

Sandhyavandanam/Madhyahnikam

1. Achamanam (Cleaning – clean the interior by sipping of water with mantra and clean the exterior by touching the various organs chanting divine name)
Do this sitting facing east or north. The hands should be between the knees. Bend all the fingers except the thumb and the little finger. Take a very small quantity of water in the palm and sip (as brahma thirtha) after each mantra.



अच्युताय नमः ।

अनन्ताय नमः ।

गोविन्दाय नमः ।

Brahma Thirtha: Water poured down through the base of the palms.

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

Right Thumb	केशव	Right Cheek	नारायण	Left Cheek
Thumb + Right Ring Finger*	माधव	Right Eye	गोविन्द	Left Eye
Thumb + Right Fore finger*	विष्णु	Right side of nose	मधुसूदन	Left side of nose
Thumb + Right Little finger*	त्रिविक्रम	Right ear	वामन	Left ear
Thumb + Right Middle finger*	श्रीधर	Right Shoulder	हृषीकेश	Left Shoulder
All right fingers	पद्मनाभ	Naval	दामोदर	Top of head

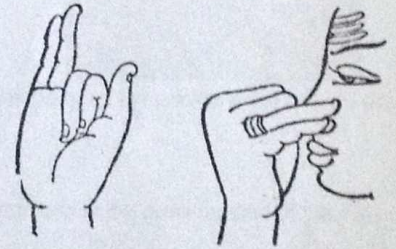
* In all these cases the thumb should be touching the middle of the respective fingers.

2. Vighneswara dhyanam – (Gently tap the two sides of the forehead with the fists five times)
Prayer to Lord Ganesha who has a serene smile, white like a moon clad in white cloth to remove all obstacles.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

Imagine that the nectar in the head flows down through all the nerves and invigorates them.



3. Pranayamam (Regulation of breath)

ॐ भूः ॥ ॐ भुवः ॥ ओ५ सुवः ॥ ॐ महः ॥ ओञ्जनः ॥ ओन्तपः ॥ ओ५ सत्यं ॥ - (I)

ओन्तथ्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥ - (II)

Mahararayana Upanishad; 293B

ओमापो ज्योती रसोऽमृतं ब्रह्म भू-भुव-स्सुव-रोम् ॥ - (III) – (Touch the right ear with right hand palm.)

Beginners: Inhale while chanting line I, and exhale while chanting Lines II & III. Start inhalation from left nostril and exhale through right nostril. Continue pranayama in a chained fashion through the nostril through which the breath was exhaled.

Advanced users: Inhale chanting Lines I + II, Retain Lines III + I + II + III, Exhale Lines I + II + III. Thus chant three times mantra for one pranayama. Ratio of inhalation : retention : exhalations = 1:3:2.

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

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थ

प्रातः सन्ध्यां उपासिष्ये । (Morning) माध्याह्निकं करिष्ये । (Noon)

सायं सन्ध्यां उपासिष्ये । (Evening) After any sankalpam wash the right palm with water.

5. Marjanam – Prayer for the purification of the body and mind.

ॐ श्री केशवाय नमः (Write the letter ॐ on the uddharani water using ring finger and touch the space between the eyebrows with the water using the ring finger. Sprinkle water on the head after every mantra)

ॐ । आपो हि ष्ठा मयो भुवः । ता न ऊर्जे दधातन । महे रणाय चक्षसे ।

यो वक्षिष्वतमो रसः । तस्य भाजयतेह नः ।

उशतीरिव मातरः । तस्मा अरङ्गमाम वः ।

यस्य क्षयाय जिन्वथ । (Sprinkle water on the feet)

आपो जनयथा च नः । (Sprinkle water on the head)

ॐ भूर्भुवः सुवः ॥ (Take a little water on the palm and rotate the palm around the head to sprinkle water around the body)

Mantra from
Mahanarayana
Upanishad



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

Morning सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् ।

यद्रात्रिया पापमकारुषम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिञ्जा ।

