया दृष्टि मयि। इदमह माम्रत्योलि।
   सूर्येऽक्ष्मिति ज्ञोतिमि स्वाहा।।

Noon

   आपः पुनन्तु पृथिवी पुराणी पुत्रा पुनान्तु माम्। पुनन्तु ब्रह्मस्पन्दित्रः
   ब्रह्म पुत्रा पुनान्तु माम्। दक्षिणयोज्य्य बद्ध दृष्टि मम।
   सवे पुनन्तु मामरोशस्त्रवस्त्रां च ज्ञोतिपहु स्वाहा।।

Evening

   अप्रिथः मां मन्नुष्यो मन्नुष्यत्वः मन्नुष्यकुलोऽभ्यः। पोपेयाः श्रण्ताम्।
   यद्वा पापमकारपम्। मनसा वाचा हस्तान्यायम्। पद्धामुदरेण शिशरा।
   अह-स्तदवस्य। यत्क्रिया दृष्टि मयि। इदमह माम्रत्योलि।
   सत्येऽक्ष्मिति ज्ञोतिमि स्वाहा।।
2. Swallow (not sip) the water from the palm

**Meaning: Morning** (Really at dawn)

Let the sun God, the anger that makes every one its slave and the powers of God, which control anger save me from the sins committed while being angry. Let the God of night remove the sins done by me using my mind, my voice, my hands, my legs, my belly and my penis and also any other sins that remain with me. I offer myself to the great light of sun, after the purifications of my sins as a result of this prayer. Let this offering be done well.

**Noon**

Let the god of water purify the earth, which is its source, and let the earth thus purified purify me. Let it also purify my teacher who is the source of Vedas to me. Let Vedas, which are ever holy, purify me. Let the god of water purify me of my action in eating the remnants of food eaten by some one else, which are fit not to be eaten and also my bad habits, which are within me. Let it also purify me of my action in following the actions of bad people. I offer myself to thee God.

**Evening (i.e. dusk)**

Let the God of fire, the anger that makes every one its slave and the powers of God, which control anger save me from the sins committed while being angry. Let the God of day remove the sins done by me using my mind, my voice, my hands, my legs, my belly and my penis and also any other sins that remain with me. I offer myself to the great light, which gives Holy Communion with the ever shining, after the purifications of my sins as a result of this prayer. Let this offering be done well.

---

7. **PunarProkshanam / PunarMarjanam (sprinkling / purification again)**

**Nyasa**

- `dadhikraavNNa iti mantrasya vaamadeva R^ishhiH` (Head)
- `anushhTup.h chhandaH` (Nose)
- `dadhikraavaa devataa` (Chest)
- `apaaM prokshaNe viniyogaH`

**Mantra**

1. Hold the tumbler in the left hand
2. Take a small quantity of water in the right hand palm
3. Sprinkle it on the head through right hand fingers, reciting at the same time the mantras.

*Om dadhikraavNNo akaarishhaM* prokshaNa of the **Head**

*Om jishhNorashvasya vaajinaH* prokshaNa of the **Head**
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Om surabhi no mukhaakarat.h</td>
<td>prokshaNa of the Head</td>
</tr>
<tr>
<td>Om pra Na aayuumshhi taarishhat.h</td>
<td>prokshaNa of the Head</td>
</tr>
<tr>
<td>Om aapohishhThaa mayobhuvaH</td>
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<td>Om tasmaa araN^gamaama vaH</td>
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<tr>
<td>Om yasya kshayaaya jinvatha</td>
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</tr>
<tr>
<td>Om aapo janayathaa chanaH</td>
<td>prokshaNa of the Head</td>
</tr>
</tbody>
</table>

Om bhuurbhuvassuvaH (Take little water on your right palm and throw around your head in clockwise direction like pradaxiNaM)

Meaning: I salute that great God who holds the earth, who rules the world, who measures the world, who is victorious, and who has taken the form of Hayagreeva (a form of Human with horses head) who is the source of all knowledge and who is speed himself. Let him make my face and all other organs smell good. Let him manage my life without problems.

Salutations to Lord Kesava. It is well known that you Gods of water are the source of greatness in life. Please grant us the ethereal vision. Like the holy and dear mothers, grant us please the ultimate essence of happiness that you have. We are praying you for that essence of happiness to posses, which you are personification of pleasure. You gods of water should through knowledge help us to be born holy in the next birth.
8. Arghyam (Offering to Sun: bring light / eliminate darkness)

8.a. PrAnAyamah (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand.
4. Now, open the left nostril and inhale slowly.
   a. While inhaling, recite mentally the following Mantra:
      \[ \text{Om Bhuh} \mid \text{Om Bhuvah} \mid \text{Om Suvah} \mid \text{Om Mahaha} \mid \text{Om Janah} \mid \text{Om Tapah} \mid \text{Om Satyam} \]
5. Afterwards, close the left nostril also as before, so that air is held inside the body.
   a. Holding breath, recite mentally the following Mantra:
      \[ \text{Om tatsavituhrvareniyam} \mid \text{Bhargo devasya dhimahi} \mid \text{dhiyo yo nah prachodayat} \]
6. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
   a. While exhaling, recite mentally the following Mantra:
      \[ \text{Om Apah} \mid \text{Jyothi} \mid \text{Rasah} \mid \text{amrtam} \mid \text{Brahma} \mid \text{Bhrbhuvaasuvarom} \]
      \[ \text{Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.} \]
7. (do the above thrice)
8. Say Om touching the right ear.

**Meaning:** Hindus believed that that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our though process, that god which is within me and that all engulfing power.”

