

SANDHYĀVANDANĀM



॥ श्रीचित्रापुर मठः श्रीवल्ली ॥

॥ प्रार्थना ॥

SABHA COMMENCING PRAYERS

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।
अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥
श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥
शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥
ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥
परिज्ञानाश्रम श्री गुरुशङ्कर परिज्ञानाश्रम शङ्कर सदगुरु
केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञान गुरु
सद्योजात शङ्कर सदगुरु ॥
गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥
ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

SABHA CONCLUDING PRAYERS

नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।
अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥
सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥
ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

SANDHYĀVANDANAM

Published by:

Shrī Chitrāpur Math

Shirālī Uttar Kaṇṇaḍa,
Kaṇṇāṭaka, Pin 581354.
Iṇḍiā.

Tel.: 91-08385-258368

E-mail: scmath@ricmail.com

Web: www.chitrapurmath.net

| | | |
|--------------------------|------|-------------|
| Fifth Kannada Reprint – | 1953 | 2000 copies |
| First English Edition – | 1996 | 1000 copies |
| Second English Edition – | 2002 | 1000 copies |
| Third English Edition – | 2008 | 1000 copies |
| Fourth English Edition – | 2018 | 300 copies |

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Printed at:

Omkar Impressions

Shop No. 9, Blue Arch C.H.S,
Justice M. C. Chhagla Road,
Vile Parle (E),
Mumbai - 400 099.

Tel.: (+91) 9820113355

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Transliteration Scheme
Shrī Chitrāpur Math Tercentenary Font

| Samskr̥ta letter | Transliteration Scheme - Lower Case | Transliteration Scheme - Upper Case |
|------------------|-------------------------------------|-------------------------------------|
| अ | a | A |
| आ | ā | Ā |
| इ | i | I |
| ई | ī | Ī |
| उ | u | U |
| ऊ | ū | Ū |
| ऋ | r̄ | Ṛ |
| ॠ | r̄̄ | Ṝ |
| ल | l | l̄ |
| लृ | l̄ | l̄̄ |
| ए | e | E |
| ऐ | ai | Ai / AI |
| ओ | o | O |
| औ | ou | Ou / OU |
| अं/अम् | m̄ | Ṁ |
| अः | ḥ | Ḥ |
| क् | c / k | C / K |
| ख् | kh | Kh / KH |
| ग् | g | G |
| घ् | gh | Gh / GH |
| ङ् | ṅ | Ṇ |
| च् | ch | Ch |
| छ् | ch | Ch / CH |
| ज् | j | J |
| झ् | jh | Jh / JH |
| ञ् | ñ | Ñ |

Transliteration Scheme
Shrī Chitrāpur Math Tercentenary Font

| Samskr̥ta letter | Transliteration Scheme - Lower Case | Transliteration Scheme - Upper Case |
|------------------|-------------------------------------|-------------------------------------|
| ट | ṭ | Ṭ |
| ठ | th | Th / TH |
| ड | ḍ | Ḍ |
| ढ | dh | Dh / DH |
| ण | ṇ | Ṇ |
| त | t | T |
| थ | th | Th / TH |
| द | d | D |
| ध | dh | Dh / DH |
| न | n | N |
| प | p | P |
| फ | ph | Ph / PH |
| ब | b | B |
| भ | bh | Bh / BH |
| म | m | M |
| य | y | Y |
| र | r | R |
| ल | l | L |
| व | v / w | V / W |
| श | sh | Sh / SH |
| ष | ṣh | Ṣh / ṢH |
| स | s | S |
| ह | h | H |
| ळ | ḷ | Ḽ |
| क्ष | ksh | Ksh / KSH |
| ऽ | ṣ | Ṣ |

FOREWORD

This treatise on 'Sandhyāvandanam' was originally composed by our Most Revered Shrīmat Pāṇḍuraṅgāshrama Swāmī of Hallowed memory. It was first published with Stotra-s and Mantra-s in Saṁskṛta, with explanations in Kannaḍa, under close supervision of, and with an introductory preface, by Parama Pūjya Shrīmat Ānandāshrama Swāmī. It went in for five reprints, the last 2000 copies being made in 1953.

With more and more of our children going for education in English, it was very thoughtful of Shrī D B Gaṅgollī to have translated the entire Kannaḍa part of the text into English. In December 1996, during their sixth Gāyatrī Purascharana at Samādhi Math, Mallāpur, the Shrī Gāyatrī Purashcharana Anushthāna Samiti, Bangalore, published 1000 copies of the new English version.

In 2002, with the blessings of Pūjya Shrīmat Sadyojāta Shaṅkarāshrama Swāmījī the then Publications Committee of the Shrī Chitrāpur Math, reprinted 1000 more copies.

In this tercentenary year of our Math, once again with the Blessings of Pūjya Swāmījī, we are happy to bring to you the much needed reprint of this timeless treatise on Sandhyāvandanam.

Two changes were felt necessary to bring it in line with the systems followed at the Math presently:

1. In our Pāṭhashālā, Sandhyāvandanam is taught beginning with Āchamanam, Prāṇāyāma and brief Saṅkalpa (Without Deshakāla) *followed by* Bhasmadhāraṇa Vidhi. This order has replaced the earlier one, wherein Sandhyāvandanam started with Bhasmadhāraṇa Vidhi mentioning in brief Āchamya, PrāṇāyāmyaAnd actual Āchamanam came *after* Bhasmadhāraṇa Vidhi.

2. In Gotrochchāraṇa, Sūtra & Shākhā have been added *after* Gotra Pravara

The Saṁskṛta script with swara notations, Udātta etc has been checked (and rechecked!) by Ved. Nāgesh Bhaṭṭ Haldīpur, Ved. Gurunāth Bhaṭṭ Ulman and Ved. Bhāskar Bhaṭṭ Baḍḍukuli, to each one of whom we owe a special thanks.

We thank Smt. Archanā Savṛṇāl who spared valuable time to provide the Diacritical marks in the Chitrāpur Tercentenary Font

We thank Shrī. B.G.Kailāje, Manager Shri Chitrāpur Math and his Office Team, specially Shrī Keshavmām and Rājārām Sorab for the administrative support.

Our thanks to shri Jaikishan kandlur for making available the photographs of our four Sadgurus.

The Publications committee hopes that this book will inspire more and more people, not necessarily children alone, to perform their duty of understanding and performing Sandhyāvandanam. The section on 'Laghusandhyāvandanam' will certainly benefit those who occasionally may need to use the concise variation.

We offer this sevā at the Holy Feet of Lord Bhavānishaṅkara, our Guruparamparā and Pūjya Gurudeva, Shrīmat Sadyojāta Shaṅkarāshrama Swāmīji.

*For the Publications Committee,
Dr. Prakāsh Māvīnkurve
Chairman,
Publications Committee*

॥ ॐ श्री गुरुभ्यो नमः ॥



Swāmi Pāṇḍuraṅgāshram



Swāmi Ānandāshram



Swāmi Parijñānāshram



Swāmi Sadyojāt Shaṅkarāshram

INTRODUCTION

OM NAMAḤ SHIVĀYA

We (human beings) who are born in this Karma Bhūmi desire to obtain सुख (happiness) alone somehow or the other using various kinds of साधना or means, but none whosoever, desires दुःख (misery, grief) at all. This is commonly in your experience without exception. For that reason alone you people start your education in English etc., which are means for acquiring सुख (happiness) (in later life). And if your efforts which you put in constantly during the hours of study, enduring various kinds of strains and stresses, are seen, it becomes quite clear that you are full of desire to acquire सुख. But the fact as to how many kinds of 'सुख' are there or which is the principal means to obtain it, is not to be known instantly either in childhood or later in life. Even so, this subject matter will be explained here briefly so as to be commonly understood.

सुख is commonly of two kinds viz. नित्य (eternal) and अनित्य (non-eternal). That after which it is attained does not get destroyed at all, that alone is the 'नित्य सुख'; and that which after being attained, lasts for a while and then gets destroyed, that alone is 'अनित्य सुख'. Between these, that which is to be 'नित्य सुखस्वरूप' (of the very essence of eternal happiness) is परमात्मन् (the Supreme Self) alone. 'यो वै भूमा

तत्सुखम्' meaning "that Great Paramātman is verily of the essence of सुख"; 'विज्ञानमानन्दम् ब्रह्म' meaning 'Brahman is of the essential nature of ज्ञान (Knowledge, Consciousness) and of Bliss; 'सत्यं ज्ञानमनन्तम् ब्रह्म' meaning 'Brahman is सत्यम् (devoid of destruction), ज्ञानस्वरूप (of the essential nature of Knowledge) and endless. From such श्रुति वचन (Upanishadic Statements) this fact becomes evident. The fact that for its (सुखस्वरूप) attainment ब्रह्म ज्ञान alone is the means (कारण), is known from the various वेदवाक्य like: 'तमेव विदित्वाऽति - मृत्युमेति नान्यः पन्था विद्यतेऽयनाय' meaning "By knowing that Paramātman alone, one attains अमृतत्व'(Immortality)"; for its attainment there is no other Path; 'तरति शोकमात्ववित्'. आत्मज्ञानि crosses this संसार which is of the nature of शोक (grief) and मोह (delusion due to attachment)"; ब्रह्म वेद ब्रह्मैव भवति meaning "He who cognizes or Intuits Brahman (He) becomes verily Brahman", etc.

Although for अनित्य सुख, actual perceptive devices are seen to be the causes, the observance or practice of Dharma (religious acts, righteousness) which is subtle in form is alone the principal cause. The श्रद्धा (absolute faith) in such अलौकिक (metaphysical or spiritual) devices which have been handed down to us in a traditional manner based on शास्त्र प्रामाण्य (valid authoritative means of the scriptures) as also the experience of our forebears, is itself can be called आस्तिक्य (faith in the scriptures). In these modern times to

develop or enhance आस्तिक्य is very essential. This subject matter and the means related to it can be elaborately known from the श्रुति (Upanishads) and स्मृति (texts like Gītā, Moksha Dharma etc which are in common consonance with श्रुति. The कर्म सामान्य (common rituals) known from वेद शास्त्र (Spiritual texts) and पुराण (Mythological texts) are called धर्म. These Karmas are of three different kinds, viz, नित्य (daily, routine), नैमित्तिक (performed on special occasions), काम्य (done with particular desire). Among them those Karmas which if not performed, it is stipulated (in the शास्त्र) that पाप (demerit, Sin) accrues are 'नित्य' (like संध्यावन्दन etc). Those particular Karmas - which are stipulated by way of an injunction to be performed only when certain times or conditions are prevailing (जातकर्म etc) are called 'नैमित्तिक'. Karmas like यज्ञ (religious sacrifice) etc which are performed with a wish to attain स्वर्ग सुख (pleasures available in heaven) etc are called 'काम्य'. The शास्त्र says that from all these kinds of Karmas various types of Sukha are obtained. Also about the fact that from a particular Karma a particular Sukha accrues, there is no doubt at all. In our workaday world too there is no doubt whatsoever about the fact that for a seed sown there is invariably a resultant fruit. Is not sowing a Karma? Just as for this Karma there exists a regular fruit without fail, in the same way, for the Karmas stipulated in the शास्त्र there do exist certain

regular fruits. But the fruits some Karmas presently accrue (in this life—span alone), and for some other Karmas the fruits accrue belatedly (in जन्मान्तर or future births). Even this (अदृष्ट फल or invisible fruit) agrees with our लोकानुभव (empirical experience). If wheat seeds are sown, within four or five months the fruits or results are obtained, but if coconut and mango saplings are sown, the resultant fruits are obtained only after several years. In the same way for all karmas known from the empirical sciences it is stipulated that in certain periods of time the respective fruits accrue. If the Karma does not give rise to the stipulated fruit, then we can imagine or infer that the cause for it was only a defect or deficiency in its performance. For instance, it is universally popular that by consuming medicine, the temperature or illness gets sublated or cured and सुख or happiness accrues. But if it (medicine) is utilized in greater or smaller doses (than stipulated by the physician) or without any regulations, neither there is any cure of the illness nor acquisition of Sukha. Even so, it is not proper to say or conclude that if as a result of discrepancy in the usage (of the medicine) Sukha does not accrue, the consumption of medicine itself is futile, inefficacious. Therefore, just as the empirical workaday Karmas of the type of consumption of medicine and the like if performed as per stipulated regulations it is

established that their fruits or results are sure to accrue, in the same manner if the शास्त्रोक्त कर्म (rituals stipulated in our scriptures) are performed as per the विधि (injuncts), their respective fruits will necessarily accrue. Even so, all this sukha is अनित्य alone. For, in our workaday world that object, which is caused (born), is bound to get destroyed indeed. Because of the reason that all the sukha that is engendered or caused from food, clothing or wealth etc., is जन्य (born afresh), it is perforce नश्वर (ephemeral, evanescent). Similarly, because the सुख of the type of attainment of स्वर्ग (heaven) etc., by means of three kinds of Karmas mentioned before is also जन्य, it is to be reckoned to be अनित्य alone.

नित्य सुख, on the other hand, because it is not जन्य, is not नश्वर. Although previously it has been stated that ब्रह्म ज्ञान is the cause for this सुख, factually speaking, by means of that ज्ञान, it is not born afresh. It is नित्य सिद्ध (eternally existing, established). If an example is to be given, then in case of a person who, though wearing a नित्य सिद्ध ornament around his/her neck has forgotten it in a state of अज्ञान (ignorance) and is a victim of delusion of the type – “ I have lost it” – if a kind hearted, compassionate man instructs in the manner – ‘ Lo and behold! It is verily around your neck” – it is felt by the former as if a non-existent thing was obtained afresh; similarly although our

सुख स्वरूप is eternally and readily available within our grasp, when we are not knowing it due to अज्ञान, if ब्रह्मज्ञान (self-knowledge or Realization) is provided by गुरु उपदेश (Spiritual Instruction of a Preceptor) and the शास्त्र, then though the अज्ञान is destroyed and that स्वरूप सुख is नित्य प्राप्त (eternally attained), because of the reason of our being in the grip of that state of अज्ञान, seemingly this our स्वरूप सुख, which was apparently hidden from us and was अप्राप्त(not attained) appears as if it is obtained afresh. ज्ञान does not give rise to it at all. For that reason alone there is no harm or danger to the नित्यत्व of स्वरूप सुख.

When it is clearly cognized, discerned that- 'the सुख born out of Karma is अनित्य while the स्वरूपसुख attained by means of ज्ञान is नित्य' – actually how at all can any desire for anything be engendered? Is it not in नित्य सुख alone? Although all of us entertain such a desire for नित्य सुख, merely by having a desire it cannot at all be attained. Adequate or suitable devices for it as taught by the शास्त्र have to be undertaken. If unsurpassed नित्य सुख is to be acquired, then ब्रह्म ज्ञान should be attained. If that is to be achieved अन्तःकरण शुद्धि (cleansing of heart or mind) is highly necessary. For this is to be gained, performance of नित्य नैमित्तिक कर्म with a devoted sense of worshipful offering to the Lord Almighty alone (ईश्वरार्पण बुद्धि) is the prime means – and this is the final spiritual teaching (सिद्धान्त) of all the

Shāstras. For this reason alone, there is no doubt whatsoever, about the fact that he who performs these karmas with श्रद्धा (faith, earnestness) achieves चित्त शुद्धि (purification of the mind) through दुरितक्षय (destruction of all sins, demerits) attains ब्रह्म ज्ञान by means of शास्त्र, गुरु उपदेश and in that sequential order attains नित्य सुख.

With this final purport in view alone Shri Kṛṣṇa Paramātman has instructed in the Gītā :

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (18-46)

Meaning: One who worships that Paramātman (Supreme Self) from whom proceeds the प्रवृत्ति (activity) and by whom all this ब्रह्माण्ड (manifest world) is pervaded, through his own respective (Varṇa or Caste, Āshrama or stage of life) and Dharmas or religious duties, - attains the (Siddhi) स्वरूप सुख indeed.

Nitya Karmas are:

Parāshara says:

सन्ध्यास्नानं जपो होमो देवतानां च पूजनम् ।
आतिथ्यं वैश्वदेवं च षट् कर्माणि दिने दिने ॥

Meaning: The morning bath, जप (Sandhyāvandana), होम (अग्निहोत्र, Sacrificial Fire), देवता पूजन (worshipping gods or deities), आतिथ्य (Atithi Satkāra – Service of a Guest) वैश्वदेव etc.,

Among these, Sandhyāvandana –

Shruti states: “अहरहस्संध्यामुपासीत”

Dakṣha says: सन्ध्यामुपासते ये तु सततं शंसितव्रताः ।
विधूतपापास्ते यान्ति ब्रह्मलोकं सनातनम् ॥

Manu says: नोपतिष्ठति यः पूर्वं नोपास्ते यस्तु पश्चिमाम् ।
स शूद्रवद्विष्कार्यस्सर्वस्माद्विजकर्मणः ॥

and such other statements it is clear that every day during the three timings of performing Sandhyāvandana one should observe this stipulation for the purposes of पाप निवृत्ति; if it is not performed, he becomes disqualified like a Shūdra who does not have any qualifications to perform any of the Vedokta Karmas; further –

Niruktam states:

योऽर्थज्ञ इत् सकलं भद्रमश्नुते ।

Chhāndogya Upanishad states:

“यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति” ॥

From all these statements because it is evident that also that whatever Karma it may be, performing it with ज्ञान (Knowledge) श्रद्धा (all sincerity, one pointed dedication) is alone श्रेयस् साधना (a sound means for spiritual progress, called in Vedāntic parlance परम पुरुषार्थ of attaining ब्रह्म ज्ञान), we will pick out the main points alone and elaborate on

them in an easy style so as to facilitate its comprehension along with a commentary.

Sandhyāvandana means – it is गायत्रि उपासना (meditation) which is to be performed अहोरात्र (day and night), at पूर्वाह्न and पश्चाह्न (forenoon and evening) which are सन्धिकाल (periods of transition).

In these (Nitya Karmas) the Upāsana of Gāyatrī alone is the principal karma. आचमन, प्राणायाम, सङ्कल्प, मार्जन, अप्-प्राशन, अघमर्षण, अर्घ्य प्रदान, भू-शुद्धि, भूत शुद्धि, आसन विधि, गायत्रि हृदय पारायण, गायत्रि न्यास, गायत्रि ध्यान - these are पूर्वाङ्ग Karmas (earlier parts of rituals). तर्पण, उपस्थान, गायत्रि प्रस्थापन – these are उत्तराङ्ग Karmas (later parts of rituals).

Just as with the various parts of constituents like the hands, the feet, the ears etc, a body comes into being as a conglomeration, in the same way with all these कर्म समुदाय (group of Karmas) the स्वरूप (essential nature) of Sandhyāvandana gets established.

The Karma should be performed after a bath, wearing clean clothes, by समन्त्रक भस्मधारण (smearing of ash, reciting certain mantras), on various parts of the body, sitting in a trouble free as also in a very clean place, with एकचित्त (one-pointed, concentrated mind) and श्रद्धा पूर्वक (with total faith and sincerity).

Āchamanam means: Āshvalāyana Grihya Parishishta

(A.Gri. Pa.) states:

प्रकृतिस्थमफेनाबुद्बुदमुदकमीक्षितं दक्षिणेन
पाणिनादाय, कनिष्ठाङ्गुष्ठौ विश्लिष्टौ वितत्य
तिस्र इतराङ्गुलीः संहतोर्ध्वाः कृत्वा ब्राह्मेण
तीर्थेन त्रिः पीत्वा पाणिं प्रक्षाल्य ॥

Samskāra Ratna Mālā (Sam. Ra. Ma.) states:

माषमज्जनमात्रास्तु सङ्ग्रह्य त्रिः पिबेदपः ॥

etc., from these statements the procedural details are :

Barring the thumb and the little finger, the remaining of the right hand should be joined and with this right hand raised a little, in it clear water enough to submerge a grain should be taken; with three names like केशव etc.(viz. केशवाय स्वाहा, नारायणाय स्वाहा, माधवाय स्वाहा) recite the नाम मन्त्र and drink (ब्रह्मतीर्थ) i.e. from hollow palm (अङ्गुष्ठमूल), then pronounce the mantra “गोविन्दाय नमः” and wash the hand and then the names beginning with ‘विष्णवे नमः’ etc. have to be recited.