रात्रि-स्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ ।

सूर्ये ज्योतिषि जुहोमि स्वाहा ॥

Noon आपः पुनन्तु पृथि॒वीं पृथि॒वी पू॒ता पु॒नातु॒ माम् । पु॒नन्तु॒ ब्रह्म॒णस्पति॒-
 ब्रह्म॑ पू॒ता पु॒नातु॒ माम् । यदु॒च्छिष्ट॒-मभोज्यं॑ यद्वा दु॒श्चरि॑तं मम ।
 सर्वं पु॒नन्तु॒ मामापोऽस॒ताञ्च प्र॒तिग्रह॑स्व॒हा ॥

Evening अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् ।
 यदह्ना पापमकारुषम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्जा ।
 अहस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ ।
 सत्ये ज्योतिषि जुहोमि स्वाहा ॥

Three mantras from Mahanarayana Upanishad; 293B

7. Achamanam – (Do as described in 1)

8. Punarmarjanam – (Sprinkling water again)

दधि॒क्राव्णो॑ अकारिषं । जि॒ष्णोरश्व॑स्य वा॒जिनः॑ । सुर॒भि नो॒

1st Kanda, 5th Prasna,
50th Panchadi; 28S

मुखा॑करत् । प्र॒ण आयू॑षि तारिषत् । (Prayer for perfect felicities of our bodies and for long life)

+ आपो॒ हि ष्ठा ॐ भूर्भुवः॑ सुवः॑ ॥

9. Arghyam – Offering of water (Morning (East – standing), evening (West- sitting) 3, Noon (East –standing/sitting) 2)

Very important aspect of Sandhya worship.

Water poured turns into a vajrayudha and fights laziness which obscures Divine Knowledge.

Veda extols the importance of arghyam and also its time of offering. Just when sun is about to rise and about to set is the correct time. Thus Sandhya ideally be started while nakshthras are still visible in the sky!

The arghyam is to be offered (as deva thirtha) before sunrise in the morning, before crossing the zenith in the noon and before sunset in the evening. Use large quantities of water for arghyam.

ॐ भूर्भुवः॑ सुवः॑ । **Deva Thirtha:** Water poured down through the tip of the fingers except the thumb.

तथ्स॑वि॒तुर्वरे॑ण्यं भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॑ यो नः प्र॒चोद॑यात् ॥

10. Pranayamam – Do as in 3.



11. Prayaschitha Arghyam – Do one arghyam as in 9 after the sankalpam as

कालातीत प्रायश्चित्त अर्घ्यं प्रदानम् करिष्ये

12. Atma pradakshnam – (Take water in the right hand palm and throw it round the head in a clockwise direction as seen from the top and simultaneously turn around oneself while reciting the following hymn)

ॐ भूर्भुवः सुवः ।

12a. Pranayamam – Do as in 3.

13. Aikyanusandhanam – Meditation on the identity of the Individual Self and the Supreme Self. Touch the chest with all the 10 fingers of both hands and chant the following mantra.

असावादित्यो ब्रह्म । ब्रह्मैवाहमस्मि । (Very important meditation during Sandhya worship)

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

14. Achamanam - Do as in 1.

15. Deva Tarpanam – Offering of water to please the devas – use as much water as possible! – Thus regular practice of Sandhya obviates the need to do special homas etc. to ward of problems (Kanchi MahaSwamigal in Deivathin Kural).

आदित्यं तर्पयामि । सोमं तर्पयामि । अंगारकं तर्पयामि । बुधं तर्पयामि । बृहस्पतिं तर्पयामि । शुक्रं तर्पयामि । शनैश्वरं तर्पयामि । राहुं तर्पयामि । केतुं तर्पयामि । केशवं तर्पयामि । नारायणं तर्पयामि । माधवं तर्पयामि । गोविन्दं तर्पयामि । विष्णुं तर्पयामि । मधुसूदनं तर्पयामि । त्रिविक्रमं तर्पयामि । वामनं तर्पयामि । श्रीधरं तर्पयामि । हृषीकेशं तर्पयामि । पद्मनाभं तर्पयामि । दामोदरं तर्पयामि ।

16. Achamanam – Do as in 1

17. Japa sthala prokshanam – Sprinkle water on the place where you propose to do japa with the following mantra.

ॐ भूर्भुवः सुवः ।

18. Vighneswara dhyanam – Do as in 2.

19. Pranayamam – Do as in 3



20. Sankalpam – (Easwaran – One who can do anything; Parameswaran – indicates all gods includes Easwaran. Duritham – Papam due to not doing the actions the way it has been ordained. Kshayam – decrease in stages)