Or

“I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around. It is also the holy seven worlds.”
By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.

8.b. Arghyam (Offering to Sun: bring light / eliminate darkness)

Sankalpah

1. Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.
2. Sri Bhagavadajnaya Sriman NArayana Prithyartham Pratah Sandhyam arghyapadaanaM karishhye

NyasaH

- arghyapadaana ma.ntrasya vishvaamitra R^ishhiH (Head)
- devi gayathri chhandaH (Nose)
- savitaa devataa (Chest)
- arghyapadaane viniyogaH

Mantra

1. Stand erect holding tumbler in the left hand between thumb and first finger.
2. Hold both palms together, separating the thumb of the right hand from rest of fingers.
3. Take water in both palms - holding palms at the level of the face.
4. Recite gayathri mantra verbally with sound waves emanating from the mouth; throw the water up in the air, looking at the sun, while doing so the heels of both legs should be raised. (That is arghyam is offered standing on toes).
5. Repeat 3 times.
   
   Om bhuurbhuvassuvaH tatsaviturvareNyaM bhargodevasya dhiimahi dhiyo yonaH prachodayaat.h (First ArghyaM)
   
   Om bhuurbhuvassuvaH tatsaviturvareNyaM bhargodevasya dhiimahi dhiyo yonaH prachodayaat.h (Second ArghyaM)
   
   Om bhuurbhuvassuvaH tatsaviturvareNyaM bhargodevasya dhiimahi dhiyo yonaH prachodayaat.h (Third ArghyaM)
9. Arghyam – Offering of water (Morning (East – standing),
evening (West - sitting) 3, Noon (East –standing/sitting) 2)
Very important aspect of Sandhya worship.
Water poured turns into a vajrayudha and fights laziness which obscures Divine Ki
veda extols the importance of arghyam and also its time of offering. Just when sun
and about to set is the correct time. Thus Sandhya ideally be started while nakshtra
are still visible in the sky!
The arghyam is to be offered (as deva thirtha) before sunrise in the morning, before
zenith in the noon and before sunset in the evening. Use large quantities of water.

Meaning: The God who is OM, I meditate on that glittering form of God who
sharpen the intellect of those in the world of earth, the ether world of Bhuvar
and the heaven Suvar and who has created all of us.

8.c. Prayashchitta PrAnAyamah (Anatomy Cleansing – external body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and
   exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand
4. Now, open the left nostril and inhale slowly.
   a. While inhaling, recite mentally the following
      Mantra:
      Om Bhuh | Om Bhuvah | Om Suvah | Om
      Mahaha |
      Om Janah | Om Tapah | Om Satyam
5. Afterwards, close the left nostril also as before, so that
   air is held inside the body.
   a. Holding breath, recite mentally the following
      Mantra:
      Om tatasvithurvarientiym | Bhargo devasya
dhimahi |
dhiyo yo nah prachodayat
6. Close the left nostril with ring finger of right hand and
   exhale from right nostril slowly.
   a. While exhaling, recite mentally the following
      Mantra:
      Om Apah | Jyothi | Rasah | amrtam | Brahma |
      Bhurbhuvassuvarom
Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.

7. (do the above only once during Arghyam process)
8. Say Om touching the right ear.

Meaning: Hindus believed that that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our though process, that god which is within me and that all engulfing power.”

Or

“I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around. It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.

8.d. Prayaschitta Arghyam (Apology for any delay)

SankalpaM

1. Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.
   Sri Bhagavadajnaya Sriman Narayana Prithyartham Pratah Sandhyam kaalaatiita prayaashchittaarthaM turiyaa arghyapradaaanaM karishhye

Nyasah

- arghyapradaaana mantrasya saandiipanii R^ishhiH (Head)
- devi gayathri chhandaaH (Nose)
- savitaa devataaa (Chest)
- turiyaa arghyapradaaane viniyogaH

Mantra

1. Stand erect holding tumbler in the left hand between thumb and first finger.
2. Hold both palms together, separating the thumb of the right hand from rest of fingers.
3. Take water in both palms - holding palms at the level of the face.
4. Recite mantra verbally - throw the water up in the air, looking at the sun, while doing so the heels of both legs should be raised. (That is arghyam is offered standing on toes). Offer only one arghyam:
   \[ Om Bhu | Om Bhuvah | Om suvah | Om Mahah | Om janah | Om tapah | Om Satyam | Om tatsavitur varenyam bhargo devasya dhimahi diyo yo nah prachodyat | Om Bhu | Om Bhuvah | Om suvah | Om Mahah | Om janah | Om tapah | Om Satyam \]
5. Water should be taken in right hand palm and thrown around the head clockwise reciting \[ Om bhuurbhuvassuvaH \]

Prayashchita Arghyam Notes

- This Arghyam is given as a token of apology for any delay.
- For detailed notes see Arghyam

**Meaning:** The God who is OM, I meditate on that glittering form of God who sharpens the intellect of those in the world of earth, the ether world of Bhuvah and the heaven Suvar and who has created all of us.

**9. SandhyaopAsanam**

Stand facing the sun with anjali mudra (Namaste posture).

Mentally Recite: "asavAdithyo BrahM, Brahmaivaahamasmi"

Meditate on the meaning of sentence for a little while.

असवादिन्यो ब्रह्म। ब्रह्मायावामसी। (Very important meditation during Sandhya worship)

Do not rush up! Spend a minute or two on this meditation with closed eyes.

**Explanation:**

In this Mantra, the Brahmana states: “That sun is the Brahman, and that Brahman is me.”

‘Brahma’ here stands for ‘Maya sahitam Brahma’.

