

Krishna Yajurvedas SandhyaVandanam Lyrics with Meaning

SRI GURUBHYO NAMA:

HARI: OM

1. Achamanam means swallowing 3 drops of water with the mantras ACHUTHAYA NAMA: ANANTHAYA NAMA: GOVINDAYA NAMA: These mantras are known as NAMATHRAYEE VIDYA which heals the person who takes water with this mantras. This is the first step in Sandhyavandhanam.

2. Achamanam is an important karma by which purification is achieved. The 3 names Achutha, Anantha and Govindha are healing the diseases of the body and birth..

3. Achamanam is to be done before and after every activity. By waking up from bed, cleaning our teeth, before and after toileting. Bathing, food intake to even before and after intercourse. This is such an important purification method to purify our inner self..

4. Next is KESAVAADHI NYAASAM means touching the parts of body with names Mahavishnu. Some traditions say this is a part of Achamanam itself.

5. Kesava, Narayana, Madhava, Govindha, Vishnu, Madhusoodhana , Thrivikrama, Vaamana, Sridhara, Hrishikesa, Padmanabha, Damodhara - these are 12 names of Lord Vishnu with which one is to touch and meditate the presence of Vishnu at these places.

6. Kesava and Narayana - the srishti karana purusha - the thumb and mouth - the places of Agni. Hence using thumb to touch right and left side of mouth respective for the names - Kesava and Narayana.

7. Madhava and Govindha - the ring finger and eyes are places of Surya - to touch right and left eyes with the ring fingers respectively.

8. As the index finger (AAL KAATI VIRAL) and the nose are places of AIR (VAAYU) the names Vishnu and Madhusoodhana to touch right and left nose with the index finger.

9. The little finger and ears are places of SKY from where the sound originates - to touch right and left ears for Thrivikrama and Vamana.

10. The middle fingers and shoulders are the places of PRAJAPATHI hence to touch the right and left shoulders in the names of Sridhara and Hrishikesa.

11. The navel and head are the places of PRITHVI are to be touched by unification of 3 fingers-the little finger,ring finger and middle finger with the names of Padmanabha and Damodhara respectively.With this we end Achamanam.

12. Inhale air deeply - Assume your kundalini raises from Mooladharam (the point at the end where our vertebral column ends) and reaches Sahasraaram (the top of head). Fold all the 10 fingers tightly and knock the 2 temples (left and right corners of forehead) for 5 times with Shuklaambaratharm manthra & assume the Dhaara of Amrtam flows from head to through out the body.

13. Now the procedure - Inhale deeply and assume that Kundalini reaches Sahasraaram. Fold fingers tightly and knock at the temples. Knock No.1 Shuklaambaratharam (SHUKLA WHITE) Ambaradharam - dress that is worn (dressed in white)

14. 2nd knock Vishnum means omnipresent. Here we meditate Ganapathy whereas we call him Vishnu.

3 Knock Saseevanam - coloured like moon.

15. 4th knock Chathurbujam - with 4 hands here also he is referred as Vishnu and 5th knock Prasanna Vadhanam - a face that creates joy just at the sight of it. The face Ganapathy will create joy to even a little child. The 5th knock is over. Now exhale the air meditating "DHYAAYETH SARVA VIGNOPA SAANTHAYE" Dhyayeth means meditated for Sarva - all , Vigna - obstacles or hurdle , Saanthaye - be pacified or cleared. It is to be assumed while exhaling that the Amrthm flows from Sahasarakamalam through all the nerves and reached mooladharam.

16. Next Step No.3 Pranayama, before this a query-Why Ganapathy is referred as Vishnu ? The Ganapathy thantra refers both as same. There are 51 forms of Ganapathy with 51 forms of Lakshmi referred here. Ganapathy is one form of Vishnu. Try to understand this relationship. Watch the Sanku & Chakram in Vishnu's hand deeply. Sanku is cold, water based and shaped like Ganapathy it is in the left side which is Shakti's side. The Chakram is 6 triangled Subrahmanya yantram and sudharsana yantram are identical. Chakram is Agni and so is Shanmuga. Ganapathy came from Shakti and hence Sanku takes left side. Skanda came from Siva and hence Chakra takes right side. Watch this carefully you will understand. The Sanku gives Naadham (sound) and Chakram forms Roopam (form). The Siva-Sakti nothing in creation other than Sivasakti.

17. PRANAAYAAMAN : Close the left nose (IDAKALAI) with little and ring fingers and fold the middle & index fingers internally. Inhale air through right nose (PINKALAI) with 7 VYAHRTI mantras preceded by PRANAVAM. Now close the right nose by thumb and meditate GAYATHRI mantra. Open left nose slowly exhaling with GAYATHRI PAADHA mantram. This is how pranaayama is done. The mantras are not quoted as they are eligible only for those who are having Yagnyobavitam.