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थं

प्रातः सन्ध्या गायत्री महामन्त्रजपं करिष्ये । (Morning) माध्याह्निकं ... (Noon) सायं सन्ध्या ... (Evening)

21. Pranayamam – Elaborate procedure. Each and every mantra in the Vedas has a Rishi, who has seen it, a meter (chandas) and a devata who is invoked by the mantra. Mantras are more effective if these are remembered before chanting it. By touching the head you mentally bow to the rishi who has seen it, touch the upper lip/nose to signify the meter and the chest to meditate on the devata.

प्रणवस्य ऋषिः ब्रह्म । (Touch the head - TH) देवी गायत्री छन्दः । (Touch the nose - TN)

परमात्मा देवता । (Touch the chest with both hands - TCBH)

भूरादि सप्त व्याहृतीनां अत्रि भृगु कुत्स वसिष्ठ गौतम काश्यप आङ्गिरस ऋषयः । (Head)

गायत्री उष्णिक् अनुष्टुप् बृहती पङ्क्ति त्रिष्टुप् जगत्यः छन्दांसि । (Nose)

अग्नि वायु अर्क वागीश वरुण इन्द्र विश्वेदेवा देवताः । (Touch Chest with both hands)

(The next two lines are not widely practiced. See compiler's notes for more details)

गायत्र्या ऋषिः विश्वामित्रः । (TH) निचृद्गायत्री छन्दः । (TN) सविता देवता । (TCBH)

गायत्री शिरसो ब्रह्मा ऋषिः । (TH) अनुष्टुप् छन्दः । (TN) परमात्मा देवता । (TCBH)

प्रणायामे विनियोगः ॥ Do Pranayamam 10 times as in 3.

22. Gayatri Avahanam – Prayer to Gayatri devi to occupy the lotus of the individual's heart.

आयातु इति अनुवाकस्य वामदेव ऋषिः । (Touch the head) अनुष्टुप् छन्दः । (Nose)

गायत्री देवता । (Touch the chest with both hands) गायत्र्यावाहने विनियोगः ॥

Mantra from
Mahanarayana
Upanishad; 293B

आयातु वरदा देवी अक्षरं ब्रह्मसंमितम् । गायत्रीञ्छन्दसां मातेदं ब्रह्म जुषस्व नः ॥

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

ओजोऽसि सहोऽसि बलमसि भ्राजोसि देवानान्धामनामासि विश्वमसि विश्वायुस्सर्वमसि

सर्वायुरभिभूरोङ्गायत्रीमावाहयामि । (Show the avahana mudra) सावित्रीमावाहयामि । (Show the

avahana mudra) सरस्वतीमावाहयामि । (Show the avahana mudra)

23. Gayatri Japam – Central theme of the Sandhya Worship.

The very elaborate preamble indicates the importance of the purification of both the mind and the body as a precondition to do the Japa. Casual chanting of Gayatri is to be avoided at all costs. Japa should be performed with five pauses – Note the slight difference in the swara for the third line in comparison to pranayamam.

Chant the mantra mentally – count using only hands covered with angavastram.

Morning : Stand facing the east, the palms joined and held in front of your face. 108 times

Noon: Stand or sit facing east, the joined palms in front of the chest. 32 times

Evening : Sit facing west, the joined palms in front of your naval. 64 times

सावित्र्या ऋषिः विश्वामित्रः । (Head) निचृद्गायत्री छन्दः । (Nose)

सविता देवता । (Touch chest with both hands) गायत्री जपे विनियोगः ॥

ॐ ।

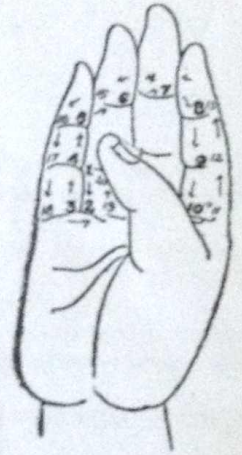
भूर्भुवः सुवः ।

तत्सवितुर्वरेण्यम् ।

भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

Arunam, 1st
Prasna, 49 and
50th Panchadis;
229B



24. Pranayamam – Do as in 3

25. Gayatri Upasthanam – Request Gayatri devi to return to Her abode.

प्रातः सन्ध्या गायत्री उपस्थानं करिष्ये । (Morning) आदित्य/माध्याह्निक उपस्थानं करिष्ये ।