Thus there is a realization the there is no difference between man and God, which is the essence of all Vedanta.
10. Adityaadi Tarpanam / Keshavadi Tarpanam (Thanks for benefits received)

1. Similar to Arghyam but the heels need not be raised - hold tumbler in the left hand between thumb and first finger.
2. Thanks are rendered to the nine planets and twelve divine names of the Lord.
3. Hold both palms together, separating the thumb of the right hand from rest of fingers.
4. Take water in both palms - holding palms at the level of the face.
5. Recite mantra verbally - let water through the tips of the finger to the ground. Offer 1 tarpanam while reciting each mantra similar to Arghyam.

\[\text{Om Aadityam tarpayaam | Om Somam tarpayaami | Om Angaarukam tarpayaami | Om Budham tarpayaami | Om Bruhaspatim tarpayaami | Om Shukram tarpayaami | Om Shanaishcharam tarpayaami | Om Raahum tarpayaami | Om Ketum tarpayaami}\]

\[\text{Om keshavaM tarpayaami | Om naaraayaNama tarpayaami | Om maadhavaM tarpayaami | Om govindaM tarpayaami | Om vishhNuM tarpayaami | Om madhusuudanaM tarpayaami | Om trivikramaM tarpayaami | Om vaamanaM tarpayaami | Om shriidharaM tarpayaami | Om hR^ishhiikeshaM tarpayaami | Om padmanaabhaM tarpayaami | Om daamodaraM tarpayaami}\]

Meaning: I satisfy the sun, moon, mars, mercury, Jupiter, Venus, Saturn, Rahu and Kethu, I satisfy Lord Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusoodhana, Trivikrama, Vamana, Sreedhara, Hrishikesa, Padmanabha and Damodhara, which are the different forms of Lord Vishnu. Ruling over the twelve different months.
Section II – UTTARAANGAM (also called ‘Gayathri Japam’)

1. Achamanam (Anatomy Cleansing – external body)

1. Sit in Kukustana with hands between legs
2. Twist the right palm so that the little finger, ring finger and middle finger are stretched while first finger is bent inwards forming a hollow in the middle of the palm. The thumb will remain separate from the first finger.
3. Put a small quantity of water from the vessel in the right hand palm (only a small quantity of water should be taken), swallow (not sip) this water uttering:
   - Om Achutaya Namah
   - Om Anantaya Namah
   - Om Govindaya Namah
4. Clean your mouth (lips) with water and wash hand
5. Recite the following mantras

- Om keshavaaya namaH  Thumb to touch right cheek
- Om naaraayaNaaya namaH Thumb to touch left cheek
- Om maadhavaaya namaH  Ring finger to touch right eye
- Om govindaaya namaH  Ring finger to touch left eye
- Om vishhNave namaH  Index finger to touch right nostril
- Om madhusuudanaaya namaH  Index finger to touch left nostril
- Om trivikramaaya namaH  Little finger to touch right ear
- Om vaamanaaya namaH  Little finger to touch left ear
- Om shriidharaaya namaH  Middle finger to touch right shoulder
- Om hR^ishhiikeshaaya namaH  Middle finger to touch left shoulder
- Om padmanaabhaaya namaH Four fingers to touch navel
- Om daamodaraaya namaH Four fingers to touch head
Meaning: This is a preliminary purification ceremony. The most auspicious divine names of the Lord, Achyutha, Anantha and Govinda are chanted and then chanting twelve other names of Vishnu purifies the self.

2. Ganapati Dhyanam

Shuklaambaradharam Vishnum Shashi Varnam Chaturbhujam

Prasanna Vadanam Dhyayeth Sarva Vighnopha Shanthayeth

(Vishnu here refers to Ganapati)

Meaning: I invoke (dhyayeth) the Lord who is decked in white (Shukla ambara dharam), who is all-pervading (Vishnum), who is himself fair in complexion (shashi varnam), 4-handed (chaturbhujam), with a pleasant countenance (prasanna vadanam). May he remove all obstacles from my path (sarva vighna upa shanthayeth).

3. PrAnAyamaha (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand
4. Now, open the left nostril and inhale slowly.
   a. While inhaling, recite mentally the following Mantra:
      \[
      \text{Om Bhuh} \mid \text{Om Bhuvah} \mid \text{Om Suvah} \mid \text{Om Mahaha} \mid \\
      \text{Om Janah} \mid \text{Om Tapah} \mid \text{Om Satyam}
      \]
5. Afterwards, close the left nostril also as
before, so that air is held inside the body.
a. Holding breath, recite mentally the following Mantra:
   *Om tatsavituhurvareniyam | Bhargo
devasya dhimahi | dhiyo yo nah prachodayat*

6. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
a. While exhaling, recite mentally the following Mantra:
   *Om Apah | Jyothi | Rasah | amrtam | Brahma | Bhurbhuvassuvarom*
   
   Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.

7. (do the above thrice.)

Say Om touching the right ear.

**Meaning:** Hindus believed that that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvarloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our though process, that god which is within me and that all engulfing power.”

Or

“I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around. It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted and this is removed by touching the ears thrice.
4. Sankalpah (Statement of purpose / resolve)

Left hand is kept on the right thigh and then covering it with right palm. Then words conveying our intention is recited as under.

*(perform entire praaNaayaamam thrice and hold the palms in saN^kalpa posture)*

- *Mamo patha samastha duritha kshaya dwara shriimannaaraayaNa priityarthaM*
  [Alternatively: shrii bhagavadaaGYayaa shriimannaaraayaNa priityarthaM]
- *praataH sandhyaa ashhTottara*
- *shata sa.nkhyayaa (108)*
- *(alternately)*
- *ashhTaaviMshati sa.nkhyayaa (28)*
- *gaayatrii mahaamantrajapaM karishhye||*

{preparation to recite Gayathri 108 or 28 times as the case}

**Meaning:**

Sankalpah is essentially an expression of intention or purpose. It is addressed to one's own self to get determination.