18. The Praanaayama has 3 steps. Inhaling air with 7 VYAHRTI's preceded by pranavam is POORAKAM. The holding of air inside is KUMBAKAM and exhaling is RECHAKAM. This has to be done up and down. This is the explanation of KOORMAAVATARAM . The Koorma (tortoise) is the seat or the type of Aasana (sitting posture) we sit. The stirring of Thirupaarkadal in the stirring of kundalini. the left and right nose is the snake Vasuki.

19. Here we do 1 or 3 pranaayamams and later before Gayathri Jabam are need to do a minimum of 10 at a stretch. Other places where we have to do are before Arkya pradhanam, Gayathri Sankalpam and Upasthana Sankalpam. These are minimum. Sankalpam means a declaration about what we intend to do for the sake of God.

20. Sankalpam: Mamopaaktha samastha dhuritha kshayadwaara Sri parameswara preethartham praatha sandhyaam (in the mornings) Madhyaniyam at noon and Saayam sandhyaam at evening upaashishyae. We will sell the meanings from tomorrow.

21. MAMOPAKTHA (attained by me) SAMASTHA (all) DHURITHA (sins) KSHAYADWARA (be crushed) SRI PARAMESWARA PREETHYARTHAM (for the grace of almighty) PRATHA SANDHYAAM (the sandhyavandhanami the morning) UPASISHYE (be performed by me).

22. SANKALPAM : procedure keep the right palm over left with right fingers holding left palms and left fingers holding the right palm. Both should hold each other and to be placed on right lap when the mantra is recited.

23. Sankalpam is the declaration of any specific act which the mind, body and the spirit align together thereby converging on the act. It is to be done for every karma.

24. NO.4 MAARJANAM : It is kind of sprinkling water on ourselves to purify

ourselves. Take a little water in a spoon (UDHRNI) or from the panchapathram itself and write the letter "OM" in it with the ring finger and touch between eyebrows saying "SRI KESHA VAAYA NAMA:"

25. Now touch the water with the ring fingers and sprinkle on head. 7 times with the following mantra:

1. **AAPO HISHTA MAYO BHUVA** :- Oh water you the root creation have evolved this earth from you.

2. **THAANA OORJE THADHAANA** :- Such divine like you (water) may bring the blaze of wisdom in us or enlighten our wisdom that knowledge become our eyes.

3. **MAHERANAAYA CHAKSHASE** :- make our vision enlightened with paradise of wisdom.

4. **YOVA SIVATHOMA RASA** :- the essence of eternity and suspicious devinity (sivathama-mangalakaramaana)

5. **THASYA BHAAJAYA THE HANA** :- be blessed on us.

6. **USATHEERAVA MAATHARA** :- like a mother pours love towards children.

7. **THASMAA ARANGAMAAMAVO** : we are awaiting for you to pour the same on us. now 7 prokshanams completed.

8. **YASYA KSHAYAAYA JINVATHA** - with this manthra touch the knees with the same water with the ring finger. meaning with the kind and joy full heart you grace us.

9. **AABHO JANAYATHAASANA** :- with this one more prokshanam on head as done earlier. meaning with thy (water) grace we attain a new birth.

10. **OM BHOOR BHUVA SUVA** :- take the remaining water from the Udhrini and pour around the head. BHOOR BHUVA SUVA are the 3 vyahrthies.

26. No.5 PRACHANAM-keeping a drop of water in hands swallow it after reciting the mantra:

SURYASCHA MAMANYUSCHA MANYUPADHASCHA MANYU KREDHEBHYA PAABHAEBHYO RAKSHANTHAM

YATHRAARTHRYAA PAAPAM AGARSHAM MANASA VACHA HASTHAABHYAM PADHBHYAAM UDHARAENNA

SICHNA RAATHRIS THATHA VALUMBADHU SURYE JYOTHISHI JUHOMI SVAAHAA : meaning for the manthra is as follows:-

1. **SURYASCHA MA** - from the Sun God

2. **MANYUSCHA** - from God of mind

3. **MANYUPADHASCHA** - from the Devathas of mind I receive blessings for

4. **MANYUKRDHAEBHYO**- and so from the devathaas of mind and action

5. **PAABHAEBHYO RAKSHANTHAM** -for being protected from all the sins

6. **YATH** - whatever, 7- **RAATHRYA** - in the night, 8- **PAAPAM** - sins ,9- **AGARSHAM**-be done

10. **MANASA**- by heart, 11-**VAACHA**-by words, 12-**HASTHAABHYAM**- by hands,

12. **PADHBHYAM**-by feet, 13. **UDHARAENNA** -or by the sexual symbol,

13. **RAATHRIS THADHAVALUMBADHU**-be washed away by the Goddess of Night

14. **YATH KINCHITH** -what ever left over, 15 **DHURITHAM**- sins , 16 **MAYEE**-those are mine

17. **ITHAM AHAM**-here i, cleanse them & with this 18. **MAAM AMRTHAM SURYAE JYOTHISHI**- meditate the light of Sun in my-self 19 **JUHOMI SWAAHAA**- make a homam of myself in myself.