(Noon) सायं सन्ध्या गायत्री उपस्थानं करिष्ये । (Evening)

उत्तमे शिखरे देवी भूम्यां पर्वत मूर्धनि । ब्राह्मणेभ्यो ह्यनुज्ञानं

गच्छ देवि यथा सुखम् ॥ (Stand up and chant with folded hands)

Mantra from
Mahanarayana
Upanishad

General Instructions: 1. Learn all the Vedic mantras from a qualified teacher. 2. There may be some differences in the prayoga sequence – learn from your elders in the house. 3. A single panchapatram water is not sufficient for Sandhya – keep a pot full of water nearby. 4. Even for Brahmacharis – two vastrams are needed while doing anushtana. 5. Maintain a separate panchapatram, asanam etc. as an invisible bond develops between the kartha and these. 6. Learn your specific abivadanam from your elders. 7. Generally do sandhyavandana in the direction facing the Sun. As achamanam cannot be done facing West, in the evening do items 1-16 facing North except arghyam. The rest facing west except items 37&38 – these are to be done facing North.

26. Surya Upasthanam – Send off of the Sun God

Morning (Facing East) – Stand up and recite with folded hands.

The Sun guides all and He watches every one of our actions. Surya mandala is sathya and has a unique tejas – only yogis are fit to attain this mandala. Those who propitiate Sun with havis (anna soaked in ghee) is gifted with food and a healthy long life. Sin will not approach him either from this birth or an earlier birth.

मि॒त्रस्य॑ चर्षणी॒ धृतः॑ श्रवो॒ देवस्य॑ सान॒सिम् । स॒त्यं चि॒त्रश्रव॑स्तमम् ॥

मि॒त्रो ज॒नान् या॑तयति प्र॒जानन् मि॒त्रो दा॑धार पृथि॒वीमु॒तद्याम् ।

मि॒त्रः कृ॑ष्ठीरनिमिषाऽभिचष्टे स॒त्याय॑ ह॒व्यं घृ॒तव॑द्विधेम ॥

प्र स मि॒त्र म॒र्तो अस्तु॑ प्र॒यस्वान् यस्त॑ आदित्य॒ शिक्षति॑ व्र॒तेन॑ ।

न ह॒न्यते॑ न जी॒यते॑ त्वो॒तो नै॒नम॑ः हो अश्जो॒त्यन्तितो॑ न दू॒रात् ॥

3rd Kanda, 4th Prasna,
45th Panchadi; 122S

Noon (Facing East) – Stand up and recite with folded hands

Sun is self effulgent. As we behold this tejas let we all be blessed with Brahma tejas. Sun induces everyone to do their actions and awards fruits of action depending on the merit. He is present everywhere and comes around in a golden chariot.

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

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

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

आ स॒त्येन॑ रजसा॒ वर्त॑मानो नि॒वेशय॑न्नमृतं॒ मर्त्यञ्च॑ ।

3rd Kanda, 4th Prasna,
42nd Panchadi; 122S

हि॒रण्येन॑ सवि॒ता रथे॑नाऽऽदे॒वो या॑ति भुव॒ना वि॒पश्य॑न्न ॥

उद्व॒यं तम॑स॒स्परि॑ पश्यन्तो॒ ज्योति॑रुत्तरम् । दे॒वं दे॒वत्रा॑ सूर्य॒मगन्म॑ ज्योति॒रुत्त॑मम् ।

उदु॒त्यं जा॒तवे॑दसन्दे॒वं वह॑न्ति के॒तवः॑ । दृ॒शे वि॒श्वाय॑ सूर्यम् ॥

1st Kanda, 4th Prasna,
44th Panchadi; 19S

चि॒त्रन्दे॒वाना॑-मुदगा॒दनीकं॑ चक्षु-मि॒त्रस्य॑ वरुणस्या॒ग्रेः ।

आऽप्रा॒ द्यावा॑पृथि॒वी अ॒न्तरि॑क्ष॒स्य सूर्य॑ आ॒त्मा ज॑गतस्त॒स्थुषश्च॑ ।

तच्चक्षु-दे॒वहितं॑ पु॒रस्ता-च्छु॒क्र-मु॒च्चरत् ॥ (Recite the following looking at the sun using Galini mudra)