This is a preliminary rite in every Vedic action. We say why we are doing what we do.

We chant “To become dear to the Lord Vishnu and to destroy all the effects of sins committed by me, I pray the Goddess of dawn / noon / dusk.”

5. Gayatri Japam

5.a. PrAnAyam mantra Nyasa (Preparation for gayatri)

**Nyasa**

**For Pranavam part – ‘Om’:**

- *oM praNavasya R^ishhi brahmaa* touch the **head**
- *devii gaayatrii chhandaH* touch the **nose**
- *paramaatmaa devataaa* touch the **chest**

**For Vyahruti part – ‘Bhoorbhuvasuvah’:**
- **om bhuuraadi sapta vyahR^itiinaaM atri bhR^igu kutsa vasishhTha gautama kaashyapa aaN^girasa R^ishhayaH**
  touch the **head**

- **gaayatrii ushhNik.h anushhTup bR^ihatii paN^ti tR^ishhTup jagatyAchhandaa(gm)si**
  touch the **nose**

  - agni vaayu arka vaagiisha varuNa indra vishvedevaaH
  touch the **chest**

{This next part is optional:}

For Gayathri Shiras part – ‘Om Aapo Jyoti Rasomrutam Brahma Bhoorbhuvassuvarom’:

- **gaayatrii shiraso brahma R^ishhiH**
  touch the **head**

- **anushhTup chhandaH**
  touch the **nose**

- **paramaatmaa devataa**
  touch the **chest**

- **sarveshhaaM praaNaayaame viniyogaH**

  (perform aatma aavaahanam and fold the palms again in praNaama/namaste posture)

**Mantra**

\[
\text{muktaavidruma hemaniila dhavaLachchhaayaiH}
mukhaistriikshaNaiH \]
\[
yuktaamindukala nibaddhamakuTaaM tatvaartha
\]
\[
\text{varNaatmikaaM | gaayatriiM varadaabhayaaM kushakashaM shubhraM}
kapaalaM guNaM
\]
\[
shaN^khaM chakramathaaavindayugaLaM hastairvahantiiM bhaje ||
\]

(meditate on the form of gaayatrii devi)

\[
\text{omaapo jyotiraso.amR^itaM brahma bhuurbhuvassuvarom.h}
\]

(while chanting the above mantra perform aatma parishuddhi with the two palms by gently touching from head to toe)

\[
\text{arkamaNDala madhyasthaM suuryakoTisamaprabham.h | brahmaadi sevya paadaabjaM naumibrahma ramaasakham.h} \]
\[
\text{||} \]

---

**Nyasa (head)** Inst-1

**Inst 2** **Inst 3**

**Inst 4** **Gayatri 1**

**Gayatri 2** **Gayatri 3**

---
5.b. Pranayamah (Anatomy Cleansing – internal body)

1. The body should be in a vertical position.
2. Close the left nostril with ring finger of right hand and exhale from right nostril slowly.
3. Close the right nostril with thumb of right hand
4. Now, open the left nostril and inhale slowly.
5. Afterwards, close the left nostril also as before, so that air is held inside the body.
6. Recite mentally the following Mantra (3 times)
   a. Om Bhuḥ | Om Bhuvah | Om Suvah | Om Mahaha
   | Om Janah | Om Tapah | Om Satyam
   b. Om tatsavithurvarṇiyaṁ | Bhargo devasya dhimahi |
   dhīyo yo nah prachodayat
   c. Om Apah | Jyothi | Rasah | amrtam | Brahma |
   Bhur bhuvassuvarom
   Note: The thumb and first finger of the left hand should be in contact with the left hand palm facing skywards.
7. Open the right nostril and release the air slowly
8. Say Om and touch the right ear.
9. Do the above thrice.

Meaning: Hindus believed that there were six holy worlds above the earth. These along with earth are remembered in the first part. These worlds are bhooloka, bhuvuloka, suvarloka, maharloka, janaloka, thapaloka and satya loka. The second part is the famous Gayathri manthram. It means

“I meditate on that savitha (the sun or the enlightenment within ourselves) which helps us in our thought process, that god which is within me and that all engulfing power.”

Or

“I meditate on the most holy shining aspect of that God, who helps in brightening our thought process.”

Then the third part means “Om is water, it is the light, it is the earth which gives the food, it is the air which supports life, and it is the ether which is spread all around. It is also the holy seven worlds.”

By touching the nose the hands are supposed to get polluted (the nose is the passageway for the excreted air from the body) and this is removed by touching the right ear (it is said that ‘Ganga’ enters the body through the right ear – at the time of Upanayanam the Gayathri is revealed to the child by
5.c. Gayatri Avahanam (Invoking Goddess Gayatri)

**Nyasa**

- `aayaatu iti anuvaakasya vaamadeva R^ishhiH` touch the **head**
- `anushhTup.h chhandaH` touch the **nose**
- `gaayatrii devataa` touch the **chest**

`gaayatrii aavaahane viniyogaH`

(hold the palms together in praNaama/namaste posture)

**Mantra**

- `aayaatu varadaa devii aksharaM brahma sammitam | gaayatriiM chhandasaaM maata idaM brahma jushhsvanaH |`

`ojojoi sahojii balamasi bhraajosi devaanaM dhaama naamaasi
vishvamasi vishvaayuH sarvamasi sarvaayuH abhibhuuroM`