हृद्गभिः पूयते विप्रः etc – from this Manu’s statement the purpose served by this is to be understood as purification of the body alone.

Prāṇāyāma means: Sam. Ra. Ma. states:

पञ्चाङ्गुलीभिर्नासाग्रपीडनं प्रणवाभिधा ।
 मुद्ग्रेयं सर्व पापघ्नी वानप्रस्थ गृहस्थयोः ॥
 कनिष्ठानामिकाङ्गुष्ठैर्नासाग्रस्य च पीडनम् ।
 ॐकारमुद्रा साप्रोक्ता यतेश्च ब्रह्मचारिणः ॥
 पूरकः कुम्भको रेच्यः प्राणायामस्त्रिलक्षणः ।
 दक्षिणे रेचकं कुर्याद्वा
 अमेनापूर्य चोदरम् ।
 कुम्भकेन जपं कुर्यात् प्राणायामस्स उच्यते॥

Yājñavalkya Smṛti States:

गायत्रीं शिरसा सार्द्धं जपेद् व्याहृतिपूर्विकाम् ।
 प्रति प्रणव संयुक्तां त्रिरयं प्राणसंयमः ॥

According to the above statements, with Praṇava Mantra [to wit, with five fingers of right hand in the case of a गृहस्थ and वानप्रस्थ; the little finger(कनिष्ठ), the one next to it (अनामिक), the thumb(अङ्गुष्ठ) with these three fingers in the case of a Sanyāsīn and a Brahmachārī] holding the tip of the nose within them, through the right nostril exhale the air that is there in the lungs, through the left nostril inhale the external air slowly to fill the lungs, then close both the nostrils, with Kumbhaka i.e. retaining the suppressed air within the stomach to chant within remembering the meaning of each and every word of the Gāyatrī Mantra beginning with 'ॐ भूः etc.' It comprises the सप्तव्याहृति (seven Lokas believed to be the Celestial

regions), शिरस् etc. It should be chanted three times. From this practice through पापनिवृत्ति (the process of cleansing oneself of all sins or demerits) both his body and mind become purified, and this alone is the main benefit accruing from this practice. Besides in the योगशास्त्र it has been mentioned that by various methods of प्राणायाम one can enhance his lifespan (आयुर्वृद्धि) acquiring efficiency or mastery on eloquence or rhetoric (वाक्पटुत्व), increase his physical strength or stamina (बलवृद्धि) etc. and such other benefits accrue.

Saṅkalpa संकल्प means:

It is to reflect in one's mind the name of the current शककर्तृ viz. Shālivahana shaka, संवत्सर (year according to Hindu calender), अयन (the Sun's journey north or south of equator called उत्तरायण or दक्षिणायन), ऋतु (one of the six seasons each of two months' duration like वसन्त, ग्रीष्म etc.), मास (month), पक्ष (one of the two fortnights like शुक्ल or कृष्ण), तिथि (प्रतिपदा etc i.e. a lunar day) and वार (particular day of the week like रविवार etc.), and bringng before mind that future ritual that is being performed, think in the manner "I am performing this कार्य (rite, ritual etc.)."

मार्जन (Mārjana) means:

Sam.Ra. Maa. States:

आपोहीति त्रिभिर्मन्त्रैश्शिरस्यंसे च विप्रुषः ।
 यस्य क्षयायेत्यधस्तात्क्षिप्त्वाद्भिः परिषेचयेत् ॥
 रक्षास्तमोमोहजातान् जागृत्स्वप्नसुषुप्तिजान् ।
 वाङ्मनः कायजान्दोषान्नवैतान्मार्जनं दहेत् ॥

From such statements it is instructed that: Taking some pure water in hand, sprinkle it on nine Pādarches like आपोहिष्ठा etc. i.e. on the head, the shoulder etc.(total nine parts or अवयव). Among these the प्रोक्षण that is to be made with the mantra 'यस्य क्षयाय' has to be sprinkled on ground. From these all the defects or demerits born out of the various parts like काय (body) वाक् (speech) मनस् (mind) etc. are got rid of and the body getting purified is itself the benefit accruing.

अप्-प्राशन (Ap- Prāshana) means:

सायमग्निश्चमेत्युक्त्वा प्रातस्सूर्येत्यपः पिबेत् ।
 आपः पुनन्तु मध्याह्ने ततश्चाचमनं चरेत् ॥

From such statements it should be understood that at the three periods of the day viz. evening, morning and noon in that order with water taken in the right hand palm held in the form of the ear of the cow and reciting Mantras like 'अग्निश्च, सूर्यश्च, आपः पुनन्तु' sanctify the water and think that it is 'ब्रह्म तीर्थ' (holy water) and drink it. This is called मन्त्राचमन. From this, with particular Mantras those respective पाप निवृत्ति achieved and thereby चित्तशुद्धि being

attained itself is the benefit accruing.

अघमर्षण (Aghamarshaṇa) means :

“अघं पापं मृष्यते अनेनेत्यघमर्षणम्”॥

Dakṣha says:

यथाश्वमेधः ऋतुराट् सर्वपापापनोदनः ।

तथाऽघमर्षणं सूक्तं सर्वपापप्रणाशनम् ॥

Bodhāyana says:

“ऋतं च सत्यं चेत्यघमर्षणम्” ।

Vasishtha says:

गृहीत्वा पाणिना वारि स्वशाखोक्तामृचं जपेत् ।

उद्धृत्य दक्षिणे हस्ते जलं गोकर्णवत्कृते ॥

निधाय नासिकाग्रे तु संस्मरेत्पापपूरुषम् ।

बिभृयानासिकायां तु निरुद्धप्राणमारुतः ॥

वामे निक्षिप्य मेदिन्यां तज्जलं नावलोकयेत् ॥

From such statements it is a पापनिवारक कर्म (a ritual performed for removing the taint of past sins.) The procedural details are: Take a little water in the hollow of the right palm held in the form of a cow's ear, raise it to the level of the nose tip, breathe in looking at that water and remembering the पाप पुरुष (sinful person) reciting the above Mantra (of Bodhāyana) starting with ऋतं च exhale from the left nostril, throw that water to the left side and should not see that water once again.

अर्घ्यप्रदान (Arghyapradāna) means:

Yajurveda says:

ब्रह्मवादिनः पूर्वाभिमुखास्संध्यायां गायत्र्या
 अभिमन्त्रिता अप ऊर्ध्वं विक्षिपन्ति ता एता
 आपो वज्रीभूत्वा तानि रक्षांसि मन्देहारुणे द्वीपे
 प्रक्षिपन्ति यत्प्रदक्षिणं प्रक्रामन्ति तेन पाप्मानम-
 वधून्वन्त्युद्यन्तमस्तमयन्तमदित्यमभिध्यायन् कुर्वन्-

According to this श्रुति statement (of the Yajurveda), the practitioner should, for the sake of destruction of दैत्य (demon by name मन्देह) who obstructs the passage of the Sun, offer the water sanctified with Gāyatrī Mantra to the Sun facing him.

Because the above श्रुति sentence purports to state that at Sunrise and Sunset the Brāhmaṇa who observes this order of practice meditating on the sun begets all kinds of कल्याण (good fortune or prosperity in his life), general welfare itself is the benefit accruing from it.

भू शुद्धि / भूत शुद्धि (Bhūshuddhi and Bhūtashuddhi) means:

This is a particular Karma which makes the place where the practitioner sits for this Gāyatrī Japa, rid of any बाधा (trouble, harm of any kind), by chanting Mantras like – अपसर्पन्तु etc. (given in the body of the Sandhyāvandana).

आसन विधि (Āsana vidhi) means:

From the scriptural statements like कुशवृक्ष्याम् समासीनः etc. because the practitioner is asked to squat on Darbhāsana, he should pray to the Deity of Earth with the Mantra beginning with 'पृथ्वी त्वया' etc. (given later in the body).

गायत्री हृदय पारायण (Gāyatrī Hṛdaya Pārāyaṇa) means:

To chant Mantras like ॐ इत्येकाक्षरं ब्रह्म (given in the body) fully memorizing the meaning of the Mantras.

न्यास (nyāsa) means:

A.Gri. Pa. states:

तामेतां चतुरक्षरशो विभक्तां अन्तर्योजितैष्वङ्-
भिस्तदङ्गमन्त्रैर्यथाङ्गमात्मनि विन्यस्यात्मनं तद्रूपं भावयेत् ॥

This statement purports to say that –'I am verily of that essential nature of the Deity who is being expounded by the Mantra that I am chanting'; with this feeling one should mentally establish the various letters of the Mantra in the various parts of the body like the अङ्गुष्ठ (thumb) etc.

ध्यान (Dhyāna) means:

To remember the essential nature of उपास्य देवता (the deity) to be meditated upon.

गायत्रि उपासना (Gāyatrī Upāsanā) means:

“गायन्तं त्रायते यस्माद्गायत्रीयं ततस्स्मृता”

“Because it rescues or saves the meditator (from this transmigratory existence or Saṁsāra) it is called Gāyatrī.”
– it is the meditation on such a Deity.

With regard to this Vyāsa says:

प्रणवव्याहृतियुतां गायत्रीं च जपेत्ततः ।
समाहितमनास्तूष्णीं मनसा चापि चिन्तयेत् ॥
ध्यायेच्च मनसा मन्त्रं जिह्वोष्ठौ न च चालयेत् ।
न कम्पयेच्छिरो ग्रीवां दन्तान्नैव प्रदर्शयेत् ॥
कृत्वोत्तानौ करौ प्रातस्सायं चाधोमुखौ ।
मध्ये तिर्यक् करौ प्रोक्तौ जप एव मुदाहृतः ॥
प्रातर्नाभिसमौ कृत्वा मध्ये हृदय संमितौ ।
सायं मुखसमौ कृत्वा जपेत्कालत्रयं सुधीः ॥
वस्त्रेणाच्छाद्य स्वकरं दक्षिणं यो जपेत्सदा ।
तस्य तत्सफलं जप्यं तद्धीनं विफलं भवेत् ॥

These statements purport to say that : The Japa or chanting of the Gāyatrī Mantra prefixed with ॐ कार व्याहृति should be performed with a quietened mind (समाहित चित्त), remembering the meaning, meditating upon the Mantra, without shaking the lips or the tongue or the head or the neck etc. as also any of the various parts of the body, without exhibiting the teeth, in the morning raising the right hand in line with the navel, at noon in line with the

heart but across, in the evening holding that right hand turned downwards in level with the face, covering that hand with cloth, without talking or looking hither thither.

With regard to the number:

Manu says: ब्रह्मचारी गृहस्थश्च शतमष्टोत्तरं जपेत् ॥

Yama says: अष्टोत्तरशतं कुर्याच्चतुःपञ्चाशिकापि वा ।
सप्ताविंशतिका कार्या ततो नैवाधमा मता॥

Brahmachārins and Gṛhasthas should chant 108 times; despite all efforts, if time does not permit, then 54, 27, 10 not being less than the last number – even to the extent with rosaries made of Rudrākṣha or counting with the help of the finger joints, Gāyatrī should be chanted. Further, although there are many varieties like मालाविधान, मालाभेद etc. with different fruits, for the fear of this getting too long in space, we have not written them.

तर्पण (Tarpaṇa) means:

Remembering Upāsya Devatā to offer Devatīrtha, pour out water through the finger tips in order to satiate the Deity.

उपस्थान (Upasthāna) means:

Respective prayers offered to deities like the Sun, Fire etc. reciting respective Sūktas (Mantras addressed to them).

गायत्रि प्रस्थापन (Gāyatrī Prasthāpana):

With the Mantra: उत्तमे शिखरे जाते (given in the body later) this is a desire invoking till the Gāyatrī deity rests in her own image to receive worship.

With so many Karmas, संध्यावन्दन becomes complete in every part (साङ्ग). We can write a great deal with valid support about the fact that this संध्यावन्दन is a means for all happiness; but did not do so for fear of its occupying too much space. Because this संध्यावन्दन is a Karma to be performed on all three periods of time according to the stipulations, even when you do not find enough time or leisure to read other literature, it may seem at first sight that the practice of this Karma is श्रमसाध्य (possible only with great difficulty or hardship). But because of the reason that while reading all kinds of literature or books is merely for mundane value or happiness, and not meant for the happiness of other worlds, this Karma (of सन्ध्यावन्दन) is responsible for achieving both इह (mundane) and पर (other worldly) happiness, you cannot afford to show indifference or lethargy all the time towards the practice of this सन्ध्यावन्दन Karma with all faith atleast on certain occasions.

All Karmas which are means for attaining happiness (सुखसाधक कर्म) invariably are beset with दुःख. In order to

get sukha which is of the form of release from hunger by eating food; in the same way, it is to be understood in the case of all transactions or actions (कर्म). But on that count, if we do not undertake any transactions (प्रवृत्ति), do we attain Sukha at all?

Therefore:

गायत्रि वेदजननि गायत्रि पापनाशिनि ।
 गायत्र्यास्तु परं नास्ति दिवि चेह च पावनम् ॥
 न भिन्नां प्रतिपद्येत गायत्रीं ब्रह्मणा सह ।
 सोहमस्मीत्युपासीत विधिना येन केन चित् ॥

From such statements because of the reason that the उपासना (meditation) of this Gāyatrī appears to be the valid means for all kinds of Sukha, we very much wish that you will become worthy of the immense Sukha that can be obtained from this उपासना.



॥ अथ सार्थसंध्या प्रारम्भः ॥

For practising वेदान्त कर्म, first and foremost, we should have external and internal purifications. Without this, whatever कर्मानुष्ठान or practice of rituals we do will never be fruitful; बाह्यशुद्धि (external purification) means cleansing of the body; cleansing of mind alone is अंतःशुद्धि. For external purification, bath; भस्मधारण (smearing sacred ash over various parts of the body symbolic of cleansing it). मार्जन (sprinkling of sanctified water on 9 parts of body) etc, are the means, while for अंतःशुद्धि the means are अप्-प्राशन and अघमर्षण etc. Among these, अप्-प्राशन etc which bring about अन्तःशुद्धि will be described in the Sandhyāvandan chapter. Among bath etc which are meant for बाह्यशुद्धि, भस्मधारण विधि (injunction pertaining to anointment of ash) has to be समंत्रक (sanctified with chanting Mantra) and सार्थ(remembering its meaning) and these aspects are described as follows:

आचमनम्

ॐ श्री केशवाय स्वाहा । ॐ नारायणाय स्वाहा । ॐ माधवाय स्वाहा । ॐ गोविन्दाय नमः । ॐ विष्णवे नमः । ॐ मधुसूदनाय नमः । ॐ त्रिविक्रमाय नमः । ॐ वामनाय नमः । ॐ श्रीधराय नमः । ॐ हृषीकेशाय नमः । ॐ पद्मनाभाय नमः । ॐ दामोदराय नमः । ॐ सङ्कर्षणाय नमः । ॐ वासुदेवाय नमः । ॐ प्रद्युम्नाय नमः । ॐ अनिरुद्धाय नमः । ॐ पुरुषोत्तमाय नमः । ॐ अधोक्षजाय नमः । ॐ नारसिंहाय नमः । ॐ अच्युताय नमः । ॐ

जनार्दनाय नमः । ॐ उपेन्द्राय नमः । ॐ हरये नमः । ॐ श्री कृष्णाय नमः
 Take some clean water in the hollow of the right palm made into the shape of a cow's ear, perform आचमन three times. (i.e, drink it uttering the names of) First three names, beginning with ॐ श्री केशवाय स्वाहा etc., then wash the hand; utter remaining names and meditate upon Parameshwara (the description of this will be known in Mukhabandha).

प्राणायामः

प्रणवस्य स्वयम्भूर्ब्रह्मा ऋषिः । परमात्मा देवता । देवी गायत्री छन्दः । सप्तानाम् व्याहृतीनाम् विश्वामित्र जमदग्नि भरद्वाज गौतमात्रि वसिष्ठ कश्यपाः सप्तर्षयः । गायत्र्युष्णिगनुष्टुब्बहतीपङ्क्ति त्रिष्टुब्जगत्यश्छन्दांसि । अग्नि वायु सूर्य बृहस्पति वरुणेन्द्र विश्वेदेवा देवताः ॥ गायत्र्या गायत्रीछन्दो विश्वामित्रऋषिः सवितादेवता । शिरोमन्त्रस्य परब्रह्मर्षिः परमात्मा देवता अनुष्टुप्छन्दः प्राणायामे विनियोगः ॥ Meaning: प्रणवस्य (To Omkāra), स्वयम्भूर्ब्रह्मा ऋषिः (Shrī Paramātmān is the deity), देवी गायत्री छन्दः (the metre is called Gāyatrī, Vṛttabheda), सप्तानाम् (for seven Vyāhṛttīs viz., भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम् in that order, विश्वामित्र, जमदग्नि, भारद्वाज, गौतम, अत्रि, वसिष्ठ, कश्यप are the seven Sages). [Here that holy person, who has seen a particular Mantra, for the first time, is said to be the Ṛṣi for that Mantra]. गायत्रि, उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ती, त्रिष्टुप्, जगती are the seven छन्दस् (Metres); Agni, Vāyu, Sūrya, Bṛhaspati, Varuṇa, Indra, Vishvedeva – these are the deities. गायत्र्या (for Gāyatrī Mantra), गायत्रीछन्दः (Gāyatrī is the metre), विश्वामित्रऋषिः (Vishvāmitra is the Sage), सवितादेवता (the Lord Creator

Paramātman is the deity) शिरोमन्त्रस्य (“आपोज्योतिरसोमृतम्”) – for this Mantra, परब्रह्मर्षिः (Parabrahman is the Rshi or Sage) परमात्मा देवता (Paramātma is the deity) अनुष्टुप् छन्दः (Anuṣṭup is the Metre), प्राणायामे विनियोगः (in Prāṇāyāma is their usage).

ॐ भूः ॐ भुवः ॐ स्वः ॐ महः ॐ जनः ॐ तपः ॐ सत्यम् ॥

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥

ॐ आपो ज्योती रसोमृतं ब्रह्म भूर्भुवस्वरोम् ॥

भूः (the world, our earth), भुवः (Bhuvanloka), स्वः (Svarloka), महः (Maharloka), जनः (Janaloka), तपः (Tapoloka), सत्यं (Satyaloka) even – all these are the ब्रह्मस्वरूप or essential natures, forms of Brahman which are called by ॐ (Omkāra).

The meaning of Gāyatrī Mantra

सवितुः (existing wholly in all the things and inspiring all beings), देवस्य (Self-effulgent or self-illuminating Paramātman's), वरेण्यम् (because He has to be cognized by all, also He has to be meditated upon – excellent - of unsurpassing excellence), भर्गः (one who keeps far away both अज्ञान or Ignorance or Saṃsāra or transmigratory existence), तत् (That famous essence of Being), धीमहि (we meditate upon), यः (such a Parameshvara), नः (us), धियः (mental thoughts or concepts), प्रचोदयात् (in our very essential nature of Being, inspire us fully).

आपः(Rivers like Gaṅgā etc which flow and merge into the Sea), ज्योतिः (Resplendent bodies like the Sun, the Moon etc), रसः (षड्रस or six juices like मधुर, कटु, आम्ल, लवण, तिख्त and कषाय), अमृतम्(ambrosia which is drunk by Deities) - all these are ब्रह्मा i.e, of the essential nature of Pure Being – Conciousness – Bliss.

तात्पर्य or purport : From श्रुति or Upanishadic statements like – “ तत्सृष्ट्वा तदेवानुप्राविशत्” – etc it is known that Shri Paramātman created the 14 Lokas or Worlds (i.e, the seven superior ones like Bhuḥ, Bhuvah, etc., as also the seven inferior worlds like अतळ, वितळ, सुतळ, रसातळ, तलातळ, महातळ, पाताळ) as also all the objects in those Worlds, finally He Himself entered into them; hence all those various worlds, the whole ब्रह्मान्ड or Universe full of Oceans, rivers etc., is verily of the essential nature of Paramātman. Oh Paramātman, who exists in all creatures who inspires everyone in all kinds of work, who keeps us away from, or rids us from, अज्ञान and such other mental defects (चित्तदोष) and gives Pure, Absolute Knowledge (शुद्ध ज्ञान); besides who helps us to cross this ocean of संसार, of the very nature दुःख or Misery, who is meditated upon by every one, who is cognized, intuited by every one – Oh Supreme Self! I am contemplating upon You; You enable me attain विशुद्ध or absolute, Pure, विज्ञान (Self-Knowledge, Intuitive experience of आत्म). Description of this can be found in मुखबन्ध).