पश्येम शरदश्शतञ्जीवेम शरदश्शतन्नन्दाम शरदश्शतं, मोदाम शरदश्शतं, भवाम
शरदश्शतं शृणवाम शरदश्शतं, प्रब्रवाम शरदश्शतमजीतास्स्याम शरदश्शत

ज्ज्योक्च सूर्यन्दृशे ॥ (Recite the following with folded hands)

य उदगान्महतोऽर्णवाद्भिभ्राजमानः सरिरस्य मद्भ्यात्समा
वृषभो लोहिताक्षस्सूर्यो विपश्चिन् मनसा पुनातु ॥



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

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

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

इमं मे वरुण श्रुधी हवमद्या च मृडय । त्वामवस्युरा चके ॥

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।

2nd Kanda, 1st Prasna,
65th Panchadi; 58S

अहेडमानो वरुणेह बोद्धयुरुशंस मा न आयुः प्र मोषीः ।

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् । मिनीमसि द्यविद्यवि ॥

3rd Kanda, 4th Prasna,
46th Panchadi; 122S

यत्किञ्चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि ।

अचित्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥

कितवासो यद्रिरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।

सर्वा ता वि ष्य शिथिरेव देवाऽथा ते स्याम वरुण प्रियासः ॥

27. Samashti Abhivadanam – (Morning and noon start from East, Evening start from West – worship with anjali mudra) Sins committed out of ignorance under the compulsion of desire or anger may please be forgiven.

सन्ध्यायै नमः । सावित्र्यै नमः । गायत्र्यै नमः । सरस्वत्यै नमः ।

सर्वाभ्यो देवताभ्यो नमो नमः ॥ कामोऽकार्षीन्मन्युरकार्षीत् नमो नमः ॥

28. Namskaram 29. Abhivadanam

अभिवादये आङ्गीरस बार्हस्पत्य भारद्वाज त्र्यार्षेय प्रवरान्वित भारद्वाज गोत्रः

आपस्तम्ब सूत्रः यजुश्शाखाध्यायी श्री त्यागराम शर्मा नामाहं अस्मि भोः ॥

30. Dig Devata Vandanam – (Use anjali mudra - start from East and turn around. For the rest show the anjali mudra up or down as indicated) Salutations to directions.

प्राच्यै दिशे नमः । दक्षिणायै दिशे नमः । प्रतीच्यै दिशे नमः । उदीच्यै दिशे नमः ॥

ऊर्ध्वाय नमः । ↑ अधराय नमः । ↓ अन्तरिक्षाय नमः । ↑ भूम्यै नमः । ↓

ब्रह्मणे नमः । ↑ विष्णवे नमः । ↓ मृत्यवे नमः । ↑

31. Yama Vandanam – (Prayer to Yama and Chitragupta ! Turn to South and worship with anjali Mudra)

यमाय नमः । यमाय धर्मराजाय मृत्यवे च अन्तकाय च ।

वैवस्वताय कालाय सर्वभूतक्षयाय च । औदुम्बराय दध्राय नीलाय परमेष्ठिने ।

वृकोदराय चित्राय चित्रगुप्ताय वै नमः । चित्रगुप्ताय वै नम ॐ नम इति ॥

32. Hari-hara/Ardhanari/Parabrahma Vandanam – (Turn to West and worship with anjali mudra) My salutations to the One who is the essence of beauty, satya who pervades all beings, who is the parabrahmam which is an admixture of black Vishnu and red Shiva – also interpreted as Ardhanari swarupa of Umamaheshwar or simply Parabrahman and whose retus is turned upwards (a special yogic attainment).