- `gaayatriiM aavaahayaami (aatma aavaahanam)`
- `savitriiM aavaahayaami (aatma aavaahanam)`
- `saraswatiiM aavaahayaami (aatma aavaahanam)`

---

**Gayathri Avahanam** — Prayer to Gayathri devi to occupy the lotus of the individual’s heart.

आयातु इति अनुवाकस्य वामदेव श्रुणि: || (Touch the head) अनुवाकस्य छन्दः || (Nose)

गायत्री देवता || (Touch the chest with both hands) गायत्रिवाहायेन विनियोगः ||

आयातु सरस्वती आश्रयस्य भ्रात्रस्य भ्रात्रस्य वाहायेन विनियोगः ||

Oh Devi, who can grant any boon, please come here to teach me the Truth established in Vedanta.

(Show the avahana mudra) सावित्री आवाहयामि || (Show the avahana mudra)

(Show the avahana mudra) सरस्वती आवाहयामि || (Show the avahana mudra)
Meaning: The goddess Gayathri who can give all desired boons, who is ever permanent, who is known by Vedas and who is the mother of all meters should come in me. Let this my prayer be granted.

Hey mother Gayathri, you are the power of soul supporting air, you are the power of all organs, You have power to win over all enemies, You are the resplendent light, You are the brightness of all Gods, You are the universe, You are time –the soul of the universe, You are soul of everything, You are victorious over all and So I pray you who are the meaning of the word “Om”. I request Gayathri to come within me,

Optional:

praatardhyayaami gaayatriiM ravimaNDala madhyagaam.h
R^igvedamuchchaarayantiiM raktavarNaaM kumaarikaam.h
akshamaalaakaraaM brahmadaivatyaaM haMsayaahanaam.h ||

(hold the palms together in praNaama/namaste posture) }

Invocation of the Lord

Mantra

yodevo savitaasmaakaM dhiyo dharmaadi gocharaaH |
prerayet.h tasya yadbhargaH tadvareNyamupaasmahe ||

aaditya maNDaledhyaayet.h paramaatmaanamavyayam.h |
vishhNuM chaturbhujaaM ratnakunDalair.h maNDitaaN^ganam.h ||

sarvaratna samaayukta sarvaabharaNa bhuushhitaam.h |
evaM dhyaatvaa japennityaM mantramashhTottaraM shatam.h ||

5.d. Gayatri Japam (Meditating on Gayatri)

1. Before commencing gayatri japam some preliminaries such as Pranayamah, sankalpah, pranayamah or pranayama mantra japam, gayatri aavahanam should be completed.
2. For pratah and madhyanika it is done standing, while for sayam it is done sitting.
3. The japam is done 10, 28, 32, 108 or 1008 times.
4. The counting is done in fingers, with thumb moving to different positions to indicate the number. By using right hand for units and left hand for tens we can count upto 100.
5. The hands for counting should be covered by the upper garment.
6. The hands are held at neck level for pratah, chest level for sayam.
madhyanika and navel level for sayam.
7. Reciting a few times correctly with words and pauses will be better than reciting several times incorrectly.

**For Gayathri or Savithri part – ‘Tat Savitur … Prachodayat’:**

- saavitryaa R^ishhiH vishvaamitraH touch the head
- devigaayatrii chhandaH touch the nose
- savitaa devataaa touch the chest

**Say Gayathri 28 / 32 / 108 etc. times:**

*Om
Bur bhuvah svahah
Tat savitur varenyam
bhargo devasya dhimahi
diyo yo nah prachodyat*

The mantra is in 5 sections, for Sandhyavandanam the first two sections are combined and each of the four sections above should be uttered in one breath.

\{(Sri ahobila mutt sishyas should do the ashtakshara japam here before the gaayatri upasthaanam.Others should do this after completing the entire sandhya vandanam.

*shrii bhagavadaaGYayaa shriimannaaraayaNa priityarthaM
shrii aShTakshhara mantra japam.h
ashhTottara shata sa.nkhayaa ##(108) ##
##(alternately) ##
ashhTaaviMshati sa.nkhayaa ##(28) ##
*aShTakshhara mantra japam.h karishhyell

**shrii aShTakshhara mantra japam.h**

**Nyasa**

*shriimad.h aShTaakshhara maha mantrasya naaraayaNa R^ishhiH
devii gaayatrii chhandaH
devii gaayatrii chhandaH
shriimad.h naaraayaNo devataaa* touch the head

touch the nose

touch the chest

Nyasa (chest)
gaayatrii udvaasane viniyogaH

Mantra
dhyaaanaM |
savyaM paadaM prasaarya shriitaduritaharaM daxiNaM ku~nchayitvaa 
jaanumyaadhaaaya savye taramitarabhujaM naaga bhoge nidhaaya. 
pashchaaad.h baahuvdayena pratipaTa shamane dhaarayan.h sha~Nkha chakre 
devii bhuuShaadi juShTo janayatu jagataaM sharma vaikuNTha naathaH..

Do japam 28 or 108 times as per sankalpam}

[Do Aachamanam]
oM bhuurbhuvassuvaH
Sprinkle water on the floor where the japam was made

sarvaM shriikhNaarpaNamastu
Shrii aShTaakshhara japam sampoorNam

5.e. Gayathri Upastanam (Realization of the the presence of the Lord)

Gayatri upastanam

Sankalpah

shrii bhagavadaaGYaya shriimannaaraayaNa priityarthM 
praataH sandhyaa gaayatrii upasthaanaM karishhye

Meaning: I am requesting the Goddess of the Morning to return to her abode.