अथ भस्मधारणम् BHASMA DHĀRAṆAM

श्री परमेश्वर प्रीत्यर्थं देहशुद्ध्यर्थं भस्मधारणं करिष्ये । इति सङ्कल्प्य ॥

ॐ अग्निरिति भस्म । ॐ वायुरिति भस्म । ॐ जलमिति भस्म । ॐ स्थलमिति भस्म । ॐ व्योमेति भस्म । ॐ सर्व७हवा इदं भस्म ॥

Performing आचमन with “Keshava” “Nārāyaṇa” and “Mādhava” - नाम मन्त्र as also प्राणायाम (as mentioned earlier) with सङ्कल्प्य ‘in order to please Shri Parameshvara and for cleansing the body I am performing भस्मधारणं’ –

Taking ash from an अग्निहोत्र or any variety available on the left palm and mixing a little water – ॐ अग्निरिति . . . इदं भस्म it is stated that these पञ्चमहाभूतs viz., आकाश, वायु, अग्नि, अप् or उदक, पृथ्वी are verily in Bhasma, meaning, Bhasma is of the essential nature of these primordial elements.

ॐ स॒द्यो॒जा॒तम् प्र॒प॒द्या॒मि स॒द्यो॒जा॒ताय॒ वै नमो॑ नमः॑ ।

भवे॑ भवे॑ ना॒तिभवे॑ भव॒स्व माम् । भवो॑द्भवाय॒ नमः॑ ॥

ॐ वा॒मदे॒वाय॒ नमो॑ ज्ये॒ष्ठाय॒ नमः॑ श्रे॒ष्ठाय॒ नमो॑ रु॒द्राय॒ नमः॑ का॒लाय॒ नमः॑
क॒लवि॑करणा॒य नमो॑ ब॒लवि॑करणा॒य नमो॑ ब॒लाय॒ नमो॑ ब॒लप्र॑मथना॒य नमः॑
सर्व॑भूतदमना॒य नमो॑ म॒नो॒न्मना॒य नमः॑ ॥

ॐ अघोरे॑भ्योऽथ॒ घोरे॑भ्यो॒ घोरघो॑रतरेभ्यः ।

सर्वे॑भ्यः सर्व॑ शर्वे॑भ्यो नमस्ते अस्तु रुद्र॑रूपेभ्यः ॥

After sanctifying with the above mantra, meaning: (Shrī Parameshvara) सद्योजातम् (having the name 'सद्योजात') the west side face, प्रपद्यामि(I worship)(such a) सद्योजात(to this western face) नमः(my Salutations) (Oh ईश or Lord !) भवे भवे (again and again in acts which give rise to जन्म or rebirth) माम्(me) न भवस्व (do not prompt me); (besides) अतिभवे(in the Sādhanā which takes me far away from जन्मपरंपरा (series of births, to wit, in तत्त्वज्ञान) Bhavasva (please prompt me), भवोद्भवाय(to you who saves me from this state of samsara), नमः (my salutations).

वामदेवाय (Īswara's northside face), नमः(salutations), ज्येष्ठाय. . .मनोन्मनाय नमः – ज्येष्ठ, श्रेष्ठ, रुद्र, काल, कलविकरण, बलविकरण, बल, बलप्रमथन, सर्वभूतदमन, मनोन्मन (these are Parameswara's various special forms or Mūrtis)- to all of them Salutations. (अघोर is the name given to Īswara's southern side face) सर्व (Oh Parameswara), अघोरेभ्यः:(those which are tame or gentle), अथ(And) घोरेभ्यः:(those which are ferocious, fearful), घोरघोर तरेभ्यः:(extremely or excessively fearful, terrible) ते (concerning you) सर्वेभ्यः:(to all previously mentioned and which are divided into three kinds like सात्विक, राजसिक, तामसिक), सर्वेभ्यो रुद्ररूपेभ्यो (at the time of destroying, killing)

those tormenting Rudra forms (in all religions and in all times), नमोस्तु (let there be my Salutations).

ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि तन्नो रुद्रः प्रचोदयात् ॥

ॐ ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा
शिवो मे अस्तु सदाशिवोम् ॥

(Īswara's eastern face is given the name of 'तत्पुरुष') तत्पुरुषाय (That deity with the name of तत्पुरुष), विद्महे (we come to know, through शास्त्र and the उपदेश from a Guru), (after knowing), महादेवाय (the great Deity), धीमहि (We meditate upon), तत्(therefore) रुद्रः(that Īswara), नः(Us), प्रचोदयात्(let him prompt or inspire, in our endeavours to attain ज्ञान or perform ध्यान).

(ईशान is the name given to Īswara's raised face). सर्वविद्यानाम्(to all 14 branches of Knowledge), 64 कला(the whole gamut of arts) ईशानः(Inspirer), सर्वभूतानाम्(to all creatures), ईश्वरः (you are the Lord), ब्रह्माधिपति(the protector of Vedas), ब्रह्मणोधिपतिः (Lord of even Hiranyagarbha), (you are that) ब्रह्मा (all pervading Paramātman), मे(for my sake), शिवः(gentle, peaceful), अस्तु (May you be), सदाशिवः(that Īswara alone) ॐ (am I).

With these Mantras mentioned above and with the Mantra ॐ नमः शिवाय also the Bhasma should be smeared

using the तर्जनि(the Index finger), मध्यमा(the middle finger) and अनामिका(the ring finger, next to the middle finger) and with त्रिपुण्ड्राकार (form of three lines) on the following parts of the body ; ललाट(the forehead), कण्ठ (the throat), नाभि (the naval), हृदय(the heart), the three joints of both the arms, कर्ण(the ears), नेत्र (the eyes), पृष्ठ(the back), शिरस् (the head) in this order.

In this manner the smearing of the Bhasma with three lines (त्रिपुण्ड्र) has been briefly described. Those who wish to know further details about this topic may do so by referring to जाबाल उपनिषद् and such other श्रुति; for the constraints of space they have not been given here.

॥ इति भस्म धारणम् ॥

पुनराचम्य, प्राणानायम्य,

सङ्कल्पः

श्रीमद्भगवतो महापुरुषस्य विष्णोराज्ञया प्रवर्तमाने, अद्यास्मिन्ब्रह्माण्डे, भूलोके, जम्बुद्वीपे, भरतखण्डे, भारतवर्षे, मेरोर्दक्षिणदिग्भागे, ब्रह्मणोऽस्य द्वितीयपरार्धे, श्रीश्वेतवराहकल्पे, वैवस्वतमन्वन्तरे, अष्टाविंशतितमे, युगचतुष्के, अत्र कलियुगे, प्रथमचरणे, बौद्धावतारे, शालीवाहनशके, वर्तमाने संवत्सरे, उत्तरायणे / दक्षिणायने, ऋतौ मासे पक्षे, तिथौ, वासरे एवंगुण विशेषण विशिष्टायां शुभतिथौ ममोपात्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थं प्रातःकाल संध्यामुपासिष्ये । इति सङ्कल्प्य ।

Meaning : Being one who conducts himself according

to the wish of the Paramātman, who is endowed with the riches of six qualities or excellences (According to पराशर मुनि, one who perpetually enjoys (a) Wealth (b) Power (c) Glory (d) Beauty (e) Wisdom and (f) Renunciation at the same time and to a limitless extent is GOD). I am one who is in this ब्रह्माण्ड or Universe; who is within this भूलोक, in this भरतखण्ड which is within the जम्बुद्वीप, in the भारतवर्ष situated in the Southern region of the mountain मेरु, in the कल्प called 'श्वेतवराह' which is currently running in the second solistic (परार्धमान) of हिरण्यगर्भ, in the period of the reign of वैवस्वत मनु, in the group of 28 कल्प (Kalpas) comprising of four युग of which this कलियुग is the present one, in the First चरण, amidst the बौद्धावतार, in the शालिवाहन शक, (Such and such) संवत्सर (Season), अयन, ऋतु, मास, पक्ष, तिथि, वार (refer to details mentioned previously) (all these specific details should be uttered) in this special tithī, with the purport of getting rid of all the sins that I have accumulated and to please Shri Parameswara, I am performing the morning सन्ध्यावन्दन.(In this manner the सङ्कल्प should be performed.)

मार्जनम्

आपोहिष्ठेति तृचस्य सिन्धुद्वीपाम्बरीषऋषिः आपोदेवता गायत्रीछन्दः मार्जने विनियोगः ।

Meaning: For the three Mantras like – “आपोहिष्ठा” Sindhudvīpa, who is Ambarīṣha's son is the Ṛṣi, the Udaka

is the deity, Gāyatrī is the Chandas, its usage is in Mārjanam.

ॐ आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ॥ महे रणाय चक्षसे
 ॥ यो विशिवतमो रसस्तस्य भाजयतेह नः ॥ उशतीरिव मातरः ॥ तस्मा अरं
 गमाम वो यस्य क्षयाय जिन्वथ ॥ आपो जनयथा च नः ॥

हि (because of the reason), आपः (the waters – thou art), मयोभुवः (the ones who are bestowing Sukha), स्ता (You exist), तः (You who are so famous), नः (us), उर्जे (food), दधातन (makes us fit for, kindly obtain or prepare foods for us), महे (excellent), रणाय (very pleasant), चक्षसे (for Jñāna or Knowledge), दधातन (make us fully qualified for such – kindly bless us by engendering Pure Knowledge).

Oh, Waters! वः (Yours), शिवतमः (of excessive nature of Sukha), यो रसः (those juices), तस्य (them), नः (to us), इह (in this world), भाजयत (make us drink – to say like that – an example), उषतीः (one who desires his son's progress or prosperity) मातर इव (like the mother – Just as the mother who loves her new born kid, feeds it with her breastmilk, similarly kindly protect us by making us drink your juices).

Oh Waters, you, यस्य (pertaining to which sin), क्षयाय (for destruction), जिन्वथ (are satisfying us – by destroying which sin you are pleasing us), तस्मै (for the purpose of

providing such food), वः (You), अरं (enough in measure), गमाम (we seek refuge in you), च (and), नः (us), जनयथा (enable us to beget our progeny like sons and grandsons). (After uttering these Mantras the Water should be sprinkled on the practitioner's body).

अप् प्राशनम्

सूर्यश्चेत्यस्य मन्त्रस्य याज्ञवल्क्योपनिषद ऋषिः प्रकृतिच्छन्दः
सूर्यमन्युमन्युपतयो देवताः अन्तश्शुद्ध्यर्थम् अप्प्राशने विनियोगः ॥

ॐ सूर्यश्च॑ मामन्युश्च॑ मन्युपतयश्च॑ मन्युकृ॑तेभ्यः । पापे॑भ्यो र॒क्षन्ता॑म् ।
यद्रा॑त्र्या पापम॑कार्ष॑म् । मनसा॑ वाचा॑ हस्ताभ्या॑म् । पद्भ्या॑मुदरेण॑ शि॒शना॑ ।
रात्रि॑स्तदव॑लुम्पतु । यत्किञ्च॑ दु॒रितं॑ मयि॑ । इदम॑हं माम॑मृतयो॒नौ सूर्ये॑ ज्योतिषि
जुहो॑मि स्वाहा ॥

Meaning: “सूर्यश्च” – to this Mantra याज्ञवल्क्योपनिषद are the Rshi, सूर्य or the Sun, मन्यु, the मन्युपति are the deities, प्रकृति the metre, its usage is in the internally purifying act of उदकप्राशन or drinking of water.

‘सूर्यः’ (the Sun), मन्युः (the deity who is identified with anger), मन्युपतयः (the Lords of anger – i.e, those who inspire anger – such deities), च (also), मन्युकृतेभ्यः (whatever I have committed being in the grip of anger), पापेभ्यः (on account of the sins), मा (me), रक्षन्ताम् (ridding me of those sins, let them

protect me), रात्र्या (in the previous night), मनसा (with the mind, thinking of hatred of others etc.), वाचा (by speech, uttering of lies etc.), हस्ताभ्याम् (by means of hands, killing and offering as sacrifices etc.), पद्भ्याम् (by means of feet, sacred things like cows, Brāhmaṇas etc., being trampled upon), उदरेण (by the stomach, eating things which are forbidden) शिश्न (with the copulatory organ, lascivious indulgence), यत् पापम् (whatever sins), अकार्षम् (committed by me), तत् (those), यत् किं च (any other), मयि (in me), दुरितम् (demerits also), रात्रिः (the deity reigning during night), अवलुम्पतु (keep them far away, besides) इदम् (all this mass of sins, one who has committed them), माम् च (Subtle-bodies, me too), अमृत योनौ (which is devoid of death, as also which is the cause of the world), सूर्य (of the essential nature of the Sun), ज्योतिषि (in Self-effulgent ब्रह्मस्वरूप), अहम् (myself), जुहोमि (offer as a sacrifice, for the sake of destruction of all the accumulated sins or demerits, this water which is sanctified by means of this Mantra should be sipped at the time of the Morning and evening संध्यावन्दन and then again आचमन should be performed).

मार्जनम्

शं नो देवीरिति षण्णां सिन्धुद्वीपाम्बरीषऋषिः । आपोदेवता प्रथमा तृतीया च गायत्री । द्वितीया वर्धमाना । चतुर्थी प्रतिष्ठा । अन्त्ये अनुष्टुभौ । मार्जने विनियोगः ।

ॐ शं नो देवीरभिष्टय आपो भवन्तु पीतये ॥ शं योरभिस्रवन्तु नः ॥१॥
 ईशाना वार्याणां क्षयन्तीश्वर्षणीनाम् ॥ अपो याचामि भेषजम् ॥२॥ अप्सु मे
 सोमो अब्रवीदन्तर्विश्वानि भेषजा ॥ अग्निं च विश्वशम्भुवम् ॥३॥ आपः
 पृणीत भेषजं वरूथं तन्वे ३ मम ॥ ज्योक्च सूर्यं दृशे ॥४॥ इदमापः पवहत
 यत्किञ्च दुरितं मयि ॥ यद्वाहमभिदुद्रोह यद्वा शेष उतानृतम् ॥५॥ आपो
 अद्यान्वचारिषं रसेन समगस्महि ॥ पयस्वानग्न आगहि तं मा संसृज
 वर्चसा ॥६॥

ससृषीस्तदपसो दिवानक्तं च ससृषीः ॥ वरेण्यक्रतूरहमा देवीरवसे
 हुवे ॥

भद्रं न इति मन्त्रस्य, ऐन्द्रविमदऋषिः अग्निः परमात्मा देवता एकपद
 विराट्छन्दः जपे विनियोगः ॥

ॐ भद्रं नो अपिवातय मनः ॥

Meaning : The six Mantras starting with – “शं नो देवीः”
 have सिन्धुद्वीपाम्बरीष as their Ṛshi, the उदक(Waters) as
 Devatā(deity), for the first and the third Mantras Gāyatrī
 is छन्दस् (Metre), for the second Mantra वर्धमान is the छन्दस्,
 for the fourth प्रतिष्ठा and for the fifth and the sixth अनुष्टुप् is
 the छन्दस् – their usage is in Mārjanam.

देवी: आप: (Waters which are illumining or of brilliance), नः(to us), (through removing our sins) शं(capable of procuring or bestowing Sukha), भवन्तु (may they be) and अभिष्टये(as our accessories for Yajnas or for sacrifices), पीतये (as Utility articles for our drinking purposes, may they be), शं (diseases which are rampant, controlled and cured), योः (further, may they see to it that diseases are not caused also), नः (us), अभि (on us, for the sake of purification), स्रवन्तु (let them fall on us).

वार्याणां(the food grains like wheat etc., which are to be produced by waters or wealth which is to be desired), ईशानाः (those who are Lords), चर्षणीनां (of human beings), क्षयन्तिः (responsible for their residence), आपः (with regard the waters), भेषजं(Sukha or happiness which is the nature of removing sins), याचामि(I beg for.).

विश्वानि(all), भेषज(medicines), अप्सु अन्तः (exist amidst waters), विश्वशम्भुवम्(one who is dispensed of Sukha to the whole world), अग्निं च (fire too, because he exists in waters alone), सोमः(Soma), मे (to me), अब्रवीत् (said).

आपः(Oh Waters !), मम(mine), तन्वे(to the body), वरूथम्(that which is capable of destroying), भेषजम्(medicine), प्णीत(obtain or procure), च(further), ज्योक्(for a long time), सूर्यं(Paramātman who is the Lord Creator), दृशे (for seeing, make me capable of).

आपः (Oh Waters !), मयि (in me), यत्किञ्च (anything whatsoever), दुरितम् (Sin that is committed because of अज्ञान), यद्वा(alternatively) or श्लेष(to holy people, or if I have scolded or abused), उत्त(and), अनृतम्(uttered lies or falsehoods), इदं (all these offences or wrong deeds), प्रवहत(remove them far away).

Oh Waters! अद्य (this time) आपः(in waters), अन्वचारिषं (I have entered into), रसेन (by means of the essence that exists in water), समगस्महि (I am related to), पयस्वान् (that which exists in waters), अग्ने (Oh Agne !), आगहि (you please come), तम् (one who has bathed in), मा (me), वर्चसा (with luster and radiance), संसृजा(make me a superior, excellent being).

सश्रुशीः (in the form of milk and curds etc., you go and reach them – in their respective deities), तदपसः (you are the instrument or means for famous abodes like Svarga or heaven etc.), च (and), दिवानक्तम् (day and night), सश्रुशीः (in the forms of Gaṅgā, Yamunā rivers flowing), वरेण्यकृतूः (being accessories for sacred Yajnas), देवीः (water deities who are resplendent), अहम् (myself), अवसे (for protection), आहुवे (sanctify by chanting Mantras).

भद्रं नः, for this Mantra, विमद who is the son of Indra, is the Rshi, Agni is the Deity, विराट् is the Chandas, this is used in Japa or muttering prayers.

Oh Agni! नः (ours), मनः(mind), भद्रं(make it endowed with auspiciousness), अपिवातय (in your meditations or

invocations), Kindly inspire me.

अघमर्षणम्

ऋतं चेत्यस्य मन्त्रस्य माधुच्छन्दसोऽघमर्षणऋषिः भाववृत्तं देवता
अनुष्टुप्छन्दः अघमर्षणे विनियोगः ॥

ॐ ऋतं च सत्यं चाभीध्दात्तपसोऽध्यजायत ॥ ततो रात्र्यजायत ततः
समुद्रो अर्णवः ॥१॥ समुद्रादर्णवादधि संवत्सरो अजायत ॥ अहोरात्राणि
विदधद्विश्वस्य मिषतो वशी ॥२॥ सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ॥
दिवं च पृथिवीं चातरिक्षमथो स्वः ॥३॥

Meaning: “ऋतं च” – for this Mantra अघमर्षण, who is the son of माधुच्छन्दस् is the Rshi, भाववृत्त is the deity, अनुष्टुप् is the metre, this has usage or utility in जलघ्राण Karma, which is performed for destroying sins.

ऋतं (the good auspicious mental propositions), सत्यं (statement which is true to fact), च (also the others Dharmas or virtues mentioned in the शास्त्र), अभिद्धत् (from the direction of Paramātman who shines on all sides, - all illumining), तपसः (Tapas means the volition of creating the world alone –of this volition), अधि (afterwards), अजायत(were born).

ततः (From the direction of that Paramātman who is famous), रात्रिः:(night as well as day - the word Rātri is

Upalakṣhaṇa for implying अहन् or day), अजायत (were born), ततः (From the direction of that Paramātman), समुद्रो अर्णवः (the sea full of water).

समुद्रादर्णवादधि (after the seven seas), संवत्सरः (time too), अजायत (was born) अहोरात्राणि (objects which are implied by day and night), विदधत् (Parameswara who creates them), विश्वस्य (all), मिषतः (the whole group of creatures who have a transient, ephemeral existence), वशी (is the Lord Creator).