ऋतं सत्यं परं ब्रह्म पुरुषङ्कृष्णपिङ्गळम् ।

Mantra from Mahanarayana
Upanishad 292B

ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥ विश्वरूपाय वै नम ॐ नम इति ॥

33. Sarpa Raksha Mantram – (Turn towards the direction of Narmada river – for those living in South India it is North direction – worship with anjali mudra) – Janamejayan has performed Sarpa yajna by which he wanted to annihilate the Snakes in the world. The Yajna was stopped by Rishi Astikar who is the son of Jarathkaru rishi and his pathni named Jarathkaru. Snakes gave a solemn promise to rishi Astikar that they will not do harm to anyone who recite the following prayer.

नर्मदायै नमः प्रातः नर्मदायै नमो निशि ।

नमोऽस्तु नर्मदे तुभ्यं त्राहि मां विषसर्पतः ॥

जरत्कारोर्जरत्कार्वा समुत्पन्नो महायशः ।

आस्तीकस्सत्यसन्धो मां पन्नगेभ्योऽभिरक्षतु ॥

अपसर्प सर्प भद्रं ते दूरं गच्छ महायशः ।

जनमेजयस्य यज्ञान्ते आस्तीक वचनम् स्मरन् ॥

34. Suryanarayana Vandanam – (Morning and noon towards east, evening west – worship with anjali mudra). This prayer is taken from Mahabarata. During vashtrabaranam, Draupati got the help of Lord Krishna by chanting this sloka. The sloka permeates a highest sense of total surrender to the Lord – expected to stimulate a similar sense in the person who chants it.

नमः सवित्रे जगदेकचक्षुषे जगत् प्रसूति स्थितिनाश हेतवे । त्रयीमयाय त्रिगुणात्मधारिणे
विरिचि नारायण शंकरात्मने ॥ ध्येयः सदा सवितृमण्डल मध्यवर्ती नारायणः सरसिजासन
संनिविष्टः । केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्मयवपुः धृत शंख चक्रः । शंख
चक्र गदापाणे द्वारकानिलयाच्युत । गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेव-नमस्कारः केशवं प्रतिगच्छति ॥

Like water from any source ultimately reaches the Ocean, Namaskara performed to any deity ultimately reaches Lord Narayana.

केशवं प्रतिगच्छति ॐ नम इति ॥

35. Namskaram **36. Abhivadanam**

37. Samarpanam – (Take little water in the hand and put it on the ground through deva thirtha)

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।

करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

38. Achamanam.

39. Raksha – (Sprinkle a little water at the spot where the japa was performed. Recite the following mantra touching the spot with the ring finger and at the end touch the forehead between the eyebrows). Oh Lord Surya you must have been happy with the performance of this karma. Let us be blessed with children and grand children and please remove any effect of our bad dreams! Bestow on us what is good for us.

अद्या नो देव सवितः प्रजावत्सावी-स्सौभगम् । परा दुष्प्रियसुव ।

विश्वानि देव सवित-दुरितानि परासुव । यद्द्रन्तन्म आसुव ॥

Mantra from Mahanarayana Upanishad; 295B

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Extra Reading: Swami. Mukhyananda, OM Gayatri and Sandhya, Sri Ramakrishna Math, Chennai. Also see books by Brahma Sri Anna published by R.K. Mutt, Chennai. Compiled by: Prof. K. Ramesh, IIT Madras.



Compiler's Notes

- Sandhyavandanam is a complete prayer and a Nithya Karma. Ideally it is to be done without expecting anything. However, looking at the meaning one can see that it is a prayer for one's well being as well as for spiritual development. It has components of bhakthi, yoga and Gnana.
- An attempt has been made to provide an error free Vedic notation in consultations with the scholars. If anyone finds a mistake please send the info for discussion and a possible correction.
- For prayoga an attempt has been made to lucidly indicate the procedure. For example in Achamanam – wiping the mouth twice and washing the palm once is said in the Vedas but only a few follow it. Further, while touching the various limbs the usage of the thumb along with other fingers is mentioned – normally not seen in printed books!
- In item 4 saying माध्याह्निकं करिष्ये । is incomplete though in practice! माध्याह्निक सन्ध्यां उपासिष्ये । is the correct form.
- In item 6, though शिश्ना is correct from Sanskrit point of view the Vedic recitation is only शिश्जा ।
- Item 12a is freshly added. Bhagawan Sri Ramana Maharishi has commented that our forefathers have kept Pranayama before important activities to enable concentration of the mind. While saying so His Holiness highlighted that before Aikyanusandhanam it is done. However, the popular books of Anna, this procedure is missing. In the book by Srivatsa Somadeva Sarma this additional Pranayama is indicated and hence included.
- In item 20 instead of माध्याह्निकं ... say माध्याह्निक सन्ध्या गायत्री महामन्त्रजपं करिष्ये ।
- In item 21 – Rishi, chandas and devata are added for Gayatri (note the difference between Gayatri mantra and this) – Line II and Gayatri Siras – Line III of Pranayama. Only a few books give it but chanting it this way would be more beneficial.