Nyasa

uttama ityanuvaakasya vaamadeva R^ishhiH touch the head 
anushhTup.h chhandaH touch the nose 
gaayatrii devataa touch the chest 
gaayatrii udvaasane viniyogaH

(Perform the udvaasana mudra with the palms stand up and hold the palms in praNaama/namaste posture)

Mantra

uttame shikhare devii bhuumyaaM parvata muurdhani |
braahmaNebhyo hyanuGYaanaM gachchhadevi yathaa sukham.h ||
Perform the udvaasana mudra with the palms stand up and hold the palms in
praNaama/namaste posture

Meaning:

After blessing us who pray you, please be kind enough to bless us and return to
your abode, the holy peak, as per your convenience.

5.f. Surya Upastanam (Worship to the Sun)

Surya Upasthanam (morning)

\[
\begin{align*}
om \mid & \textit{mitrasya charshhaNiidhR\textit{itaH shravodevasya saanasim.h}} \mid \\
& \textit{satyaM chitra shravastamam.h} \mid \\
& \textit{mitrojanaan.h yaatayati prajaanan mitrodaadhaara pR\textit{ithiviim utadyaam.h}} \mid \\
& \textit{mitraH kR\textit{ishhTiiranimishhaabhichashhTe satyaaya havyaM ghR\textit{itavadvidhema}} \\
& \textit{prasamitra marto astu prayasvaan yasta aaditya shikshati vratena} \mid \\
& \textit{na hanyate na jiiyate tvoto nainam a\{gm\}ho ashnotyantito na duuraat.h} \mid
\end{align*}
\]

Meaning:

I meditate on the greatness and fame of the Sun God who protects people, who is to
be sung upon, who is forever and greatest among those who steal the mind. He
knows everything and guides people. He carries the earth and the heaven. He sees
the world without blinking his eye at any time and forever. To get results, which are
forever, I offer him this offering made of ghee.

Oh Sun God who is Mithra. Let whosoever wants to worship you become fully capable of holy deeds. He who is protected by you never becomes sick and sins will not trouble hi, from far and near.

**Surya Upasthanam (noon):**

Noon (Facing East) – Stand up and recite with folded hands
Sun is self effulgent. As we behold this tejas let we all be blessed with Brahma tejas. Sun induces everyone to do their actions and awards fruits of action depending on the merit. He is present everywhere and comes around in a golden chariot.

Sun is the repository of all knowledge. He is visible to all creatures in the world and helps to have atma darsana to those who are qualified. The sun rays take Him everywhere like the horses. Sun is the eye for the devas Mitra, Varuna and Agni. He is the atma of both animate and inanimate things in the three worlds.

One who is the eye of the devas, who is effulgent and who rises in the east – let us see Him for hundred years. Let us be happy and live with keerthi, without fear of enemies and listen and extol His greatness for a long time.

The sun rises as if it comes out of a big ocean. He who bestows boons to one who worships Him let Him cleanses our mind to be fit for Divine Knowledge.

आ स्तुतेय रजस्य वर्तमानो निवेशवद्वृत्तं मत्यं च।
हिरण्यकेति स्विता स्वेताः सेवयो याति भवना विपद्यन्।।
उद्घर्षय तपवसपरि पद्यन्तो ज्योतिरतस्म। देव देवता सूर्यमग्नम् ज्योतिरतस्मम्।
उदश्य जातिवेदव देव वहिन्ति केतवः। इशे विशाराय सूर्यम्।।
चित्रं देवानं-सुदास्यं-नंपुदास्यं। चक्षु-मित्रंस्य वहान्त्योः।
आ प्रा धाववापश्यियी अन्तरस्त्रु सूर्यं आत्मा जगान्ततस्तपञ्चिं।
तत्वा देवेवहिन्ति पुरस्ता-च्छुकमुच्छरत्।। (Recite the following looking at the sun using Galini mudra)

फयये शरदश्यां, जीवम शरदश्यां, नन्दाम शरदश्यां, मोदाम शरदश्यां, भवाम शरदश्यां, बृणावम शरदश्यां, प्रभवाम शरदश्यां, अजीतरस्या शरदश्यां
ज्योक च सूर्यं देवो।। (Recite the following with folded hands)

य उदगाम्याः सुखवादिवाजामाः सरिस्थं मध्यात् समा
वृषभो लोहितस्तरस्तरं विपशिनः मनसा पुनात्।।
### Evening (facing West):

**Evening (Facing West) — Stand up and recite with folded hands**

Oh Varuna kindly listen to me. I surrender unto you by invoking Veda mantras. Make me happy right now. Due to ignorance I have left doing the vedic karma for which please don’t get angry with me. Do take mercy on me and do not reduce my life time. Pardon me for having committed himsa to fellow beings, devas and other creatures.

Those who play gamble will implicate others without any reason. Likewise my enemies may charge me with wild allegations as also the sins that I have committed knowingly or unknowingly — kindly destroy all these as if they have no substance! I must become very dear to you oh Lord Varuna.