धाता (that Paramātman), सूर्याचन्द्रमसौ (deities like the Sun and the Moon), पृथिवी (the Planet earth too), अन्तरिक्षं (the stellar region also), स्वह दिवम् (the heaven of the essence of Sukha also), यथापूर्वम् (as in the previous creation – just as any particular thing or phenomenon was imbibed, with a particular form, quality, size and proportion – in the same form), अकल्पयत् (Created).

By uttering this Mantra take some water in the right hand, raise it to the level of tip of the nose, smell it by inhaling and then throw away that water to the left side (far away) and without seeing it perform the Āchamanam as described earlier.

अर्घ्यप्रदानम्

आचम्य, प्राणानायम्य, देशकालौ सङ्कीर्त्य, मम समस्त पापक्षयार्थं श्रीसूर्यायार्घ्यप्रदानं करिष्ये ।

This is the Saṅkalpa for this अर्घ्य प्रदान meant to rid oneself of all kinds of पाप or demerits).

आदौ कालातिक्रम दोष निवृत्त्यर्थं श्री सूर्यायार्घ्यप्रदानं करिष्ये ।

This is also the part of Saṅkalpa.

ॐ भूः ॐ भुवः ॐ स्वः ॐ महः ॐ जनः ॐ तपः ॐ सत्यम् ॥ ॐ

भर्भुवस्वः,

ॐ तत्स॑वि॒तुर्व॑रे॒ण्यं॑ भ॒र्गो॑ दे॒वस्य॑ धीमहि ॥ धि॒यो॒ यो नः॑ प्र॒चो॒दया॑त् ॥

ॐ आपो॒ ज्योती॒ रसो॑ऽमृतं॒ ब्रह्म॒ भूर्भुवः॒ स्वरो॑म् ॥

ॐ नमो नारायणाय अरुणमण्डल मध्यवर्तिने श्री सूर्यायेदमर्घ्यम् ॥१॥

ब्रह्मास्त्रेणासुरशस्त्रास्त्रनाशार्थम्-

ॐ भूर्भुवस्स्वः ॐ तत्स॑वि॒तुर्व॑रे॒ण्यं॑ भ॒र्गो॑ दे॒वस्य॑ धीमहि ॥ धि॒यो॒ यो नः॑ प्र॒चो॒दया॑त् ॥

ॐ नमो नारायणाय अरुणमण्डल मध्यवर्तिने श्री सूर्यायेदमर्घ्यम् ॥२॥

ब्रह्मदण्डेनासुरवाहन नाशार्थम् -

ॐ भूर्भुवस्स्वः ॐ तत्स॑वि॒तुर्व॑रे॒ण्यं॑ भ॒र्गो॑ दे॒वस्य॑ धीमहि ॥ धि॒यो॒ यो नः॑ प्र॒चो॒दया॑त् ॥

ॐ नमो नारायणाय अरुणमण्डल मध्यवर्तिने श्री सूर्यायेदमर्घ्यम् ॥३॥

ब्रह्मशीर्षेणासुर नाशार्थम् -

ॐ भूर्भुवस्स्वः ॐ तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ॥ धियो॒ यो
नः॑ प्र॒चोद॑यात् ॥

ॐ नमो नारायणाय अरुणमण्डल मध्यवर्तिने श्री सूर्यायेदमर्घ्यम् ॥४॥

असुर वध प्रायश्चित्तार्थम् -

ॐ भूर्भुवस्स्वः ॐ तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ॥ धियो॒ यो
नः॑ प्र॒चोद॑यात् ॥

ॐ नमो नारायणाय अरुणमण्डल मध्यवर्तिने श्री सूर्यायेदमर्घ्यम् ॥५॥

ॐ अ॒सावा॑दि॒त्यो ब्र॒ह्म, इत्यु॑च्चरन् सजलहस्तः प्रदक्षिणं कुर्यात् ॥

Meaning : As shown above along with Omkāra, Seven व्याहृति, Gāyatrī Shiras – with the chanting of Gāyatrī Mantra, if you have transgressed the time stipulations only – give one Arghya first, thereafter with the chanting of Gāyatrī Mantra for the purpose of destroying the lethal weapons of the Asuras or Demons, give one Arghya, for destruction of demons, one Arghya to get rid of पाप born out of killing those demons give one Arghya – thus 1 + 4 अर्घ्यप्रदान are to be given in the morning Sandhyāvandana – then Chant the Mantra ‘असावादित्यो ब्रह्म’ (meaning: this

Sun is verily ब्रह्म – the Ultimate Lord) and with the right hand having the water make one pradakṣiṇa.

Then with the Mantra- ‘ गोशङ्गमात्रमुद्धृत्य जलमध्ये जलं क्षिपेत् ’ – with such Vachanas while doing the Arghya Pradāna commonly to a height of गोशङ्ग (say, about a foot high) raise the right hand and pour the water in it either in other water or the earth – accordingly these stipulations must be observed meticulously.

भूशुद्धिः भूतशुद्धिः

अपसर्पन्तु ते भूता ये भूता भुवि संस्थिताः ॥ ये भूता विघ्नकर्तारस्ते नश्यन्तु शिवाज्ञया ॥ वामपादतलेनाथ भूमिमास्फालयेत् त्रिधा ॥ सार्धतालत्रयेणैव भूतमुच्चाटयेद्गुरुः ॥ अपक्रामन्तु भूतानि पिशाचास्सर्वतोदिशम् ॥ सर्वेषामविरोधेन ब्रह्मकर्म समारभे ॥

ॐ सहस्रार हुं फट् स्वाहा – इति सार्धतालत्रयं कृत्वा सर्वासु दिक्षु नाराच मुद्रां प्रदर्श्य,

तीक्ष्णदंष्ट्र महाकाय कल्पान्त दहनोपम । भैरवाय नमस्तुभ्यमनुज्ञां दातुमर्हसि॥ Meaning: ये भूतः (those creatures, or Pishācha or evil spirits, devils etc.), भुवि (on this earth), संस्थिता (existing), विघ्नकर्तारः (who create impediments to my अनुष्ठान or religious practice), ते (those), शिवाज्ञया (on the command of Parameshwara), नश्यन्तु (let them disappear – far away).

अथ (thus uttering), वामपादतलेन (with the hinder part of the left foot – the heel), भूमिम् (the ground), त्रिधा (three times),

आस्फालयेत् (strike). सहस्रारं हुं फट् स्वाहा (chanting this Mantra) सार्धतालत्रयेण (three times normally and then once with a less impact thus for three and a half times clap the hands), गुरुः (the Practitioner, the Meditator) भूतमुच्चाटयेत् (भूतोच्चाटन or driving away the devils must be made). सर्वासु दिक्षु (on all sides), नाराच मुद्राम् (the Mudra or Symbol akin to an arrow), प्रदर्श्य (showing), भूतानि (evil spirits, devils), पिशाचः (demons), सर्वतोदिशम् (from all directions), अपक्रामन्तु (leaving this place let them go – for), सर्वेशाम् (everyone's), अविरोधेन (without any opposition), ब्रह्मकर्म (the ritual as instructed in the Vedas), समारभे (I am starting).

तीक्ष्णदंष्ट्र (having sharp and tough teeth), महाकाय (having a huge body), कल्पान्त दहनोपम (like the inferns which consumes everything at the time of प्रलय or the final dissolution of the World), भैरवाय (the deity who is the Protector of this Region), नमः (Salutations), (Oh क्षेत्रपाल ! with regard to the ritual that I am performing), अनुज्ञाम् (Consent), दातुम् (to grant), अर्हसि (you are fully qualified).

आसन विधि

पृथ्वीतिमन्त्रस्य, मेरुपृष्ठऋषिः, कूर्मोदेवता, सुतलं छन्दः, आसने विनियोगः ॥ पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता । त्वं च धारय मां देवि पवित्रं कुरुचासनम् ॥ (ततः गायत्री मन्त्रेण शिखामाबध्य)

Meaning: 'पृथ्वी' – for this above Mantra, मेरुपृष्ठ, is the Rshi, कूर्म is the Devatā, सुतल is the Chandas, it is used in

the matter of sitting on an आसन or seat.

पृथ्वी (Oh Earth), त्वया (by you), लोकः (all the worlds), धृतः (are supported), देवि (Oh Pṛthvi !), त्वम् (you), विष्णुना (by Viṣṇu), धृता (are supported), त्वम् च (such as you), माम् (me), धारय (support), आसनम् (this seat which I have taken), पवित्रम् (as purified), कुरु (make).

Uttering this Mantra, sit on a seat made of दर्भासन or hay mat etc., with Gāyatrī Mantra you should perform शिखाबन्धन.

गायत्री हृदयम् GĀYATRĪ HRDAYAM

ओमित्येकाक्षरं ब्रह्म । अग्निर्देवता ब्रह्म इत्यार्षम् । गायत्रं छन्दं परमात्मं सरूपम् । सायुज्यं विनियोगम् ॥

आयातु वरदा देवी अक्षरं ब्रह्म सम्मितम् ॥

गायत्री छन्दसां मातेदं ब्रह्म जुषस्व मे ॥

यदन्हात्कुरुते पापं तदन्हात् प्रतिमुच्यते ॥

यद्रात्र्यात्कुरुते पापं तद्रात्र्यात्प्रतिमुच्यते ॥

सर्ववर्णे महादेवि संध्याविद्ये सरस्वति ॥

अजरे अमरे देवि सर्वदेवि नमोऽस्तुते ॥

ओ॑जो॒सि॒, स॒हो॑सि॒, ब॒लम॑सि॒, भ्रा॑जो॒सि॒, दे॒वानां॑ धा॒मना॑मा॒सि॒, वि॒श्वम॑सि॒
वि॒श्वायु॑स्सर्व॒मसि॒ सर्वा॑युरभिभूरोम् ॥

गाय॑त्रीमावाह॒यामि॒, सावि॑त्रीमावाह॒यामि॒, सर॑स्वतीमावाह॒यामि॒,
छन्द॑र्षीनामावाह॒यामि॒, श्रिय॑मावाह॒यामि॒, बल॑मावाह॒यामि॒ ॥

गायत्र्या गायत्रीछन्दो विश्वामित्रऋषिस्सविता देवताऽग्निर्मुखं ब्रह्मा शिरो
विष्णुः हृदयं रुद्रश्शिखा पृथिवी योनिः प्राणापानव्यानोदानसमाना सप्राणा
श्वेतवर्णा साङ्ख्यायन सगोत्रा गायत्री चतुर्विंशत्यक्षरा त्रिपदा षट्कुक्षिः
पञ्चशीर्षोपनयने विनियोगः ॥

Meaning : ॐ इत्येकाक्षरम् (Á this one letter), ब्रह्म (is of the
essence of ब्रह्मवाचक or a name), अग्निर्देवता (all pervading
Paramātman is the Devatā for this), ब्रह्म इति (Paramātman
who is the reality expounded in all Vedāntas), अर्ष (the
R̥shi), गायत्रं छंदः (Chandas called Gāyatrī), परमात्मम्
(Paramātman), सरूपम् (the essential nature), सायुज्यम् विनियोगः
(In Moksha or Liberation is its utility)

वरदा (who grants all our wishes), देवि (one who is of the
essence of brilliant light), Gāyatrī (Gāyatrī), अक्षरम् (devoid
of destruction), सम्मितम् (that which is determined by the
valid means of Vedāntas – Upanishads), ब्रह्म (pertaining to
Brahman, which is the cause for the World), आयातु (let it

come – let it instruct me about this Brahma Tatwa), छन्दसाम् (Trishṭup etc., - these Chandasas of the Vedas), माता (Gāyatrī who is the abode for the creation), मे (to me), इदम् ब्रह्म (the तत्त्व or the Ultimate Reality expounded by Vedānta) जुषस्व (let it instruct me).

Oh Gāyatrī! अहात् (during the day) यत्पापम् (that Sin), कुरुते (commits), तत्पापम् (that sin), अहात् (during the day – by the person who is the Upāsaka) प्रतिमुच्यते (is got rid of), रात्र्यात् (during the night) यत्पापम् (that sin), कुरुते (which is committed), तत् (that sin), रात्र्यात् (during the night – by the person who is the गायत्र्युपासक) प्रतिमुच्यते (is got rid of).

सर्ववर्णे (which is eulogized by everyone or having colours like Shukla(white) etc.), महादेवी (who is resplendent with light), संध्याविद्ये (the विद्या or knowledge that is practised or gained during the period of transition between evening and morning), सरस्वति (of the form of Saraswatī), अजरे अमरे (devoid of birth and death – who is eternal), सर्वदेवि (Oh Gāyatrī ! who illumines every thing), ते (to you), नमोस्तु (my Salutations – I offer).

Oh Devi! ओजोसि (verily You are the power on the form of competence that exists in all our senses), सहोसि (You are the One who has the capability of vanquishing all the foes), बलमसि (You are the cause for all the physical proficiencies for carrying out all empirical actions), भ्राजोसि (You are

verily of the essence of the resplendent light), देवानाम् (that which is existing in the deities like the Sun, the Moon, the Fire etc.), धाम (light indeed), नाम (having the name), असि (You are), - the illumining light that exists in the Fire, the Sun etc., in in Truth, Your essential nature alone), विश्वमसि (You are the essence of Being of everything in this Universe), विश्वायुः (You are verily the span of life of all the movable and immovable (stationery) creatures), सर्वमसि सर्वायुः(the same meaning explanatory). Oh Gāyatrī, अभिभूः (who is responsible for removing all sins), ॐ or Paramātman who is propounded by means this प्रणव You art indeed; गायत्रीम् (You are in this manner of the Form of Gāyatrī), आवाहयामि (I invoke to rest in this image to accept my worship); सावित्रीम् (You are the original source for everything) आवाहयामि (I invoke to rest in this image to accept my worship); सरस्वतिम् (who is of essence of all Vidyās), आवाहयामि (I bid), च्छन्दर्षीन् (both Chandases and Rshis) आवाहयामि (I bid), श्रियम् (who is of the essence of wealth), आवाहयामि (I bid) बलम् (who is of the essence of strength in every creature) आवाहयामि (I bid).

(Āvāhayāmi when uttering this word, it should be reckoned that it is for meditation in the mind; further, with both hands denoting the आवाहन मुद्रा should be reckoned that it has pervaded the whole body.).

“गायत्र्या गायत्रीछन्दो विश्वामित्रऋषिस्सविता देवता ”

(The meaning is already given, very evident also)

(To the object which is being expounded by the Gāyatrī Mantra).

अग्निमुखम् (Fire in the face), ब्रह्मा शिरः (Brahmā is the head), विष्णुर्हृदयम् (Vishṇu is the heart), रुद्रशिखा (Iswarā is the tuft of hair), पृथिवी योनिः (earth is the womb - secret region) (having been endowed with previously mentioned bodily parts) प्राणापानव्यानोदानसमाना (with the five vital forces like प्राण, अपान, व्यान, उदान and समान), सप्राणा (with sub-vital energies like नाग, कुर्म etc., or endowed with वाक्, चक्षु etc., ten senses (both 5 ज्ञानेन्द्रिय and 5 कर्मेन्द्रिय) श्वेतवर्ण (of white colour), साङ्ख्यायन सगोत्र (having the same Gotra as that of साङ्ख्यायन ऋषि), Gāyatrī (the deity of Gāyatrī Mantra) चतुर्विंशत्यक्षरा (having 24 letters), त्रिपदा (having three पाद or parts of the forms of Ṛg, Yajur and Sāma Vedas) षट्कुक्षिः (having a stomach with six directions of East, West, North and South and Ūrdhwa or above, Adhas or below); पञ्चशिर्ष (with the five heads of शिक्षा, व्याकरण, कल्प, निरुक्त, ज्योतिष), उपनयने विनियोगः (this Mantra is of utility in the Saṁskāra of Upanayana of Thread Ceremony).

अथ न्यासाः

तत्सवितुर्ब्रह्मामने अङ्गुष्ठाभ्यां नमः । वरेण्यं विष्णवात्मने तर्जनीभ्यां नमः

। भर्गो देवस्य रुद्रात्मने मध्यमाभ्यां नमः । धीमहि तत्त्वात्मने अनामिकाभ्यां नमः । धियो यो नः ज्ञानात्मने कनिष्ठिकाभ्यां नमः । प्रचोदयात् सर्वात्मने करतलकरपृष्ठाभ्यां नमः ॥

तत्सवितुर्ब्रह्मात्मने हृदयाय नमः । वरेण्यं विष्ण्वात्मने शिरसे स्वाहा । भर्गो देवस्य रुद्रात्मने शिखायै वषट् । धीमहि तत्त्वात्मने कवचाय हूं । धियो यो नः ज्ञानात्मने नेत्रत्रयाय वौषट् । प्रचोदयात् सर्वात्मने अस्त्राय फट् ॥

Meaning : ' तत्सवितुर्ब्रह्मात्मने' etc., with these Mantras, the four letters of Gāyatrī Mantra should be imagined in अङ्गु, or thumb and other fingers, as also in हृदय or heart and such other षडङ्ग or six parts of the body. (The special features and purport is given in the Introduction).

अथ ध्यानम्

मुक्ता विद्रुम हेम नील धवल च्छायै मुखै स्त्रीक्ष्णै
र्युक्तामिन्दु निबद्ध रत्नमुकुटां तत्त्वार्थ वर्णात्मिकाम् ॥
गायत्री वरदाभयाङ्कुशकशाशुभ्रं कपालं गुणं
शङ्खं चक्रमथारविन्द युगलं हस्तैर्वहन्ती भजे ॥१॥
ममोपात्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थं यथाशक्ति गायत्रीजपं करिष्ये ॥

ॐ भूर्भुवःस्वः ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः
प्रचोदयात् ।

यथाशक्ति गायत्री जपाराधनेन सर्वात्मकः श्रीपरमेश्वरः प्रीयतां प्रीतो
वरदो भवतु ॥

Meaning: मुक्ता (besides), विद्रुम (Coral, Red), हेम (Golden colour), नील (Sapphire Blue), धवल (Silvery White – etc., like

these), च्छायैः (with brilliance), त्रीक्ष्णैः (for every face, having three eyes), मुखैः (with faces – Five faces), युक्तम् (possessing), इन्दुनिबद्धरत्नमुकुटाम् (having Moon shaped ornament tied round the head), तत्त्वार्थवर्णात्मिकाम् (embodied with 24 phenomena of different categories), वरदाभयाम् कुशकशाशुभ्रं कपालम् गुणम् शङ्खं चक्रमथारविन्दयुगलम् (वरदा – one who grants the fruits for our desires ; अभया- fearlessnes; अङ्कुश- restraint; कश- the whip, कपाल - a beggar’s bowl; गुण or पाश- noose, शङ्ख – conch; चक्र- disc; कमलद्वय – two lotuses; all these;), हस्तिनि(in hands;), वहन्ति (has held or worn), Gāyatrī (Gāyatrī the deity) भजे (I invoke, worship). In this manner after meditating, as stated above “ममोपात्त” etc., with this Saṅkalpa Mantra recalling their meaning with one-pointed mind, as per one’s capacity, 1000, 108, 28, 10 –any number of times among these one should do the Japa.

After this Japa, he should perform the समर्पण or offer with devotion thinking in the mind in the manner” with this Japa that I have performed my God be pleased.”

प्रातःसंध्या तर्पणम् करिष्ये ।

संध्यां तर्पयामि, गायत्रीं तर्पयामि, ब्राह्मीं तर्पयामि, निर्मूजीं तर्पयामि, इति तर्पयेत् ।

Meaning: To the four deities viz., संध्या, गायत्री, ब्राह्मी and निर्मूजी – with देवतीर्थ (water poured down through the tips of the right hand fingers) pour the water to perform this तर्पण.