It may be worthwhile to point out that Sandhyavandanam as it is mentioned in the previous pages is only a simplified version of what was originally present. It appears for every line of worship one normally used to chant appropriate anuvaka (a paragraph) from the Veda. For example kamokarishith and manyurakarishith is not just a line – see Mahanaryana Upanishad for the complete mantra. Similarly Gayatri avahanam is simplified, dig vandanam also requires chanting of appropriate anuvakas!

- Thus any attempt to simplify it further may reduce it to a meaningless exercise!
- In item 26, many books give the last line of the mantra as अश्नो but the Vedic pronunciation is only

अश्नो

- Sandhyavandanam has Vedic mantras along with some slokas at various places. Even these slokas are composed by rishis/scholars as the case may be. The slokas have a particular meter – over the years, the usage of additional word श्री has come into place in certain slokas and it is considered as an interpolation by Sanskrit scholars as its addition disturbs the meter. It is considered as a mistake and hence chanting of this should be avoided.
- Thus chant the slokas as printed and do not add Sri – even if you were chanting it before!
- The meaning given at several places is for quick reference and there are books available that give word by word meaning along with a detailed commentary.
- Further, the mantras are too profound and its meaning also depends on the interpreter! For example, in item 39 it is mentioned that it wards off any effect of bad dreams – an advitic interpretation is that it is a prayer to get oneself free of the dvaitic dream of the relative world and get established in advitic Truth.
- Thus Sandhyavandanam is needed for a simple human being who wants worldly things and also to maintain a link to the Divine – so that some day he may get interested in spiritual pursuits.
- It is also very essential for a spiritual seeker as the seemingly worldly prayers are in fact profound with a spiritual meaning.
- For example, in item 8 where one does punarmarjanam has an interesting meaning. It is a prayer for dadhikravan. One does homa with curd, which in Sanskrit is dadhi, hence dadhikrava is also Agni. The word is derived from *dadhat* to bear and *krama* to move or climb. Dadhikravan is a form of Agni endowed with the powers of Life-force, envisaged as a divine horse rushing towards the higher planes of consciousness. He moves everywhere burning the unnecessary elements and converting them into higher values – Truly the prayer for a spiritual aspirant!

Excellent description of Dadhikravan comes in various verses of Rig Veda (4.39.1 – 4.39.6, 7.41.6)

In fact many of the mantras have esoteric meanings and significance – unless one takes an effort to know it is not readily available.

Further, the meanings given in various books also differ slightly. For example the word *surabhi* is translated as perfect felicities by R. L. Kashyap whereas it is translated as fragrant by Somadeva Sarma! With such translations, the emphasis on the meaning of the mantras also differ.

Meaning by R.L. Kashyap: I form and worship within me the Dadhikravan Agni, who is victorious, swift and pervades everywhere. May he endow our bodies with all perfect felicities. May he lengthen our life-span.

(R.L. Kashyap, Krishna Yajur Veda, Taittiriya Samhita Mantras, Sri Aurobindo Kapali Sastry Institute of Vedic Culture, Bangalore 2005, p122-123.)

Meaning by Somadeva sarma: As he pervades everywhere, Dadhikrava is paramatma. Dadhikrava is victorious, and moves quickly – I pray to him. Let him make our face fragrant. May he lengthen our life span.

The word *Mukha* in this mantra is interpreted differently by different scholars. Kashyap has interpreted as "our bodies" Soma Deva Sarma as "face" and Swami Paramarthananda as "Mouth". Swami Paramarthananda also interprets fragrance of mouth as pleasing words! Interesting indeed.