इम मे वरुण श्रुधि हवमुद्रा च मृदुय। त्वामवस्युराचके ।।
ततः यामि ब्रह्मणा वन्दमातस्तदादातेः यज्ञां न हुरिमः ।।
ओहेमानो वरुणेह वोध्युरुङ्ग स मा न आयु द्रमापिः ।।
यन्त्रित्किते विशो यथा प्र देव वरुण व्रतमृ मिनीमसि चविचवि ।।
यत्वेदं वरुण देवे जने दिद्वीह मनुष्याश्वरमसि ।।
अवित्व यतव धर्म युतोपिम मातस्तमि दिनस्यो देव रीरिः ।।
कितवासो यत्त्रिरिपुरं दीप्व यद्याग्य सत्यायु जत्व विद्व।
सर्वं ता विषय शिर्षितेव देवास्था ते स्वाम वरुण प्रियाः ।।

### 6. Samashti Abhivadanam: Sandhyadi devata vandanam (Salutations to the Sandya Gods)

1. **Recite the mantras commencing with facing east:**

   - *Om Sandhyayai Namah*  (East)
   - *Om Savitrai Namah*  (South)
   - *Om Gayatrai Namah*  (West)
   - *Om Saraswatai Namah*  (North)
   - *Om sarvaabhyo devataabhyo namo namaH*  (East)
   - *Om kaamokaarshhiit.h manyurakaarshhiit.h namo namaH*  (East)

2. **Namaskaram (4 times)**

   **Step 1**
Meaning:
Salutations to the goddess of change (dawn, noon and dusk).
Salutations to Goddess Savithri
Salutations to goddess gayathri
Salutations to Goddess Saraswathi
Salutations and salutations to all the Gods
The crimes of passion (kaama) and anger (manyu) done by me were not done with full realization. I beseech you again and again to pardon all those sins, which were done unknowingly by me.

7. Samashti Abhivadanam: AbhivAdanam (Expression of one's lineage)

1. The palms of the hands are kept near ears, the body is bent at waist level and Abhivadanam is recited.

abhivaadaye
(....your pravara rishi's name...{e.g. athreya}......){+optionally ( ........})
(........) thrayarsheya or pancharsheya pravaraanvita
(....gothra...{e.g. srivatsa gothra}.....)
(....suthra ...{e.g. appasthambha suthra}....)
(....your veda's name ......{e.g. yajuh}......) shaakhaa adhyaayii
shrii (....{e.g. kausthubha}........) sharmaanaamaahaM asmibhoH|

Note: The blanks have to be filled in - see notes below
2. After completing the recitation, the right forehand crosses above the left forehand, and touch the feet of elders.
3. By Abhivadanam an individual expresses his descent-namely dynastic rishis, gotra, sutra, veda, saka and name.

Meaning: OH great one, I am follower of the pravara rishis called------{e.g. athreya} ------------ belonging to ---{e.g. srivatsa}----------Gothra(clan),
following the—{e.g. appasthambha}-------- Suthra and a student of -----{e.g. yajuh
shakha}------------ Veda and my name is ----{e.g. kausthubha}------------
Sarma and I am following at thine feet.
8. Samashti Abhivadanam: DikDevataa Vandanam (Salutations to the directional gods)

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1.</td>
<td>oM praachchai dishe namaH</td>
</tr>
<tr>
<td></td>
<td>oM vakshNaya dishe namaH</td>
</tr>
<tr>
<td></td>
<td>oM pratichayi dishe namaH</td>
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<tr>
<td></td>
<td>oM uudhvaaya namaH</td>
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<td></td>
<td>oM adharaaya namaH</td>
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<td></td>
<td>oM antarkshaaya namaH</td>
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<td></td>
<td>oM bhoomyai namaH</td>
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<td></td>
<td>oM Brahmane namaH</td>
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<td></td>
<td>oM vishhNave namaH</td>
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<td></td>
<td>{oM Yamaaya namaH</td>
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<td></td>
<td>Facing East</td>
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<td>Facing South</td>
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<td></td>
<td>Facing West</td>
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<td></td>
<td>Facing North</td>
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<td></td>
<td>East folded palms upwards</td>
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<td></td>
<td>East folded palms to the ground</td>
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<td>East folded palms upwards</td>
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<td>East folded palms upwards</td>
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<td>East folded palms straight</td>
</tr>
<tr>
<td></td>
<td>East folded palms straight</td>
</tr>
</tbody>
</table>

**Meaning:**
Salutation to the east
Salutation to the South
Salutations to the west
Salutations to the north
Salutations to those Gods above
Salutations to the Gods below
Salutations to the Atmosphere
Salutations to the earth
Salutations to the Brahma
Salutations to Vishnu
{Salutations to Yama}

2. Yama Vandaman:
Yamaaya Dharmarajaaya Mrutyavechaantakaayacha
Vaivasyataaya Kaalaaya Sarva Bhootha Kshayaayacha
Audumbaraya Dadhnaaya Neelaaya Parameshtine
Vrukodaraaya Chitraaya Chitrarupayaayave NamaH
Chitrarupayaayavai Namo Nama Om Nama Iti.

3. SuryaNaraayana Vandanam:
dhyeyassadaa savitR^imaNDaMala madhyavartii
naaraayaNaH sarasijaasana sannivishhTaH |
keyuuraavaan.h makarakuNDalaavaan.h kiriITii
haarii hiraNyaya vapuH dhR^ita shaNa^kha chakraH ||
shaNa^kha chakra gadhaa paaNe dvaarakaa nilayaachhuta |
govinda puNDariikaaksha raksha maaM sharaNaagatam.h ||

Aakaashaat patitam thoyam yatha gachhathi saagaram |
Sarva deva namaskaraha Keshavam prathi gachhathi ||
Sri Keshavam prathi gachhathi, Om nama iti ||

(Optional):

namo brahmaNya devaaya gobraahmaNahitaaya cha
 jagaddhitaaya kR^ishhNaaya shrii govindaaya namo namaH ||