उपस्थानम्

मित्रस्येति चतसृणां, विश्वामित्र ऋषिः, मित्रो देवता, गायत्री छन्दः,
सूर्योपस्थाने विनियोगः ॥

ॐ मि॒त्रस्य॑ च॒र्षणी॑ ध॒तोवो॑ दे॒वस्य॑ सान॒सि । हु॒म्नं॑ चि॒त्रश्र॑वस्तमम् ॥१॥

ॐ अ॒भि यो म॑हि॒ना दि॑वं मि॒त्रो ब॒भूव॑ स॒प्रथाः॑ । अ॒भि श्र॑वो॒भिः
पृथि॒वीम् ॥२॥

ॐ मि॒त्राय॑ प॒ञ्च ये॑मिरे॒ जना॑ अ॒भिष्टि॑शवसे । स दे॒वान् विश्वा॑न्विभर्ति॥३॥

ॐ मि॒त्रो दे॒वेष्वाय॑षु॒ जना॑य वृ॒क्त ब॑र्हिषे । इष॑ इष्ट॒व्रता॑ अकः ॥४॥

ॐ जातवेदसे इत्यस्य मन्त्रस्य, कश्यप ऋषिः, त्रिष्टुप् छन्दः, जातवेदा
अग्निर्देवता, अग्न्युपस्थाने विनियोगः ॥

ॐ जा॒तवे॑दसे सु॒नवाम॑ सोम॒मरा॑ती॒यतो॑ नि॒दहा॑ति वे॒दः । स नः॑ प॒र्षद॑ति
दु॒र्गाणि॑ विश्वा॒ नावे॑व सिन्धुं॑ दु॒रिता॑त्यग्निः ॥

ॐ त्र्यम्बकमित्यस्य, वसिष्ठ ऋषिः, अनुष्टुप् छन्दः, त्र्यम्बकरुद्रो देवता,
उपस्थाने विनियोगः ॥

ॐ त्र्य॑म्बकं यजामहे सु॒गन्धिं॑ पु॒ष्टिव॑र्धनम् । उ॒वा॒रु॒कमि॑व
बन्ध॑नान्मृत्योर्मु॒क्षीय॑मामृतात् ।

ॐ तत्संयोरित्यस्य मन्त्रस्य, शंयुक्त्रुषिः, शक्वरी छन्दः, विश्वेदेवा देवताः,
ज्ञान्त्यर्थे जपे विनियोगः ।

ॐ तत्संयोरिवृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये । दैवी स्वस्तिरस्तु
नः । स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् । शत्रो अस्तु द्विपदे शं
चतुष्पदे । ॐ शान्तिः शान्तिः शान्तिः ॐ ॥

ॐ नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः । नमो
वाचे नमो वाचस्पतये नमो विष्णवे महते करोमि । ब्रह्म भूर्भुवः स्वरोम् ।
शान्तिः शान्तिः शान्तिः ॐ ॥

ॐ इन्द्राय नमः । अग्नये नमः । यमाय नमः । निऋतये नमः । वरुणाय
नमः । वायवे नमः । कुबेराय नमः । ईशानाय नमः ।

स्वगोत्रमुच्चार्याभिवादयेत् ॥

Meaning: For the four Mantras starting with 'मित्रस्य' Vishvāmitra is the R̥shi, मित्र is the Devatā, Gāyatrī is the Chandas, this is of utility in उपस्थानम्.

चर्षणी धृतोवः (through the water being showered human beings etc., who sustains all the creatures), मित्रस्य देवस्य (of the Sun-what the Sun grants), सानसि (that which is to be utilized by everyone), आवः (food), द्युम्नम् (money), चित्रश्रवस्तमम्

(that which is precious- by the Sun's grace alone we are able to earn money and our food).

यो मित्रः (that Sun), महिना (by virtue of his grace), दिवम् (the stellar region), अभिबभूव (pervades that Paramātman), सप्रथाः (endowed with fame), श्रवोभिः (through showers of rain that food which is produced), पृथिवीम् (even the Planet of earth), अभि बभूवः (makes it pervaded).

पञ्च जनाः (people belonging to the four castes including the fifth निषाद or a wild aboriginal tribe of India), अभीष्टिशवसे (One who is having extra-ordinary valour capable of facing enemies – one who is fit to vanquish the foe), मित्रस्य (for the sake of the Sun), येमिरे (offer the oblations), सः (such a Sun), विश्वान् देवान् (all the deities like Indra etc.), विभर्ति (supports by his own essential nature of being).

मित्रः (the Sun endowed with six गुणैश्वर्य or excellent qualities), देवेशु (with brilliant familiar qualities), आयुशु (among human beings, who), वृक्त बर्हिषे (through बर्हिच्छेदन स्थापन – a special ritual in sacrifices – offers the oblations), जनाय (for such a Rtwija, name of one who takes part in Sacrifice), इष्ट व्रतः (those by these auspicious karmas are established), इषः (foods), अकः (produces – the Sun increases the production of food for the benefit of his devotees who meditate upon him.).

‘जातवेदसे’ – for this Mantra, कश्यप is the Rshi, त्रिष्टुप् is the

Chandas, this is of the utility त् उपस्थानम्.

जातवेदसे (for the sake of Agni – the Fire deity – who cognizes all the creatures born or is being cognized by all creatures), सोमम् (a plant – the most important ingredient in ancient sacrificial offerings – the juice of the plant), सुनवाम (we squeeze) (such a fire), अगतीयतः (our hater who behaves like our enemy), वेदः (his wealth), निदहाति (let it destroy), सिन्धुम् (full of cruel creatures or animals like crocodiles etc., - pond), नावेव (by means of a boat – just as a boatman helps us cross it – similarly), सः अग्निः (that Agni), नः (us), विश्वा (of all kinds), दुर्गाणि (hardships or दुःख difficult to bear), अतिपर्षत् (enable us to overcome or surmount) (meaning by keeping away both दुःख and sins which are responsible for दुःख let it give us happiness or sukha).

For त्र्यम्बकम् Mantra वसि, is the Rshi, अनुष्टुप् is the Chandas, त्र्यम्बक is the Devatā, and it is of utility in उपस्थानम्.

त्र्यम्बकम् (one who is the cause for the birth of Brahmā, Vishṇu, Maheshwara or one who is endowed with three eyes), सुगन्धिम् (one who is having great fame for meritorious deeds or who is endowed with excellent fragrance), पुष्टिवर्धनम् (who is responsible for the creation of the world or who bestows upon us exuberance of physique, wealth etc.), यजामहे (I worship Oh ईश !), बन्धनात् (from the foot-stalk of a leaf or fruit), उर्वारुकमिव (just as the cucumber is liberated or

freed from its creeper) (similarly) मृत्योः (the state of death or transmigratory existence), मुक्षिय (let me be liberated), अमृतात् (from the state of liberation), मा मुक्षिय (let me not slip down).

‘तच्छंयोः’ for this Mantra, शंयु is the Rshi, शक्वरी is the छन्दस् and विश्वदेवा are the deities, and is of utility in Japa performed for शांति or mental peace.

तत् (that which is world famous), योः (devoid of any mixture with), शम् (sukha), आवृणीमहे (I wish for), (why ?), यज्ञाय (for the sake of sacrifice). गातुम् (to sing सामगान (to explain, verses of Sāmaveda are to be musically recited), यज्ञपतये (invoking Parameshvara or to sing – I am desiring to have sukha), नः (to us), दैवी (associated with divinity or deities), स्वस्तिहि (continued prosperity), अस्तु (let it accrue), मानुशेभ्यः (to our relative friends and such others), स्वस्तिः (in prosperity, accrue), ऊर्ध्वे (excellent quality), भेषजम् (medicine, health and happiness) जिगातु (let them accrue recurrently), नः (our), द्विपदे (children etc.), शम् (sukha or happiness), अस्तु (let it accrue), चतुष्पदे (for quadrupeds too), शम् (let happiness accrue).

ब्रह्मणे (to the Parashiva or the Great Lord), नमः (Salutations), अग्नये (to Agni the fire Deity), पृथिव्यै (to Pṛthvi or earth deity), ओषधीभ्यः (rice, barley and such other plants), वाचे (to Saraswati), वाचस्पतये (to Brahmā), नमः (salutations

unto them), महते विष्णवे(to Mahāviṣṇu), नमः (Salutations), करोमि (I make).

ब्रह्म भूर्भुवःस्वरोम्(meaning should be known from प्राणायाम प्रकरण or Chapter explained earlier), शान्तिः or अध्यात्मिका (caused physical or mental illness) दुःख (Suffering), - let it be removed, शान्तिः or आधिभौतिक (caused by snake, tiger etc., ferocious or poisonous creatures), दुःख (Suffering), - let it be removed, शान्तिः or अधिदैविक (caused elemental catastrophes like floods, storms etc.), दुःख (Suffering), - let it be removed, .

इन्द्राय नमः etc., by these Mantras the deities protecting us from eight directions should be saluted.

Uttering one's गोत्र should perform अभिवादन. For the respective people belonging to particular गोत्र, the method of performing अभिवादन is as follows:

कौण्डिन्य गोत्रीयः For people belonging to Koundinya Gotra:

वासिष्ठमैत्रावरुण कौण्डिन्य गोत्रोत्पन्नः आश्वलायन सूत्र ऋक् शाखाध्यायी
 ---शर्मा, अहं भो अभिवादये ।

भरद्वाज गोत्रीयः For people belonging to Bhāradwāja Gotra:
 आङ्गिरसबार्हस्पत्य भारद्वाज गोत्रोत्पन्नः आश्वलायन सूत्र ऋक् शाखाध्यायी
 -----शर्मा, अहं भो अभिवादये ।

वत्स गोत्रीयः For people belonging to Vatsa Gotra:

भार्गव च्यावनाप्नवानौर्व जामदग्न्य पञ्चप्रवरान्वित वत्स गोत्रोत्पन्नः
आश्वलायन सूत्र ऋक् शाखाध्यायी ___शर्मा, अहं भो अभिवादये ।

कौशिक गोत्रीयः For people belonging to Kowshika Gotra:

वैश्वामित्राघमर्षण कौशिकगोत्रोत्पन्नः आश्वलायन सूत्र ऋक् शाखाध्यायी
___शर्मा अहं भो अभिवादये ।

अत्रि गोत्रीयः For people belonging to Atri Gotra:

आत्रेयार्चनानस श्यावाश्वत्रि प्रवरान्वितात्रि गोत्रोत्पन्नः आश्वलायन सूत्र
ऋक् शाखाध्यायी _____शर्मा, अहं भो अभिवादये ।

कांश्य गोत्रीयः For people belonging to Kamsha Gotra:

शङ्खपिङ्गलैकर्षि त्रिप्रवरान्वित कांश्य गोत्रोत्पन्नः आश्वलायन सूत्र ऋक्
शाखाध्यायी _____शर्मा, अहं भो अभिवादये ।

यां सदा सर्वभूतानि स्थावराणि चराणि च । सायं प्रातर्नमस्यन्ति सा मा
संध्या अभिरक्षत्वों नमः ।

स्थावराणि चराणि च(immovable and movable), सर्वभूतानि(all
creatures), सदा (always), सायम्-प्रातः (evening-morning
periods of time), याम् (that which is संध्या deity),
नमस्यन्ति(Salute), सा संध्या (that very Sandhyā deity), मा(me),
अभिरक्षतु(let she protect me), ॐ नमः (that Deity, I salute)

गायत्रि प्रस्थानम् GĀYATRĪ PRASTHĀNAM

ॐ उ॒त्त॑मे॒ शि॒खरे॑ जा॒ते भू॒म्यां॑ पर्व॒तमूर्ध॑नि ।

ब्रा॒ह्मणे॑भ्योऽभ्यनु॒जा॒ता ग॒च्छ दे॒वि य॒थासु॑खम् ।

स्तुतो मया वरदा वेद माता । प्रचोदयन्ती पवने द्विजाता ।

आयुः पृथिव्यां द्रविणं ब्रह्मवर्चसं मह्यं दत्त्वा प्रजातुं ब्रह्मलोकम् ॥

(पुनराचम्य. प्राणानायम्य, तिथ्यादि संकीर्त्य,) ममोपात्तदुरितक्षयद्वारा श्रीपरमेश्वर प्रीतये प्रातःकालसंध्यावन्दनेन भगवान् सर्वात्मकः श्रीपरमेश्वर प्रीयताम् ।

Meaning: भूम्याम् (existing in this empirical world), पर्वत मूर्धनि (on the upper region of the Meru Mountain) उत्तमे शिखरे (in the sacred peak), जाते (being famous to exist), Oh गायत्रि ! ब्राह्मणेभ्यः (from the standpoint of Brāhmaṇas, who are your devotees always, meditating upon you, and who are fully satisfied by your grace), अभ्यनुज्ञाता (having obtained their assent), यथासुखम् (with happiness), गच्छ (go), (saying this) and pronouncing स्तुतोमया also the practitioner should salute.

वरदा (one who grants the things desired by the meditators), पवने (one who prompts creature in the form of the vital breath to move about and perform their actions) like the air, प्रचोदयन्ति (in the form of अंतर्यामि or indwelling deity who prompts every one), द्विजाता (having manifestation in both the ब्रह्मलोक and सूर्यलोक), वेदमाता (Gāyatri who is the Mother of Vedas), मया स्तुतः (being praised, adored by me), पृथिव्याम् (existing in the earth), मह्यम् (to me), आयुः (long life), द्रविणम् (money), ब्रह्मवर्चसम् (the special radiance which is born

with study of vedās, performing assiduously one's own Karmas etc.), दत्त्वा (granting them) प्रजातुम् (magnificent) ब्रह्मलोकम् (to Brahmaloaka, may be returning.)

Once again after performing आचमन, beginning with प्राणायाम, uttering तिथि etc. this कर्म (संध्यावन्दन) should be concluded (ब्रह्मार्पण) with a prayer : by this संध्यावन्दन performed by me in the morning with the purport of getting rid of sins committed by me and for pleasing Shri Parameshwara, may that Shri Paramātman who is the very essence of every thing be pleased.

॥ ॐ तत् सत् ॥ *॥ इति प्रातः संध्यावन्दनम् ॥ *॥ ॐ ॥

मध्याह्न सन्ध्यावन्दनम्

In the noon time सन्ध्यावन्दनम्, most of the Karmas that are performed in the Morning संध्यावन्दनम् alone are to be repeated. अप्-प्राशनम्, अर्घ्यप्रदानम्, उपस्थानम्, तर्पणम् among these those distinctions or differences that exist have been shown below in that order :

सङ्कल्पम् In Saṅkalpam

माध्याह्निकीम् संध्योपास्तिम् करिष्ये । This has to be uttered.

अप्प्राशनम् In Ap Prāshanam

आपः पुनन्वित्यस्य नारायण ऋषिः अष्टिच्छन्दः, आपोदेवता अन्तःशुद्ध्यर्थम् अप्प्राशने विनियोगः ।

With this mantra this has to be performed.

Meaning: आपः पुनन्तु – for this Mantra नारायण is the R̥shi, अष्टि is the Chandas, उदक or Waters is the Devatā, of utility in उदकप्राशन which is performed for अन्तरशुद्धि or internal purification.

ॐ आपः पुनन्तु पृथिवीं पृथिवीं पूता पुनातु माम् । पुनन्तु
ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् । यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहं स्वाहा ॥

आपः(Waters), पृथिवीम्(the earth), पुनन्तु (let them cleanse), पूता(thus purified), पृथिवि (Earth), माम् (me), पुनन्तु(let her cleanse me), ब्रह्मणस्पति(the आचार्य or Preceptor who instructs about वेद), पुनन्तु (let it purify), ब्रह्म (thus instructed by the आचार्य, Veda), पूता (is self-Purified indeed), माम्(me), पुनातु(let it purify), यत् उच्छिष्टम् अभोज्यम् (that food or eatable which is the remnant after the others have finished eating and any food which should not be eaten – that food), यद्वा(in the alternative), दुश्चरितम् (if I have performed some actions which are cruel, heinous), then those, असताम् (of shudras and such others), प्रतिग्रहम्(if I have accepted loans from them), those, सर्वम्(all those actions which are sinful, ridding me of them), आपः (the Waters which are sanctified with Mantras), माम्(me), पुनन्तु (let them purify).

अर्घ्यप्रदानम् In Arghya Pradānam

ॐ नमो नारायणाय मध्याह्ने भास्करमण्डलमध्यवर्तिने श्री सूर्यादेमर्घ्यम् ॥

In this manner it should be uttered and as before for the purpose of कालातिक्रम दोष निवृत्त्यर्थ with one Gāyatrī Mantra, at noon with one Gāyatrī Mantra- in the manner performing the संध्यावन्दन is the special feature.

सूर्योपस्थानम् In Suryopasthānam

उदुत्यमित्यस्य, प्रस्कण्वऋषिः, सूर्यो देवता, गायत्रि छन्दः, उपस्थाने विनियोगः ॥ॐ उदु॒ त्यं॑ जा॒तव॑दसं॒ दे॒वं॑ व॒हन्ति॑ के॒तवः॑ ॥ दृ॒शो॑ वि॒श्वाय॑ सूर्य॑म् ॥

उद्यन्नद्येति तृचस्य प्रस्कण्वऋषिः, सूर्यो देवता, अनुष्टुप् छन्दः, सकल रोग शान्त्यर्थे उपस्थाने विनियोगः ॥

ॐ उ॒द्यन्न॑द्य मि॒त्रम॑ह॒ आ॒रोह॑न्नु॒त्तरां॑ दि॒वम् । हृ॒द्रोगं॑ मम॒ सूर्य॑ हरि॒माणं॑ च नाशय ।

ॐ शु॒केषु॑ मे हरि॒माणं॑ रो॒पणा॑का॒सु द॑द्यसि । अथो॑ हारि॒द्र॒वेषु॑ मे हरि॒माणं॑ नि॒दध्म॑सि ॥

ॐ उ॒दगा॑द॒यमा॑दि॒त्यो वि॒श्वेन॑ स॒हसा॑ स॒ह । द्वि॒षन्तं॑ म॒ह्यं र॒न्धय॑न्मो अ॒हं द्वि॒षते॑ र॒धम् ॥

Meaning: उदुत्यम् for this Mantra, प्रस्कण्व is the R̥shi, सूर्य is the Devatā, गायत्रि the Chandas, of utility in उपस्थानम्.

त्यम् (one who is famous), जातवेदसम् (one who knows the creatures that are created), देवम् (brilliant), सूर्यम् (Aditya who is all inspiring, all illumining), केतवः (horses or rays), विश्वाय (the world), दृशे (so as to facilitate observing), उदु वहति (take them to a higher Region),

उद्यन्नद्य etc., for these three Mantras, प्रस्कण्व is the R̥shi, सूर्य is the Devatā, अनुष्टुप् is the Chandas, of utility in सूर्योपस्थान for the removal or subjugation of all diseases or illnesses.

मिन्नमह (One who is endowed with extraordinary radiance or brilliance which is desirable for all creatures), सूर्य (Oh Paramātman ! Who is the inspirer of everything !) अद्य (in this period of time), उद्यन्न (be rising in the horizon), उत्तराम् (which is excellent), दिवम् (the stellar region), आरोहण (you, who comes facing us), मम (mine), हृद्रोगम् (hrudaya or mental illness, torment), हरिमाणम् (the external disease which takes away the luster of the body or the ugly abnoxious paleness caused by the disease), नाशाय (remove destroy – to wit, removing all the mental torment as also the physical illnesses of mine, who is the person uttering the prayers, make me happy).

Oh सूर्य ! मे (mine), हरिमाणम् (the greenish yellow paleness

and dullness caused in my body by contact with disease), शुकेषु (those who like those colours in parrots), or रोपणाकासु (Maina birds), दध्मसि (I keep, transfer), अथो (besides), हरिद्रवेषु (certain yellow plants having that colour), मे (mine), हरिमाणम् (ugly, obnoxious colour), निदध्मसि (I keep – to wit, such a colour which exists in those objects, let it rest in them and let it not harm me).

अयम् आदित्यः (this Sūrya who is in front of me), मह्यम् (to me), द्विषन्तम् (that which hates me, to explain- that disease which torments me), रन्धयन् (capable of destroying it), विश्वेन सहसा (with full strength, vigour), सह (be endowed with), उदगात् (has risen), (Oh Sūrya !), अहम् (I) द्विषते (the disease which causes the undesirable misery), मो रधम् (destruction, revenge, retaliation – I don't execute – to explain you yourself destroy it) – with these Mantras first having performed, then just as in the Morning, with the remaining 'जातवेदसे' etc., Mantras, the karma should be performed.