- On Vedic notations of the mantras all scholars gave one view and it has greatly improved the accuracy of the mantras printed. However, on the prayoga front there seems to be some minor variations – could not get one converged view from the scholars. The difference of views are as follows:
- The famous Vighneswara dhyanam if one recites it for himself then ध्यायेत् (to meditate) needs to be replaced by वन्दे (I prostrate) is suggested but not in practice!
- In item 21, the book by Anna stops at giving rishi, chandas and devata for Pranava and vyahruthis. In this compilation, rishi, chandas etc. are given for Gayatri as well as Gayatri siras. There seems to be no convergence of view on what is the correct one for Gayatri – while it is chanted in Pranayama. The one given by Brahmasri Kadlangudi Natesa Sastrigal is adopted in the compilation. The different versions are

सावित्र्या ऋषिः विश्वामित्रः । (TH) देवी गायत्री छन्दः । (TN) सविता देवता । (TCBH)

(Book by Brahmasri Srivatsa Somadeva Sarma)

गायत्र्या ऋषिः विश्वामित्रः । (TH) गायत्री छन्दः । (TN) सविता देवता । (TCBH)

(Brahmasri Radhakrishna Sastrigal)

For chandas निचृद्गायत्री छन्दः । is to be used was suggested by Brahmasri Krishnamurthy sastrigal as we

chant Gayatri as वरेण्यम् and not as वरेणियम् which is done in some homas where the chandas is Gayatri.

The mantra is Gayatri and when it is chanted with pranava and vyahruthis it is called savithri. Hence, in pranayama it should be mentioned only as Gayatri and not as Savithri – this was suggested by Brahmasri Radhakrishna Sastrigal. Since both these suggestions are already available in the book by Brahmasri Kadlangudi Natesa sastrigal – that form is appearing in the compilation.

For Gayatri siras the form given in the book by Brahmasri Srivatsa somadeva sarma and the one suggested by Brahamsri Radhakrishna sastrigal are same and that appears in the compilation.

There needs to be a scholastic discussion on this to sort out what is correct and which is to be used. As of now one may choose not to chant these!

- In chandas should one touch tip of nose, upper lip or tip of tongue? – Kadalangudi Sastrigal says that the book by Prapanchasaram suggests touching only the tip of tongue – no where in practice as far as I know! Again a scholastic discussion is needed.

The patasala practice is to touch the tip of the nose.

अथ यदि ते कर्मविचिकिथ्सा वा वृत्तविचिकिथ्सा वा स्यात् । ये तत्र ब्राह्मणास्सम्मरु-
 शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामास्स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र

वर्तेथाः । Taittiriya Upanishad – Shiksha Valli.

Now if there should arise any doubt regarding your acts (ritualism) or any uncertainty in respect of your conduct in life, thou shouldst act in those matters exactly as those Brahmanas who are thoughtful, religious not set by others, not cruel and are devoted to *Dharma*.

His Holiness Kanchi Mahaswamigal while doing anushtana, used to touch only the nose. The explanation is seen in Deivathin Kural:

Chandas is the prana of the mantras and touching the tip of nose which is the pranasthana is appropriate (p552, Deivathin Kural, Vol.2, 14th Edition).

So touch your nose!

- In item 30, there is differing view on the inclusion of मृत्यवे नमः । – The point in question is that Mruthu refers to a lower devata and does not fit well when one chants Brahmane namaha, Vishnave namaha – one should say Rudraya namaha – In fact only the book by Kadalngudi sastrigal has this in this form. However, the books by Anna, books from Sringeri and also practice is to chant Mruthyave namaha – since it is a sampradaya – it has more value and one should not just take the verbal meaning of the term is another view and hence the common samprdaya is used in the compilation. Nevertheless a scholastic discussion is desirable.
- In item 32, the direction of chanting is different from patasala practice and what is usually done. In patasalas they seem to chant this facing North. There is a opinion only the directions East and North have significance and if one wants to do Vedic karma for ones welfare do facing East and if the prayer is selfless it is to be done facing North. Doing anything facing west in Sandhyavandanam is incidental and it is so because in the evening Sun is in the west! Again a scholastic discussion is needed for this issue.