4. Saashthanga Namaskaram (4 times).

9. Achamanam (Anatomy Cleansing – external body)

1. Sit in Kukustana with hands between legs
2. Twist the right palm so that the little finger, ring finger and middle finger are stretched while first finger is bent inwards forming a hollow in the middle of the palm. The thumb will remain separate from the first finger.
3. Put a small quantity of water from the vessel in the right hand palm (only a small quantity of water should be taken), swallow (not sip) this water uttering:
   Om Achutaya Namah
   Om Anantaya Namah
   Om Govindaya Namah

अच्छुताय नमः ||
अनन्ताय नमः ||
गोविंदाय नमः ||

4. Clean your mouth (lips) with water and wash hand
5. Recite the following mantras

<table>
<thead>
<tr>
<th>Mantra</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Om keshavaaya namaH</td>
<td>Thumb to touch right cheek</td>
</tr>
<tr>
<td>Om naaraayaNaaya namaH</td>
<td>Thumb to touch left cheek</td>
</tr>
<tr>
<td>Om maadhavaaya namaH</td>
<td>Ring finger to touch right eye</td>
</tr>
<tr>
<td>Om govindaaya namaH</td>
<td>Ring finger to touch left eye</td>
</tr>
<tr>
<td>Om vishhNave namaH</td>
<td>Index finger to touch right nostril</td>
</tr>
<tr>
<td>Om madhusuudanaaya namaH</td>
<td>Index finger to touch left nostril</td>
</tr>
<tr>
<td>Om trivikramaaya namaH</td>
<td>Little finger to touch right ear</td>
</tr>
<tr>
<td>Om vaamanacaya namaH</td>
<td>Little finger to touch left ear</td>
</tr>
<tr>
<td>Om shriidharaaya namaH</td>
<td>Middle finger to touch right shoulder</td>
</tr>
<tr>
<td>Om hR^ishhiikeshaaya namaH</td>
<td>Middle finger to touch left shoulder</td>
</tr>
<tr>
<td>Om padmanaabhaaya namaH</td>
<td>Four fingers to touch navel</td>
</tr>
</tbody>
</table>
Om daamodaraaya namaH

Four fingers to touch head

Put little water on the base of thumb and wipe the mouth. Repeat this twice. Clean the palm. Touch various parts of the body using the specific fingers after each mantra.

<table>
<thead>
<tr>
<th></th>
<th>Right Thumb</th>
<th>Right Cheek</th>
<th>Narayan</th>
<th>Left Cheek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keval</td>
<td>माथव</td>
<td>नारायण</td>
<td>दामोदर</td>
<td>गोविन्द</td>
</tr>
<tr>
<td>Thumb + Right Ring Finger*</td>
<td>विष्णु</td>
<td>नानाक</td>
<td>दामोदर</td>
<td>गोविन्द</td>
</tr>
<tr>
<td>Thumb + Right Fore finger*</td>
<td>त्रिविक्रम</td>
<td>नानाक</td>
<td>महालोक</td>
<td>गोविन्द</td>
</tr>
<tr>
<td>Thumb + Right Little finger*</td>
<td>श्रीधर</td>
<td>नानाक</td>
<td>महालोक</td>
<td>गोविन्द</td>
</tr>
<tr>
<td>Thumb + Right Middle finger*</td>
<td>श्रीधर</td>
<td>नानाक</td>
<td>महालोक</td>
<td>गोविन्द</td>
</tr>
<tr>
<td>All right fingers</td>
<td>पद्मानाम</td>
<td>नानाक</td>
<td>महालोक</td>
<td>गोविन्द</td>
</tr>
</tbody>
</table>

* In all these cases the thumb should be touching the middle of the respective fingers.

**Meaning:** This is a preliminary purification ceremony. The most auspicious divine names of the Lord, Achyutha, Anantha and Govinda are chanted and then chanting twelve other names of Vishnu purifies the self.

9.a. Satvika Tyaga – optional – for Sri Vaishnavas only (Surrender and Dedication)

With the palms together in praNaama (Namaste) posture recite:

\[ oM \text{ bhagavaaneva svaniyaamya svaruupasthitii pravR^{ita} svasheShataika rasena mayaa svakiyaishcha upakaraNaiH } \]

\[ svaraadhanaika prayojanaaya paraama puruShaH sarvasheShi shriyapatiH svasheShabhuutamidaM praatA karma bhagavaan.h svasmhai svapriitaye svayameva kaarayati \]

**Meaning:**

This is for Sri Vaishnavas only. Essence of SriVaishnavism is complete surrender to God. Hence every activity is dedicated to the Lord. By reciting these lines, with folded hands, one surrenders his ego and dedicates himself to the service of the Lord, praying at the same time to the Lord (residing as antaryami) to help him in the performance of the act.

Satvika Tyaga

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Further reading: Saathvika ThyAgam, V. Sadagopan Dec 1997

10. SriRanga Mangala Manim – optional – Remembering archa murthys

Optional – for Ahobila Shishyas:

1. shriiraN^ga maN^gaLanidhiM karuNaanivaasam.h
   shriiveN^kaTaadri shikharaalaya kaalamegham.h |
   shriihastishailla shikharojvala paarijaatam.h
   shriishaM namaami shirasaa yadushaila diipam.h ||

SriRanga Mangala Manim Notes

Deities installed in our temples are "Archa" forms of the Lord. "Archa Murthys" at Srirangam, Tirumala, conjeevaram and Melkote are classified as "Swayamvakta" forms of the Lord. That is the Lord resides at these places by His self will (not installed by any one) to bless his devotees. One of these tenets of Bhagavan Ramanuja is that every Srivaishnava should remember the Lord at these places everyday. Hence, this hymn has been included in the Sandyavandanam in accordance with the tents of Sri Ramanuja.