तर्पणम् In doing Tarpaṇam

ॐ संध्यां तर्पयामि, सावित्रीं तर्पयामि, वैष्णवीं तर्पयामि, निर्मृजीं तर्पयामि
। to these four deities the Tarpaṇa should be offered.

सायं संध्यावन्दनम्

In the evening just as in the noon – in these alone there are some differences. They are:

सङ्कल्पम्

सायं संध्यावन्दनमहं करिष्ये । Thus it should be uttered.

अप् प्राशनम्

अग्निश्चेत्यस्य मन्त्रस्य याज्ञवल्क्योपनिषद् ऋषिः अग्निमन्युमन्युपतयो देवताः प्रकृतिश्छन्दः अन्तश्शुद्ध्यर्थम् अप्प्राशने विनियोगः ॥

ॐ अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यदहा पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना अहस्तदवलुम्पतु । यत्किञ्च दुरितं मयि इदमहं माममृतयोनौ सत्ये ज्योतिषि जुहोमि स्वाहा ॥

‘अग्निश्च मामन्युश्च’ – for this Mantra because of the difference of the deity (सूर्यश्च मा मनुश्च) – the meaning of this latter mantra alone is to be reckoned.

अर्घ्यप्रदानम्

अर्घ्यप्रदानम् too along with Gāyatrī Mantra and uttering the following mantra viz,

ॐ नमो नारायणाय सायंकाले वरुणमण्डल मध्यवर्तिने श्री सूर्यायैदमर्घ्यम् ॥

three times should be performed.

If कालातिक्रम is there, then one additional, at first, should be performed and then the regular three should be performed.

तर्पणम् Tarpanam

ॐ संध्यां तर्पयामि, सरस्वतीं तर्पयामि, रौद्रीं तर्पयामि, निर्मृजीं तर्पयामि ।

To these four deities तर्पणम् have to be given.

उपस्थानम्

यच्चिद्धि त इति पञ्चर्चस्य, शुनःशशोपऋषिः, वरुणो देवता, गायत्री छन्दः, उपस्थाने विनियोगः ॥

ॐ यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् । मिनीमसि द्यवि द्यवि
 ॥ मा नो वधाय हलवै जिहीळानस्य रीरथः । मा हृणानस्य मन्यवै ॥
 विमृळीकाय ते मनो रथीरश्वं न संदितम् । गीर्भिवरुण सीमहि ॥ परा हि मे
 विमन्यवः पतन्ति वस्य इष्टये ॥ वयो न वसतिरुप ॥ कदा क्षत्रश्रियं नरमा
 वरुणं करामहे । मृळीकायोरुचक्षसम् ।

With these Mantras after वरुणोपस्थान is performed, 'जातवेदसे' etc – with these Mantras just as in the Morning उपस्थानम् is to be performed.

Meaning: 'यच्चिद्धि त' for this group of Mantras, शुनःशशोप is the Rshi, वरुण is the Devatā, गायत्री is the Chandas, of utility in the उपस्थानम्.

देव वरुण (Oh Varuṇa !), यथा (just as in this world), विशः (the subjects or people – sometimes become lazy in what they do – in the same manner we too), ते (for pleasing you),

यच्चिद्धि (whatever), व्रतम् (any Karma), द्यवि द्यवि (every day), प्रमिनीमसि (with folly we might have ridiculed, derided – that our blunder you pardon, and kindly help perform the Karma successfully).

Oh वरुण! जिहीळानस्य (one who has shown indifference or disrespect) हल्लवे (killing by you, what you execute), वधाय (for the destruction), नः (us), मा रीरधः (don't hate us, even if we show indifference, without getting angry, kindly protect us).

Oh वरुण! रथिः (owner of a chariot), सन्दितम् (exhausted by distant travel) अश्वम् (horse, by providing food, makes it pleased), न (just like that), ते (your), मनः (mind), मृळीकाय (for the sake of our Sukha or happiness), गीर्भिः (by means of hymns), विसीमहि (specially bind you, to explain- we make you pleased).

Oh वरुण! वयः (birds), वसतिः उप (near their nests, places where they stay), न (just as), परापतन्ति (return, in the same way), मे (my), विमन्यवः (though first getting angry goes out later, intellect devoid of anger), वस्य इष्टये (endowed with human excellences, virtues meant helpful for living), परापतन्ति (return home, enter the heart).

Oh वरुण !, मृळीकाय (for the sake of our happiness), क्षत्रश्रियम् (with extra-ordinary strength), नरम् (able), उरुचक्षसम् (Omniscient), वरुणम् (You, who has the name of Varuṇa), कदा (when), आकरामहे (can we make you as having

come to take part in this deed – to explain, when do you bestow happiness upon us ? Please grant it soon.)

ॐ तत् सत्

|| अग्निकार्यम् ||

आचम्य, प्राणानायम्य, देशकालौ सङ्कीर्त्य, श्री परमेश्वर प्रीतये सायं प्रातश्चाग्निकार्यं होमं

करिष्ये । इति सङ्कल्प्य,

जुष्टो दमूना इत्यस्य, वसुश्रुत ऋषिः, अग्निर्देवता, त्रिष्टुप् छन्दः, अग्न्याह्वाने विनियोगः ॥

Meaning: After performing आचमन, प्राणायाम, make a संकल्प mentioning the names of places and the time, to the effect “for the purpose of pleasing Shri Parameshvara, I am performing this अग्निकार्यं to be done in the evening and mornings.

“जुष्टो दमूना” – for this Mantra वसुश्रुत is the R̥shi, अग्नि is the Devatā, त्रिष्टुप् is the Chandas, of utility in inviting अग्नि deity.

ॐ जुष्टो दमूना अतिथिर्दुरोण इमन्नो यज्ञमुपयाहि विद्वान् ॥ विश्वा
अग्ने अभियुजो विहत्या शत्रूयतामाभरा भोजनानि ॥

Oh Agni! जुष्टः (being consummate), दमूनः (being tamed, subdued), अतिथिः (guest), दुरोण (considering this just like his

home and being worthy of respect, honour), नः (Our), इमम् यज्ञम् (in connection with this sacrifice), उपयाहि (Come close), विद्वान् (You being Omniscient), विश्वा (all), अभियुजः (those who trouble or torment us), विहत्य (destroy), शत्रूयताम् (those persons who behave as our enemies – theirs), भोजनानि (all their wealth or assets), आभरा (snatch them away).

एह्यग्न इत्यस्य राहूगणो गोतम ऋषिः, अग्निर्देवता, त्रिष्टुप्छन्दः, अग्न्यावाहने विनियोगः ॥

“एह्यग्ने” for this Mantra, राहूगण गोतम is the Rshi, अग्नि is the Devatā, त्रिष्टुप् is the Chandas, of Utility in installing Agni.

ॐ ए॒ह्य॒ग्न इ॒ह हो॒ता नि॒षी॒दाद॒ब्धः सु॒ पुर॑ ए॒ता भ॒वा नः ॥ अ॒वतां॑ त्वा
रो॒दसी॑ वि॒श्वमि॒न्वे य॒जा म॒हे सौ॒मन॒साय॑ दे॒वान् ॥

Oh अग्नि! एहि (Come), इह (in this sacrifice), होता (as one who invites deities like Indra etc.), निषीद (be seated), नः (Our), पुर एता (leading us), सुभव (You completely takeover). (For You) अबद्धः (from demons etc., not one who gets destroyed), विश्वमिन्वे (pervading on all sides), रोदसि (heaven and earth), त्वा (you), अवताम् (let them protect), महे (excellent), सौमनसाय (for the purpose of pleasing them), देवान् (deities like Indra etc.), यज (providing all the accessories for the Homa, you worship).

व्याहृतीनां परमेष्ठी प्रजापतिऋषिः, ब्रह्मा देवता, बृहतीछन्दः, ॐ भूर्भुवः स्वः पावकनामाग्निं प्रतिष्ठापयामि ॥ इत्यक्षतैरावाह्य ॥

व्याहृती or भूः etc., to these ब्रह्मा is the R̥shi, परमात्मा is the Devatā, बृहती is the Chandas, ॐ भूर्भुवःस्वः पावकनामाग्निम् (Fire called Pāvaka), प्रतिष्ठापयामि (I am inviting, in this manner with sandal paste, flowers, rice grains coloured with Kuṅkuma(अक्षता), अग्नि should be worshipped)

प्र नूनमिति तिसृणां श्येनऋषिः, जातवेदा अग्निर्देवता, गायत्रिछन्दः, अग्निसमृद्धिकरणे विनियोगः ॥

“प्र नूनमिति ” for these three Mantras श्येन is the R̥shi, जातवेद अग्नि is the Devatā, गायत्रि is the Chandas, of utility in making the अग्नि or Sacrificial Fire to blaze.

ॐ प्र नूनं जातवेदसमश्रं हिनोत वाजिनम् ॥

इदन्नो बर्हि रासदे ॥१॥

ॐ अस्य प्र जातवेदसो विप्रवीरस्य मीळुषः ॥

महीमियर्मि सुष्टुतिम् ॥२॥

ॐ या रुचो जातवेदसो देवत्रा हव्यवाहनीः ।

ताभिर्नो यज्ञमिन्वतु ॥३॥

Meaning: (Oh ऋत्विग्यजमान !), जातवेदसम् (one who knows all the phenomena that are created), अश्रमम् (who is pervading by all Karmas), वाजिनम् (अग्नि who is endowed with excellences, ऐश्वर्य), नूनम् (necessarily), प्र हिनोत (make

him strong or make him born with full vigour), (For) नः(our), इदम् बर्हिः (this बर्हि, the bunch of grass used in the Sacrifice), आसदे (to obtain or amidst the bed of this grass), for the purpose of this Sacrificial fire to get established or settled, make it blaze forth. This is the purport of this Mantra)

जातवेदसे (one who is knowing all the moving and unmoving things), विप्रवीरस्य (having यजमाना who conduct the sacrifice, who are endowed with sharp intellect), मीळुषः (of the Fire deity Agni, who is capable of granting the desired objects), महिम् (Excellent), सुष्टुतिम् (good praise), प्रेयर्भि (I am making).

जातवेदसः (of Agni) रुचः(burning brilliantly), हव्यवाहनीः (dispatching the things offered as Sacrifice to the various deities), याः (those which are कालि, करालि, धुमिनि etc., seven tongues of the blaze), ताभिः (by them) नः (our), यज्ञम् (sacrificial offerings accessories) इन्वतु (let it deliver to the respective deity.) Uttering this Mantra the chips of wood should be put in sacrificial fire to make it blaze forth).

वि ज्योतिषेत्यस्य विहव्यऋषिः, अग्निर्देवता, त्रिष्टुप् छन्दः, अग्निप्रार्थने विनियोगः । “ वि ज्योतिषा ” for this Mantra विहव्य is the R̥shi, अग्नि is the Devatā, त्रिष्टुप् is the Chandas, of utility in praying, invoking Agni Deity.

ॐ वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ॥

प्रादे॑वी॒र्या॒स्सह॑ते॒ दुरे॒वा॒शिशि॑ते॒ शृङ्गे॑ र॒क्षसे॑ वि॒निक्षे॑ ॥१॥

अग्निः (Agni Deity), बृहता (that which is huge), ज्योतिषा (with brilliance), विभाति (shines vigorously), (Such an Agni), महित्वा (endowed with greatness), विश्वानि (all things), आविष्कृणुते (makes them manifest, perceptible), (And) अदेवीः (those which are not brilliant), (of demons) दुरेवाः (those which are capable of being solved or made rid of with difficulty), मायाः (deceit, guile), प्रसहते (destroys), (and) रक्षसे (of such deceitful demons), विनिक्षे (for destroying), शृङ्गे (his own शृङ्गा or tongues of conflagration), शिशिते makes them rigorous).

(with this Mantra prayer should be offered).

चत्वारि शृङ्गेत्यस्य गौतमपुत्रो वामदेव ऋषिः, अग्निर्देवता, त्रिष्टुप् छन्दः, अग्निमूर्तिध्याने विनियोगः ॥

“चत्वारि शृङ्गा” for this Mantra Goutama’s son वामदेव is the Rshi, अग्नि is the Devatā, त्रिष्टुप् is the Chandas, of utility in the ध्यान or meditation, contemplation upon अग्निमूर्ति.

ॐ च॒त्वारि॑ शृ॒ङ्गा त्रयो॑ अ॒स्य पा॒दा द्वे शी॒र्षे स॒प्त ह॒स्तासो॑ अ॒स्य ॥

त्रिधा॑ ब॒द्धो वृ॑ष॒भो रौर॑वीति॒ महो॑ दे॒वो म॒र्त्याँ आवि॑वेश ॥१॥

‘अस्य’ (to this Agni deity, who is of the essential nature for the Yajna, the sacrificial Fire), चत्वारि शृङ्गा (the four Vedas are Shṛṅgās or flames, tongues of conflagration, because,

for all the Karmas to be performed in the Sacrificial Fire, the Vedas form the basic support), त्रयः (three सवन – morning, noon and Tṛtīyā are themselves), पादाः Feet (for, यज्ञ प्रवृत्ति or performance सवन are the cause.), द्वे शीर्षे (ब्रह्मौदन and प्रवर्ग्य – these two sacrifices themselves are the heads), सप्त हस्ताःसः (Seven Chandasas are the hands because for pleasing the deities Chandasas are the prime means), त्रिधाबद्धः (one who is bound by Mantra, Brāhmaṇa and Kalpa, because with these He is निष्पाद्य or effect), वृषभः (Agni deity who grants all our wishes), रोखीति (Hotru and other persons who perform the sacrifice with the help of Rk, Yajus and Sāma pronounce Shāstra, Yāga and Stuti – of these forms of sounds, (he roars,) such), महो देवः (revered Agni Deity), मर्त्यान् (with regard to human beings), आविवेश (entered into them, because it is निष्पाद्य or caused, effected by Yajamānas i.e. the priests taking part in the sacrifice, this Agni deity's entry into the human beings is औपचारिक or name-sake alone).

ॐ सप्तहस्तशतुःशङ्गस्सप्तजिह्वो द्विशिर्षकः ॥
 त्रिपात्प्रसन्नवदनस्सुखासीन शशुचिस्मितः ॥ स्वाहान्तु दक्षिणे पार्श्वे देवीं
 वामे स्वधां तथा ॥ बिभ्रद्दक्षिणहस्तैस्तु शक्तिमन्त्रं स्रुचं स्रुवम् ॥ तोमरं व्यजनं
 वामैर्घृतपात्रं च धारयन् ॥ आत्माभिमुखमासीन एवंपो हुताशनः ॥

(With this Mantra perform Dhyāna)

Meaning : सप्तहस्ता (Seven hands i.e. Seven Chandasas

Anuṣṭup etc) चतुः शृङ्ग (R̥g Veda etc – Four Vedas as Shṛṅgās, flames), सप्तजिह्वा (Kāli etc., as seven tongues) द्वि शीर्षकः (Brahmaoudana, Pravargya – these two as heads), त्रिपात् (morning, noon and Tṛtīyā – these three savanas as feet), प्रसन्नवदनः (with a face which is benign and not ferocious), सुखासीनः (sitting happily), शुचिस्मितः (having a pure, half-smile), स्वाहाम् देविम् (Swāhā deity), दक्षिणे पार्श्वे (on right side), तथा(as also), स्वाधान्तु(स्वाधादेवि too), वामे (on left side), बिभ्रत् (having adorned),दक्षिणहस्तैः(by the right side four hands),शक्तिम् (special weapons), अन्नम् (हविस् or sacrificial offerings), सुचम्, सुवम्(Sruk, Sruva or the various sacrificial accessories-Vessels), वामैः (in the leftside three hands), तोमरम् (a special weapon), व्यजनम् (Fan), घृतपात्रम् (a vessel containing ghee), च(also), धारयन् (adorning), आत्माभिमुखमासीनः (sitting in front of this meditator), एवम् रूपः (of the above mentioned form), हुताशनः (Agni deity, He should be thus meditated upon).

ए॒ष हि दे॒वः प्र॒दिशो॑ऽनु॒ सर्वाः॑ पूर्॒वो हि जा॒तः स उ॒ गर्भे॑ अ॒न्तः ॥

स विजा॑यमानः स जनि॑ष्यमाणः प्र॒त्यङ्मु॑खास्तिष्ठति वि॒श्वतो॑मुखः ॥

ईशः(one who is experienced, cognized by scholars), देवो हि (Self effulgent Agni deity especially).सर्वः प्रदिशः (all the directions or cardinal points), अनु (has entered), पूर्वो हि जातः (one who is born first), गर्भे अन्तः (who is in the centre of

Cosmos), स उ (verily he), विजायमानः (who begets various forms of deity or human beings etc.), सः (he is indeed), जनिष्यमाणः (on the other hand in the case of one who is born hereafter), सः (He himself, is the Agni deity), प्रत्यन् (by virtue of his having sheaths like अन्नमय etc., he is different), besides, मुखः (is the Lord of the body and the senses), विश्वतोमुखः (in all places possessing the sense organs like eyes, tongue etc., which are valid means for perceiving objects like form, taste etc., being the or Self of all phenomena), तिष्ठति (exists).

शाण्डिल्यगोत्र मेषारूढ वरप्रद प्राङ्मुखगने मम सम्मुखो भव ॥ इति ध्यात्वा॥

शाण्डिल्य गोत्र (belonging to the Shāṅḍilya Gotra), मेषारूढः (seated in the sign Aries (ram) of the Zodiac), वरप्रद (who grants all our wishes), प्राङ्मुखस्य (Oh Agni!, You who is facing the east), मम सम्मुखः भव (be turning your face towards me).

पूर्वादितः – ॐ इन्द्राय नमः, ॐ अग्नये नमः, ॐ यमाय नमः, ॐ निऋतये नमः, ॐ वरुणाय नमः, ॐ वायवे नमः, ॐ कुबेराय नमः, ॐ ईशानाय नमः ॥ मध्ये, श्री यज्ञेश्वराय नमः ।

(ध्यानावाहनादिषोडशोपचारैरग्निं सम्पूज्य)

पूर्वादितः (beginning with Eastern direction), इन्द्राय नमः (Salutations to Indra etc.), with these Nāma Mantras worshipping all the eight lords of the cardinal points, at the eight points of the hole of the sacrificial fire and then

in the centre of that Agni Kuṇḍa, श्री यज्ञेश्वराय नमः (Salutations to Parameshwara who is of the essential nature of the sacrifice). With this Nāma Mantra, worship by providing 16 upachāras), Then

अर्चन्तस्वेत्यस्य, सुतम्भरऋषिः, अग्निर्देवता, गायत्रीछन्दः, अग्निप्रार्थने विनियोगः ॥

‘अर्चतस्त्वा’ for this Mantra सुतम्भर is the R̥shi, Agni is the Devatā, Gāyatrī is the Chandas, of utility in the prayers to Agni deity.

ॐ अर्च॑न्तस्त्वा हवामहेऽर्च॑न्तस्समि॑धीमहि । अग्ने॒ अर्च॑न्त ऊ॒तये॑ ॥१॥

अग्ने(Oh Agni !), त्वा (to you), अर्चतः (as worshippers), हवामहे (call you), अर्चतः (as those who are praising you), ऊतये (with the purpose of satisfying you), समिधिमहि (we are invigorating you by feeding chips of wood),

(In the above Mantra, the third usage of the word ‘अर्चतः’ is to show respect, veneration.)

ॐ स्वाहा, इत्येकां समिधमाधाय,

अग्नये समिधमित्यस्य हिरण्यगर्भऋषिः अग्निर्देवता, बृहती छन्दः समिदाधाने विनियोगः ॥

ॐ अ॒ग्नये॑ स॒मिध॒माहा॑र्ष बृ॒हते॑ जा॒तवे॑दसे । तया॒ त्वम॑ग्ने॒ वर्ध॑स्व
स॒मिधा॑ ब्र॒ह्मणा॑ व॒यं स्वाहा॑ ॥

ॐ स्वाहा- without uttering these words no object should be offered into the sacrificial fire – This is a शास्त्र stipulation.

Therefore, uttering this Mantra ॐ स्वाहा, offer one samidhā or chip of firewood – and then:-

‘अग्नये समिधम्’ – for this Mantra हिरण्यगर्भ is the Ṛshi, Agni is the Devatā, बृहती is the Chandas, of utility in समिद्धोम.

बृहते(excellent), जातवेदसे(Omniscient), अग्नये(for the sake of Agni deity), समिधम्(this sacrificial wooden piece), आहार्षम्(I have offered), अग्ने(Oh Agne !), तया(by that chip of firewood), त्वम्(you), वर्धस्व(blaze forth), वयम् (We), ब्रह्मणा(by means of Veda, We get prosperity).

ॐ तेजसा मा समनज्मि ॥

ॐ मयि॑ मे॒धां मयि॑ प्र॒जां म॒य्यग्नि॑स्तेजो॑ दधातु ॥

ॐ मयि॑ मे॒धां मयि॑ प्र॒जां म॒यीन्द्र॑ इन्द्रि॒यं दधातु॑ ॥

ॐ मयि॑ मे॒धां मयि॑ प्र॒जां मयि॑ सूर्यो॑ भ्राजो॑ दधातु ॥

तेजसा (endowed with brilliance), मा(me), समनज्मि (I will make myself a brilliant personality), (with this Mantra holding the two hands in a raised position in close proximity of the Fire, with the following three Mantras, the face must be smeared). मयि (in me), अग्निः (the fire), मेधाम् (the power of endurance, fortitude), प्रजाम् (progeny), तेजः

(radiance), इंद्रः (who is endowed with riches), इंद्रियम् (good power in all my senses), सूर्यः (who is the cause for the creation of the universe), भ्राजः (extra-ordinary brilliance), दधातु (may He grant !),

ॐ यत्ते॑ अग्ने॑ तेज॒स्तेना॒हं तेज॒स्वी भूया॑सम् ॥

ॐ यत्ते॑ अग्ने॑ वर्च॒स्तेना॒हं वर्च॒स्वी भूया॑सम् ॥

ॐ यत्ते॑ अग्ने॑ हर॒स्तेना॒हं हर॒स्वी भूया॑सम् ॥ इत्युपस्थाय

अग्ने (Oh Agni !), ते (your), यत् (that which) तेजः (brilliance), वर्चः (light), हरः (purity, sanctity), तेन (by that), Aham (I), तेजस्वी (endowed with brilliance), वर्चस्वी (illuminated, enlightened), हरस्वी (purified heart), भूयासम् (I will become!).

(Performing thus)

ॐ स्वस्ति॑ श्रद्धां॑ मेधां॑ यशः॑ प्रज्ञां॑ विद्यां॑ बुद्धिं॑ श्रियं॑ बलम् ॥

आयुष्यं॑ तेज॑ आरोग्यं॑ देहि॑ मे हव्यवाहन॑ ॥ स्वगोत्रमुच्चार्याभिवादयेत् ॥

हव्यवाहन (Oh Agni !), स्वस्ति (Auspiciousness), श्रद्धाम् (faith), मेधाम् (fortitude), यशः (fame), प्रज्ञाम् (novel thinking power), विद्याम् (knowledge), बुद्धिम् (discriminative faculty) श्रियम् (wealth), बलम् (strength), आयुष्यं (longevity), तेजः (radiant), आरोग्यम् (robust health), मे (me), देहि (Kindly grant). (Thus pray three times.)

By uttering one's gotra he should perform अभिवादन.

ॐ मा नस्तोके तनये इत्यस्य कुत्सऋषिः रुद्रो देवता जगतीछन्दः
विभूतिग्रहणे विनियोगः ॥

ॐ मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ॥
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्वा हवामहे ॥

‘मा नस्तोके तनये’ – for this Mantra, कुत्स is the Rshi, रुद्र is the Devatā, जगती is the Chandas, it is of utility in anointing the sacred ash.

रुद्र (Oh Rudra!), नः (our), तोके (among children), तनये (among Grand Children), आयौ (our kinsmen – other than children and grand children), गोषु (cows), अश्वेषु (horses), मा रीरिषः (kindly do not harm).

Oh Rudra ! नः (our), वीरान् (courageous people), भामितः (as one who is provoked into anger), मा वधीः (kindly do not kill), त्वा (to you), सदमित् (always), हविष्मन्तः (equipped with sacrificial offerings), हवामहे (We will call you).

(With this Mantra, from near the fire taking the ash in hand, apply to different parts of the body reciting the following Mantra as mentioned in the Mantra)

ॐ त्र्यायुषं जमदग्नेः (ललाटे) कश्यपस्य त्र्यायुषं (कण्ठे) अगस्त्यस्य त्र्यायुषं (नाभौ) यदेवानां त्र्यायुषं (दक्षिणस्कन्धे) तन्मे अस्तु त्र्यायुषं (वामस्कन्धे) सर्वमस्तु शतायुषम् (शिरसि)॥

Meaning: जमदग्नेः (of the R̥shi by name Jamadagni), त्र्यायुषम् (Childhood, Youth, Old age the span of these three stages of life is called Tryayusha, such totality of longevity), (with this Mantra apply ash to forehead),

कश्यपस्य त्र्यायुषं (कण्ठे) (Such totality of longevity Of Kashyapa R̥shi) (to throat)

अगस्त्यस्य त्र्यायुषं(नाभौ) Such totality of longevity of Agastya R̥shi) (to navel)

यदेवानां त्र्यायुषं(दक्षिणस्कन्धे) (Such totality of longevity of Deities like Indra etc.,) (to right shoulder)

तन्मे अस्तु त्र्यायुषं (वामस्कन्धे)(Such totality of longevity, let it be to me) (to left shoulder)

सर्वमस्तु शतायुषम् (शिरसि)॥ (the whole gamut of all these longevities let it be to me) (to head).

With these respective Mantras, in the respective parts of the body with the ring finger apply the Vibhūti or ash from the sacrificial fire.

ॐ अग्नये नमः ॥ ध्यानावाहनादि षोडशोपचारैस्सम्पूज्य ॥

वर्तमानेत्यादि सङ्कीर्त्य ।

अनेन मत्कृताग्निकार्यहोमेन भगवान् श्री यज्ञेश्वरः प्रीयताम् ॥

अग्नये नमः – with this Mantra once again worship with 16 services like ध्यान, आवाहन etc., अनेन मत्कृताग्निकार्यहोमेन (this

Agni Kārya homa which I have performed) भगवान् (endowed with six excellences) श्री यज्ञेश्वर (Shri Paramātman), प्रीयताम् (be pleased).

॥ इत्यग्निकार्यप्रयोगः ॥ ॐ तत् सत् ॥

॥ अथ परिषेचन विधिः ॥

ॐ सत्यं त्वर्तेन परिषिञ्चामि ॥ (इति प्रातः)

ॐ ऋतं त्वा सत्येन परिषिञ्चामि ॥ (इति सायम्)

Before taking meals, for purpose of purification of the food, समंत्रक or sanctified by Mantras, 'परिषेचन' or this Vedokta Karma is to be performed as per the शास्त्र विधि or scriptural injunctions.

Therefore without this परिषेचन विधि one should not take meals; सत्यम् (being the essential nature of Parabrahma), त्वा (you-food), ऋतेन (with water), परिषिञ्चामि (sprinkle all around). (This is the noon meals Parishchana Mantra).

ऋतम् त्वा (for this Mantra same meaning mentioned above is to be taken). This is used for the evening meals). With these Mantras taking water in right hand, sprinkling all round the plate or vessel used for eating.

ॐ भूर्भुवःस्वः ॥ – with this Mantra sprinkle some water on the food also.

अन्नं ब्रह्म रसो विष्णुर्भोक्ता देवो महेश्वरः ॥

ॐ चित्राय स्वाहा । ॐ चित्रगुप्ताय स्वाहा ॐ यमाय स्वाहा ॐ
यमधर्माय स्वाहा ॐ चित्राय नमः ॐ चित्रगुप्ताय नमः ॐ यमाय नमः ॐ
यमधर्माय नमः ।

अन्नं ब्रह्म (Food is the essence of Brahman); रसो विष्णुः (the taste quintessence is of the essential nature of Vishnu); देवो महेश्वरः (Paramātman himself who is the essence of brilliance), भोक्ता (the one who eats the meals); (The purport of this is that the food that is being eaten, the essence of the food which is to be assimilated, the person who is eating the food - all these is of the essential nature of Paramātman alone).

(In this manner it should be contemplated.)

ॐ चित्राय स्वाहा (the sacrifice or offering is for Chitra), similarly for चित्रगुप्त, यम, यमधर्म. With these saṅkalpas with the cooked rice that is there in the plate – take some in hand and to the right of the plate, on the ground, these four offerings must be made and then on these sprinkle some water with the words- चित्राय नमः etc.,. Then

ॐ अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः। प्राणापान समायुक्तः पचाम्यन्नं
चतुर्विधम् ॥ अमृतऋषिः सत्यो देवता गायत्री छन्दः अमृतात्मने ॐ
अमृतोपस्तरणमसि स्वाहा ॥

अहम्(त्), वैश्वानरो भूत्वा (becoming the essential nature of

the जठराग्नि or the intestinal fire which is believed to help digest the food eaten), प्राणिनाम् (of the creatures), देहमाश्रितः (being in their bodies), प्राणापानसमायुक्तः (Prāṇa, Apāna with these being associated), चतुर्विधम् (the four types of food viz, Bhojya(भोज्य), Bhakshya(भक्ष्य), Chokshya(चोक्ष्य), Lehya(लेह्य) which the creatures eat generally), पचामि (I help digest it). (Uttering this Mantra and contemplating on Paramātman);

अमृतोपस्तरणमसि – for this Mantra, अमृत is the Rshi, Paramātman is the Devatā, Gāyatrī is the Chandas.

अमृतात्मने (of the essential nature of immortality- to Prāṇa – another name for Paramātman), Udaka (water alone), (You) अमृतोपस्तरणम् (for this immortal Prāṇa – like a bed), असि (you art) (Amṛtātmane to this word, in Svāhā – the word is in agreement).

Thus thinking in mind, take some water in hand, pour down from the ब्रह्मतीर्थ (through the thumb). For this the right hand will have to be tilted a little to the right so as to allow the water to flow through the thumb.

ॐ प्राणाय स्वाहा, ॐ अपानाय स्वाहा, ॐ व्यानाय स्वाहा, ॐ
उदानाय स्वाहा, ॐ समानाय स्वाहा ॥

ॐ प्राणाय स्वाहा etc., with these five Mantras, first offer cooked rice mixed with some ghee to प्राण, अपान, व्यान, उदान, समान –these deities who are controlling the five airs functioning within the body and then eat the food.

(Starting with Parishchana till offering Prāṇāhutis at least one should have Mouna or quiescence of the mind with a contemplative mood).

After the completion of meals,

ॐ अमृतापिधानमसि स्वाहा ॥

Oh Water! (You) अमृता अपिधानमसि (are comparable to indestructible, immortal Prāṇa) (with this Mantra taking some water through Brahmātīrtha alone, i.e, root of the thumb, get up and then washing the hands etc., perform once again Āchamana).

॥ इति परिषेचन विधिः ॥

॥ ॐ तत् सत् ॥



॥ लघु संध्यावन्दनम् ॥

॥ लघु संध्यावन्दनम् ॥

आचमनम्

ॐ श्री केशवाय स्वाहा । ॐ नारायणाय स्वाहा । ॐ माधवाय स्वाहा । ॐ गोविन्दाय नमः । ॐ विष्णवे नमः । ॐ मधुसूदनाय नमः । ॐ त्रिविक्रमाय नमः । ॐ वामनाय नमः । ॐ श्रीधराय नमः । ॐ हृषीकेशाय नमः । ॐ पद्मनाभाय नमः । ॐ दामोदराय नमः । ॐ सङ्कर्षणाय नमः । ॐ वासुदेवाय नमः । ॐ प्रद्युम्नाय नमः । ॐ अनिरुद्धाय नमः । ॐ पुरुषोत्तमाय नमः । ॐ अधोक्षजाय नमः । ॐ नारसिंहाय नमः ।

ॐ अच्युताय नमः । ॐ जनार्दनाय नमः । ॐ उपेन्द्राय नमः । ॐ हरये नमः । ॐ श्री कृष्णाय नमः ।

प्राणायाम

प्रणवस्य स्वयम्भूर्ब्रह्मा ऋषिः परमात्मा देवता दैवी गायत्री छन्दः सप्तानां व्याहृतीनाम् विश्वामित्र जमदग्नि भरद्वाज गौतमात्रि वसिष्ठ कश्यपाः सप्तर्षयः गायत्र्युष्णिगनुष्टुब्हतीपङ्क्ति त्रिष्टुब्जगत्यश्छन्दांसि अग्नि वायु सूर्य बृहस्पति वरुणेन्द्र विश्वेदेवा देवताः ॥ गायत्र्या गायत्रीछन्दो विश्वामित्रऋषिः सवितादेवता शिरोमन्त्रस्य परब्रह्मर्षिः परमात्मा देवता अनुष्टुप्छन्दः प्राणायामे विनियोगः ॥

ॐभूः ॐभुवः ॐस्वः ॐमहः ॐजनः ॐतपः ॐसत्यम् ॥

ॐ तत्स॑वितु॑र्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ॥ धियो॒ यो नः॑ प्र॒चोद॑यात् ॥

ॐ आ॒पो॒ ज्योती॑ र॒सोम॑त् ब्र॒ह्म भूर्भुव॑स्वरोम् ॥

॥ अथ भस्म धारणम् ॥

श्री परमेश्वर प्रीत्यर्थम् देह शुद्ध्यर्थम् भस्मधारणं करिष्ये ॥

ॐ अग्निरिति भस्म । ॐ वायुरिति भस्म । ॐ जलमिति भस्म ।

ॐ स्थलमिति भस्म । ॐ व्योमेति भस्म । ॐ सर्वं ह वा इदं भस्म ॥

ॐ सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः ।

भवे भवे नातिभवे भवस्व माम् । भवोद्भवाय नमः ॥

ॐ वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः कालाय
नमः कलविकरणाय नमो बलविकरणाय नमो बलाय नमो बलप्रमथनाय
नमः सर्वभूतदमनाय नमो मनोन्मनाय नमः ॥

ॐ अघोरभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः । सर्वेभ्यः सर्व शर्वेभ्यो
नमस्ते अस्तु रुद्ररूपेभ्यः ॥

ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥

ॐ ईशानः सर्वविद्यानामीश्वरः सर्वभूतानाम्
ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥

॥ इति भस्म धारणम् ॥

पुनराचम्य, प्राणायाम्य,

सङ्कल्पः

वर्तमाने संवत्सरे, उत्तरायणे / दक्षिणायने, ऋतौ मासे पक्षे, तिथौ, वासरे एवंगुण विशेषण विशिष्टायां शुभतिथौ ममोपात्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थं प्रातःकाल संध्यामुपासिष्ये । इति सङ्कल्प्य ।

मार्जनम्

आपोहिष्ठेति तृचस्य सिन्धुद्वीपाम्बरीषऋषिः आपोदेवता गायत्रीछन्दः मार्जने विनियोगः ।

ॐ आपो हि ष्टा मयोभुवस्ता न ऊर्ज्जे दधातन ॥ महेरणाय चक्षसे ॥
यो विशिवतमो रसस्तस्य भाजयतेह नः ॥ उशतीरिव मातरः ॥ तस्मा अरं
गमाम वो यस्य क्षयाय जिन्वथ ॥ आपो जनयथा च नः ॥

अप् प्राशनः (प्रातः) (Morning)

सूर्यश्चेत्यस्य मन्त्रस्य याज्ञवल्क्योपनिषद ऋषिः प्रकृतिच्छन्दः
सूर्यमन्युमन्युपतयो देवताः अन्तश्शुद्ध्यर्थम् अप्प्राशने विनियोगः ॥

ॐ सूर्यश्च मामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् ।
यद्रात्र्या पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना ।
रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ सूर्ये ज्योतिषि
जुहोमि स्वाहा ।

अप् प्राशनम् (सायम्) (Evening)

अग्निश्चेत्यस्य मन्त्रस्य याज्ञवल्क्योपनिषद ऋषिः अग्निमन्युमन्युपतयो

देवताः प्रकृतिश्छन्दः अन्तश्शुद्ध्यर्थम् अप्प्राशने विनियोगः ॥

ॐ अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम्
। यदहा पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना
अहस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ सत्ये ज्योतिषि
जुहोमि स्वाहा ॥

अघमर्षणम्

ऋतं चेत्यस्य मन्त्रस्य मधुच्छन्दसोऽघमर्षणऋषिः भाववृत्तं देवता
अनुष्टुप्छन्दः अघमर्षणे विनियोगः ॥

ॐ ऋतं च सत्यं चाभीध्दात्तपसोऽध्यजायत ॥ ततो रात्र्यजायत ततः
समुद्रो अर्णवः ॥१॥

समुद्रादर्णवादधि संवत्सरो अजायत ॥ अहोरात्राणि विदधद्विश्वस्य मिषतो
वशी ॥२॥ सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ॥ दिवं च पृथिवीं
चान्तरिक्षमथो स्वः ॥३॥

अर्घ्यप्रदानम्

मम समस्त पापक्षयार्थं श्री सूर्यायार्घ्यप्रदानं करिष्ये ।

ॐ भू भुवस्वः, ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो
नः प्रचोदयात् ॥

श्री सूर्यायेदमर्घ्यम् ॥ (Repeat this another two times)

अथ ध्यानम्

मुक्ता विद्रुम हेम नील धवल च्छायै मुखै स्त्रीक्षणै
र्युक्तामिन्दु निबद्ध रत्नमुकुटां तत्त्वार्थ वर्णात्मिकाम् ॥

गायत्रीं वरदाभयाङ्कुशकशाशुभ्रं कपालं गुणं
शङ्खं चक्रमथारविन्द युगलं हस्तैर्वहन्ती भजे ॥१॥

ममोपात्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थं यथाशक्ति गायत्रीजपं करिष्ये ॥

ॐ भूर्भुवस्स्वः ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो
नः प्रचोदयात् ।

यथाशक्ति गायत्री जपाराधनेन सर्वात्मकः श्रीपरमेश्वरः प्रीयतां प्रीतो
वरदो भवतु ॥

उपस्थानम्

ॐ त्र्यम्बकमित्यस्य, वसिष्ठ ऋषिः, अनुष्टुप् छन्दः, त्र्यम्बकरुद्रोदेवता,
उपस्थाने विनियोगः ॥

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव
बन्धनान्मृत्योर्मुक्षीय मामृतात् ।

स्वगोत्रमुच्चार्याभिवादयेत् ॥

कौण्डिन्य गोत्रीय For people belonging to Koundinya
Gotra:

वासिष्ठमैत्रावरुण कौण्डिन्य गोत्रोत्पन्नः आश्वलायन सूत्र ऋक् शाखाध्यायी

_____शर्मा, अहं भो अभिवादये ।

भरद्वाज गोत्रीय : For people belonging to Bharadwāja Gotra:
आङ्गिरसबार्हस्पत्य भारद्वाज गोत्रोत्पन्नः आश्वलायन सूत्र ऋक् शाखाध्यायी
_____शर्मा, अहं भो अभिवादये ।

वत्स गोत्रीय : For people belonging to Vatsa Gotra:

भार्गव च्यावनाप्लवानौर्व जामदग्न्य पञ्चप्रवरान्वित वत्स गोत्रोत्पन्नः
आश्वलायन सूत्र ऋक् शाखाध्यायी _____शर्मा, अहं भो अभिवादये ।

कौशिक गोत्रीय : For people belonging to Kowshika Gotra:

वैश्वामित्राघमर्षण कौशिकगोत्रोत्पन्नः आश्वलायन सूत्र ऋक् शाखाध्यायी
____शर्मा अहं भो अभिवादये ।

अत्रि गोत्रीय : For people belonging to Atri Gotra:

आत्रेयार्चनानस श्यावाश्वत्रि प्रवरान्वितात्रि गोत्रोत्पन्नः आश्वलायन सूत्र
ऋक् शाखाध्यायी _____शर्मा अहं भो अभिवादये ।

कांश्य गोत्रीय : For people belonging to Kānsha Gotra:

शङ्खपिङ्गलैकर्षि त्रिप्रवरान्वित कांश्य गोत्रोत्पन्नः आश्वलायन सूत्र ऋक्
शाखाध्यायी _____शर्मा अहं भो अभिवादये ।

ममोपात्त दुरितक्षयद्वारा श्री परमेश्वर प्रीतये प्रातः/सायं संध्यावन्दनेन
भगवान् श्री परमेश्वरः प्रीयताम् ।

(Sanctifying the food)

॥ अथ परिषेचन विधिः ॥

ॐ सत्यं त्वर्त्तेन परिषिञ्चामि ॥ (इति प्रातः)

ॐ ऋ॒तं॑ त्वा॒ स॒त्ये॒न॒ परि॑षिञ्चामि ॥ (इति सायं)

ॐ अन्नं॑ ब्रह्म॒ रसो॑विष्णु॒र्भोक्ता॑ देवो महेश्वरः ॥

ॐ चि॒त्राय॑ स्वाहा ॐ चि॒त्रगु॑प्ताय स्वाहा ॐ यमाय॑ स्वाहा ॐ यमध॑र्माय स्वाहा

ॐ चि॒त्राय॑ नमः ॐ चि॒त्रगु॑प्ताय नमः ॐ यमाय॑ नमः ॐ यमध॑र्माय नमः ।

ॐ अहं॑ वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापान समायुक्तः

पचाम्यन्नं चतुर्विधम् ॥

अमृत॑ऋषिः सत्यो देवता गायत्री छन्दः अमृतात्मने ॐ अमृतोपस्तरणमसि

स्वाहा ॥

ॐ प्रा॒णाय॑ स्वाहा, ॐ अ॒पानाय॑ स्वाहा, ॐ व्य॒ानाय॑ स्वाहा, ॐ

उ॒दानाय॑ स्वाहा, ॐ स॒मानाय॑ स्वाहा ॥

(Before getting up after taking food)

ॐ अमृतापिधानमसि स्वाहा ॥

॥ इति परिषेचन विधिः ॥

॥ ॐ तत् सत् ॥



APPENDIX

EXCERPTS CULLED OUT FROM AUTHENTIC SOURCES

GĀYATRĪ IS THE VERY ESSENCE OF DHARMA SHĀSTRAS (SCRIPTURES)

महामन्त्रस्य चाप्यस्य स्थाने स्थाने पदे पदे ।
गूढो रहस्यगर्भोन्तोपदेशसमुच्चयः ॥

“In each and every place, and in each and every word of this Profound Mantra, there lurks a conglomeration of endless spiritual instructions which bristle with hidden secrets.”

यो दधाति नरश्चेतानुपदेशांस्तु मानसे ।
जायते ह्युभयं तस्य लोकमानन्द सङ्कलम् ॥

Meaning: “one who discerns and contemplates on these spiritual instructions in his mind – his two लोक (worlds of waking and dream) are pervaded by bliss.”

Commentary: This गायत्री महामन्त्र is veritable fathomless ocean. To search out the gems that are hidden in its womb is not an ordinary task; all its devotees have unearthed and brought out gems in keeping with their respective capability – intelligence – aspirations; but none has been able to discern or divine the far end of this bountiful

treasure trove. As and when the renowned scholars keep on trying to discover as to how deep and profound knowledge is implicit in each and every letter and in each and every word of this Gāyatrī Mantra – proportionate to their attempts, so much more difficult their task will become. Many sages and seers have specially commented on each and every letter of the Gāyatrī Mantra and have, according to their respective view point, interpreted the words of Gāyatrī. As these meanings are too many to elaborate, too profound and replete with inner meanings, it is not possible to mention all of them hereunder in clear, lucid terms. In the following few lines the extremely simple meaning of the Gāyatrī Mantra has been written in a brief manner:

ॐ भूर्भुवः स्वः ॐ तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

ॐ = Brahman, भूः = प्राणस्वरूप (of the essential nature of the vital force), भुवः= दुःखनाशक (destroyer of misery), स्वः = सुखस्वरूप (of the very essence of happiness, bliss), तत्=that, सवितुः=तेजस्वी (brilliant, प्रकाशवान्(resplendent)), वरेण्यम्= श्रेष्ठ (superior, supreme), भर्गः= पापनाशक (destroyer of sins), देवस्य = that divine being, धीमहि = let us contemplate upon, धियः = our buddhi (intelligence, intellect), यः = he who, नः=our, प्रचोदयात् = May prompt, enlighten.

Commentary: ब्रह्मन् (the Paramātman- the real absolute self) who is of the very essence of bliss, is the destroyer of misery or grief, Supreme, resplendent and destroyer of all sins and who is of the very essence of the vital force – let us contemplate on that Paramātman.

When we deliberate upon this meaning, three secrets hidden in its depths become explicit:

1. to contemplate upon the Divine qualities of Īshwara (the Lord Creator)
2. to contemplate upon Īshwara within ourselves (Intuitively)
3. to pray for enlightening our intellect so as to Intuit ourselves as the Ultimate Absolute Reality.

In the first part of the Gāyatrī Mantra there lies the contemplation upon certain qualities of Īshwara, like आनन्द (blissful state), दुःखनाश (destruction of misery). श्रेष्ठता (Supreme profound state), तेजस् (resplendence), निर्भयता (Fearlessness), as also Ātman's सर्वव्यापकता (all pervasiveness of the Self, Pure Consciousness)

In the Second part of the Gāyatrī Mantra, there exists a प्रतिज्ञा (Promise, assurance), of धारणा (establishing) in oneself that तेजःपुञ्ज (veritable embodiment of resplendence) परमात्मन् (the Supreme Self), who possesses

those qualities enumerated above. Here, there is no question of merely contemplating mentally on that Paramātman with those qualities or attributes; Gāyatrī proclaim profoundly to our अंतरात्मन् (Inner 'I' notion) is you discern that परमात्मन् has enveloped or pervaded each and every cell of your body; that Paramātman, who is full of all excellences, has pervaded internally and externally, the whole of your being,

In the Third Part of the Gāyatrī Mantra it has been prayed (before the Lord Almighty) in the manner “ Please grant us the boon of सद्बुद्धि (an intellect devoted or dedicated to finding out what is real); please bestow upon us सात्विक बुद्धि (an intellect chastened with benign, divine excellences); Please remove all demoniac or bestial thoughts, sinful or diabolic proclivities, cruel or inhuman latent impressions and irrational or mean feelings from our mind; and please make us perfect, human beings endowed with ‘ ब्रह्मज्ञान’ (Intuitive knowledge of the Ultimate Reality) through विवेक (discrimination) by means of a ‘ बुद्धि’ (Intellect) imbued with सत्वगुण (divine, benign qualities).

In the first portion of this prayer those divine qualities are depicted; in the second portion of the prayer ब्रह्मधारण (Contemplation upon the Ultimate, Absolute Reality) is mentioned. In fact, the third part is on आदेश (Spiritual

Instruction) to the effect – “ Get your intellect chastened, purified into a सात्विक one; always revel in sublime विचारधारा (flow of thoughts), and dislodge from your बुद्धि mean and bestial desires . As and when the dross and deficiencies in our intellect and mind are got rid of, those aspects of Paramātman, who is the very embodiment of divine or benign qualities or excellences, get enhanced steadily in us, and as a result, both लौकिक (Mundane,empirical), and लौकिक (other worldly or heavenly) आनन्द (happiness, bliss) go on increasing.

In the above mentioned secrets, implicit in the मंत्रगर्भ (womb of the hymn) of गायत्री, there exists all three aspects of ज्ञान (Intuitive Knowledge), कर्म (ritualistic action) and उपासना (mental meditation). The contemplation upon the सद्गुण (qualities of सत् or the Ultimate, Absolute reality) is ज्ञान; ब्रह्मधारण (mental concentration on Brahman) is Karma; and the detailed method of prayer offered for the sake of acquiring बुद्धि सात्विकता (refinement of mind) as also achieving all our desires or aspirations in life is उपासना. In truth, all the ऋक् (hymns) of Vedas have come to light for the prime purport of expounding or explaining in full detail these hidden, implicit secrets.



Vidyāranyā's commentary on Gāyatrī :

(Note : On page 16 of आनन्द बोधामृत P. P. Swami Anandashram clarifies that this is not Shankarāchāryā's but Vidyāranyā's commentary found in श्री विद्यार्णव तन्त्रम्)

तत्र शुद्ध गायत्री प्रत्यग्ब्रह्मैक्य बोधिका । धियो यो नः प्रचोदयादिति । नोऽस्माकम्, धियो बुद्धि, प्रचोदयाद् प्रेरयेदिति सर्व बुद्धि संज्ञान्तःकरण प्रकाशक सर्वसाक्षी प्रत्यगात्माच्यते, तस्य प्रचोदयात् शब्द निर्दिष्टत्मनः स्वरूपभूतं परं ब्रह्म तत् सवितुरित्यादि पदै निर्दिश्यते ।

तत्र ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृत इति तच्छब्देन प्रत्यग्भूतं स्वतः सिद्धं परं ब्रह्मोच्यते।

सवितुरिति सृष्टि-स्थिति-प्रलय लक्षणकस्य सर्व प्रपञ्चकस्य समस्तद्वैत विभ्रमधिष्ठानं लक्ष्यते, वरेण्यमिति । सर्व वरणीयं निरतिशयानन्दरूपम् । भर्ग इत्यविद्यादि दोष भर्जनात्मक ज्ञानैक विषयत्वम् । देवस्येति सर्व द्योतनात्मकाखण्ड चिदेकरसम् । सवितुर्देवस्येत्यत्र षष्ठ्यर्थो राहो शिरोवदौपचारिक बुद्ध्यादि सर्वदृश्य साक्षि लक्षणं यन्मे स्वरूपं तत्सर्वाधिष्ठानभूतं परमानन्दं निरस्त समस्तानर्थ रूपं स्वप्रकाशचिदात्मकं ब्रह्मेत्येवं धीमहि ध्यायेम । एवंसति सह ब्रह्मणा स्वविर्त्त जड प्रपञ्चस्य रज्जुसर्पन्यायेनापवादः ॥

समानाधिकरण रूपमेकत्वं सोऽयमिति न्यायेन सर्वसाक्षि प्रत्यगात्मनो ब्रह्मणा सह तादात्मैक्यरूपत्वं भवतीति सर्वात्मक ब्रह्मबोधकोऽयं गायत्री मंत्र संपद्यते, त्रिमहाव्याहृतीनामयमर्थः । भूरिति सन्मात्रमुच्यते । भुवः इति सर्व भावयति प्रकाशयति इति व्युत्पत्त्या चिद्रूपमुच्यते । सुव्रियते इति व्युत्पत्त्या स्वरिति सुष्ठु सर्वप्रियमाण सुखस्वरूपमुच्यते इति ॥

Meaning: "The expression 'शुद्ध गायत्री' the Unity or oneness of Jīvātman and Brahman. 'धियो यो नः प्रचोदयात्' –

meaning that which gives प्रेरणा (inducement, prompting), to our Intellect. In the same manner, that which is the illuminator of our अंतःकरण (inner instrument or mind) as also which is सर्वसाक्षि (Witnessing Consciousness of Everything) – such an entity is being called ‘प्रत्यगात्मा’ (Innermost Self). By that word प्रचोदयात्’ it has been elucidated by words or expressions like – ‘आत्मस्वरूपभूत’ (that Entity or Reality which is of the essential nature of our Self) परब्रह्मा (the Supreme Self); ‘तत् सवितुः’ etc.”

Here in the expression – ‘ॐ तत् सत्’ – there exists the description of the three aspects of Brahman. ‘तत्’ this word meaning ‘स्वतः सिद्ध’ (Self-established) is addressed to Parabrahman, who is ‘सर्वभूतस्थित’ (existing in each and every creature). सविता is the अधिष्ठान (substratum, support) for समस्त द्वैत भ्रम’ (all the delusion of duality or diversity), of सृष्टि (creation), स्थिति (sustenance), प्रलय (dissolution) of the entire Universe. वरेण्यम् means सर्ववरेण्यम् (worthy of being venerated by everyone). He is extremely आनन्दरूप (of the nature of bliss). ‘भर्ग’ denotes, He is ज्ञानरूप (of the nature of essence of Intuitive Knowledge or experience) who destroys all defects or deficiencies of the form of अविद्या (Ignorance). देवस्य connotes ‘Illuminator of every thing’ अखण्ड आत्मा (Indivisible, Impartible Self) who is ‘देव’ (divine being) full of रस (life of consciousness, awareness). ‘सवितुर्देवस्य’ – In this there is ‘षष्टि’ - bringing about relationship like ‘राहोः शिर’ it is ‘औपचारिक’ (name-sake). In the form of बुद्धि (Intellect),

it is साक्षिस्वरूप (of the nature of witnessing Consciousness) of every object – that which is my स्वरूप (essential nature of pure being-consciousness-Bliss). It is the अधिष्ठान (substratum) of every one. We perform ध्यान (Contemplation, meditation) on Brahman who is परमानन्द (supremely blissful), समस्त अनर्थरहित (devoid of all sorts of calamities, miseries), स्वयंप्रकाश (Self-Effulgent), चैतन्यरूप (of the essence of Pure Consciousness). In this manner, Brahman is my own reality on which there has been विवर्तभूत (superimposed) this जडजगत् (gross insentient world of duality) – this amounts to अपवाद (rescission of that which is deliberately superimposed by the scriptures for the purpose of spiritual instruction) – just like the appearance of the snake is recinded automatically as soon as the reality of substrate of the rope is realized, cognized.

“There is एकरूपता (similarity) between these two since there exists समान अधिकरण (exemplification based on similar aspects). In this manner, since there is तादात्म्य (complete identity) demonstrated between जीवात्मा (‘I’ notion) and ब्रह्मा (the Absolute Ultimate Reality of our Innermost self) the सर्वसाक्षि (witnessing Consciousness of everyone), there is एकत्व (Unity, Non-duality) established. This Gāyatrī Mantra is capable of instructing about सर्वात्मक ब्रह्मन् (Self of every one). The meanings of three महाव्याहृती is like this:

‘भूः’ means सत् (Pure Being), ‘भुवः’ (all illumining Pure Consciousness). From this Vyutpatti – etymological

derivation – it is called चिद्रूप (of the essence of Pure Consciousness). 'स्वः' connotes 'सुत्रियते' – from this Vyutpatti – it means everyone's essence of Being is 'सुखरूप (Blissful).

The Great glory of Gāyatrī

Eulogies Showered by Great Sages.

In our Hindu Religion many universally acknowledged facts have come into vogue; side by side there exist many differences of opinion – mutually opposed even – with regard to their respective tenets among the various schools of philosophy. But in the matter of तत्त्वमहिमा (glory of the profound teachings) of Gāyatrī there is unanimous acclaim and acknowledgement among all शास्त्र (Scriptures, authoritative texts), all सम्प्रदाय (Schools of thought) and all Rshis (Sages, Seers).

Atharvāṇa Veda: In 19-71-1 Gāyatrī has been eulogized. It has been stated therein that Gāyatrī is that deity who grants the boons for longevity, strong vital force; wealth and ब्रह्मतेजस् (divine brilliance, excellence).

Vishwāmītra Rshi: There is no मंत्र (hymn) in all the four Vedas which is equal to Gāyatrī; none among the entire Vedas, यज्ञ (Sacrifice), दान (Charity, Philanthropy) and तपस् (penance, austerity) is equal to the Gāyatrī Mantra.

Bhagawan Manu: The four-headed ब्रह्म (the Creator aspect of our Trinity) has created this Gāyatrī Mantra,

comprising three चरण (parts), as the very essence of the three Vedas.

Yogīrāja Yājñavalkya: The Gāyatrī Mantra as against all the Vedas were once weighed in a balance; then the disc containing Gāyatrī was found to be heavier than the disc containing the Vedas. The essence of all Vedas are the Upanishads and the essence of Upanishads is the Gāyatrī, appended with the three व्याहृति (ॐ भूः भुवः स्वः signifying three states of waking, dream, deep sleep). Gāyatrī is वेद जननि (Mother of Vedas); she is destroyer of demerits or sins; there is no other Mantra which can purify one and make him perfect.

Parāshara Muni: Among all the जपसूक्त (sacred symbolic words meant for rote, recitation) and Mantras(hymns) the Gāyatrī Mantra is the greatest. Between the two discs of balance, that which contained Gāyatrī was found to be heavier than the one containing the Vedas. One who recites Gāyatrī with devotion gets rid of all sins.

Maharshi Vyāsa: Just as honey is the very essence of various flowers, just as ghee is the very essence of milk – in the same manner, the quintessence of all Vedas is verily Gāyatrī. By means of Gāyatrī as a form of ब्रह्मगंगा (the river गंगा flowing from Brahman- the Ultimate, Absolute, Reality) even आत्म (our 'I' notion, Jīvātman) gets purified of all dross.

Bharadwāja Rshi: Even the deities like Brahmā, Indra etc., recite the Gāyatrī Mantra. She helps her devotees to attain Self-Knowledge or Intuitive Experience of Parabrahman.

Vasishtha : Even a dull head, a wayward villainous person or a fickle minded vagabond will, by the subtle grace and influence of Gāyatrī, acquires a high position in life. Thereafter, there is no doubt whatever in his getting सद्गति (Beatitude, heavenly abode). Through purification and steady fast dedication, those who perform Gāyatrī Upāsana attain आत्मलाभ (Self Knowledge).

Gautama Rshi: Gāyatrī is the principal support for Yoga. By means of Gāyatrī alone the consummate performance of Yoga is achieved.

Maharshi Uddālaka: In Gāyatrī the scintillating brilliance of परमात्म is bristling. One who adorns this तेजस् – his glory is invaluable, unequalled.

Devaguru Bṛhaspati: Gāyatrī is the आदि जननि (Cause of birth) of देवत्व (deityhood) and अमृतत्व (Beatitude, Immortality). After attaining this, there is nothing else to be achieved or attained.

Om Tat Sat



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Stotrāvalī III
Apāra Mahimā
Parijñān Pravachana
Saraswati-yātrā
Guruparamparā CD Naimpālī
Guruparamparā (Bijur) CD Part 1 & 2
Navavarsha-darshana
Gurusmaraṇam
Swādhyāya set of 7 CDs

The Publications are readily available at:
Shri Chitrapur Math - Shirali, Bangalore,
Shri Durga Parameshwari Temple - Karla
and at Pujya Swamiji's Camps.

SHRI CHITRAPUR MATH TERCENTENARY SIGNATURE TUNE

The **Tercentenary Signature Tune** titled 'GURUDEVON KI AMAR SHAKTI SE' was released by Poojya Swamiji at Saraswati Sarovar, Adi Badri on 1st November 2007. It encapsulates all the essential elements that make the persona of Chitrapur Saraswats, particularly the immortal strength we have derived from our Gurus and the blessings of Goddess Saraswati. The inspiring chant, composed with a view of being sung by devotees on all occasions of the Tercentenary, was sung with gusto and fervour by all the Saraswati yattris. It has been written by Smt. Shailaja Ganguly. The tune was set by Smt. Meera Balsaver and the music recording and mixing was arranged by Shri Yeshwant Moolky. The young singers who sang the chorus for the recording were Shivani Haldipur, Mallika Kilpady, Suma Kaushik, Esha Hoskote, Ketaki Mavinkurve, Namita Kilpady, Ravindra Bijur, Amit Savkooor, Rupak Ubhaykar and Tushar Ubhaykar. The song is given below :

गुरुदेवों की अमर शक्ति से निकले प्रेम प्रवाह की जय हो
(गुरु) परंपरा के त्रिशति पर्व पर उमड रहे उत्साह की जय हो
भवानी शंकर अनुग्रहित चित्रापुर मठ संस्थान की जय हो
विद्या विनय विवेक समन्वित सरस्वती संतान की जय हो
सारस्वत समाज की जय हो
सरस्वती संतान की जय हो
जय हो, जय हो, जय हो

अंतरा

दिव्य ज्योति हर दिल में जगाकर मठ की कीर्ति बढ़ाते रहेंगे
गुरु आज्ञा पर नतमस्तक हो साधना पथ पर बढ़ते रहेंगे
भ्रांति भंवर से बचानेवाले नाव को पार लगानेवाले
हम सब के गुरुराज की जय हो