NOTE: The PRAACHANAM explained in the last 2 days is a praayaschitha karma which helps one to reduce sins. That does not mean one can keep on doing sins do this again and again. It may happen. But continued practice of sandhyavandhanam will keep us away from sins.

27. Next do an Achamanam. Now one more Maarjanam called punarmaarjanam. First time you clean out with maarjanam and do paapa praayaschitham by Suryasya manthra in Praachanam which cleans inside. Now inner and outer by Punarmaarjanam.

28. PUNARMAARJANAM: procedure same as maarjanam (aabho hishta) but without Om in water and without sri kesavaya nama:

DHATHIGRAAVANNO AGAARISHAM, JISHNO RASVASYA VAAJINA
SURABHINO MUKHAKARATH ,PRANAAYOGHMSHI DHAARISHATH from this continue manthras of Aabho Hishta. Meaning:- DHADHIKRAAVANNO AGAARSHAM-bearing all the universe be prayed
JISHNO-winner of all, ASWASYA VAJINA- the horse faced God (Hayagriva) who is the

fastest in all be prayed.

SURABHINO MUKHAKARATH - with this amrtham our mouth & the words come out from it be sweet away from bad smell. PRANAAYOGHMISHI DHAARISHATH-let our lives be long and strong. From here Aapho Hishta continues. Next step is the main and the most important step of sandhyavandhanam called Arkyapradhaanam.

29. ARKYAPRADHAANAM:- Take water in both hands clubbed together. Inhale air deeply, recite GAYATHRI mantra stand on toes and pour towards SUN. Morning- just before sunrise. MID-NOON and Evening-before sunset.

Arkyapradhaanam is the main purpose of Sandhyavandhanam. It has to be done at the 3 time junctions. Just when darkness turns to day in the morning. Similarly at noon and sunset in the evening. Arkyapradhaanam has to be given at the correct timings. Situation not permitting one can make use of sand and give in place of water or meditate Gayathri mantra 10 times. Both the above are not complete alternates but only temporary. The next step explain this.

30. When Arkyapradhaanam is not done in time with water one more Arkyam is to be given as *KAALADHEETHA (delayed) PRAAYASCHITAARTHAM (compensation). Before which a Praanayaamam and Sankalpam has to be made
Do a Praanayaamam, then Sankalpam "MAMOUPAAKTHA SAMASTHA DHURITHA KSHAYADHWAARA SRI
PARAMESWARA PREETHYARTHAM PRAATHA SANDHYAM KAALADHEETHA PRAYAS- CHITHAARTHAM KARISHYE". After Sankalpam take water with both hands clubbed together, stand on toes and pour water meditating Gaayathri Manthra.

31. Next is Iykyaanusandhaanam - means realising self as one with God. To be meditated Sun and self as on by keeping the fingers at heart saying the manthra "ASAAVAADHITHYO BRAHMA, BRAHMA IHAVAAHAM ASMI".

32. Next do an Achamanam. Now Navagraham and Kesavaathi Tharpanam. Take water in Udhrini and pour in right hand, leave the water through the ring and little fingers for each manthram ending with THARPAYAMI.

Navagraha Tharpanam:- Aadhityam Tharpayaami, Somam Tharpayaami, Angaaragam Tharpayaami, Budham Tharpayaami, Brhaspathim Tharpayaami, Sukram Tharpayaami, Sanaishcharam Tharpayaami, Raaghum Tharpayaami, Kethum Tharpayaami.
Kesavathi Tharpanam:- Kesavam Tharpayaami, Naarayanam Tharpayaami, Maadhavam Tharpayaami,
Govindham Tharpayaami, Vishnum Tharpayaami, Madhusudhanam Tharpayaami,, Thrivikramam Tharpayaami, Vaamanam Tharpayaami, Sridharam Tharpayaami, Hrusheekesam Tharpayaami, Padmanabham Tharpayaami and Dhaamodaram Tharpayaami. And then do Achamanam.
Sandhyavandhanam Utharabhaagam: 1 Achamanam, 2 Ganapathy Dhyaanam-

Shuklaambharatharam,3. Pranaayamam 4. Sankalpam: Mamoupaktha Samastha Dhuritha Kshayadhwaaraa Sri Parameswara Preethyartham Gaayathri Maha Manthra Japam Karishye. 5. PRANAVASYA RISHI BRAHMA- touch the top of the head with fingers. meaning RISHI discoverer of Pranava (OM) is Brahma. DEVI GAAYATHRI CHANDHA-the frequency meter is Gayathri -touch lips and nose PARAMAATMA DEVATHA-the deity meditated is Paramaatma. All veda manthras have been identified at space by RISHIS and they transformed this in to sound. The rishi who identified a manthra is called DHRASHTA for that manthra. For Pranava manthra Brahma is the rishi. We touch our head saying PRANAVASYA RISHI BRAHMA. Similarly all manthras have a meter-frequency vide which it should be chanted called CHANDHAS. For Pranava it is Gayathri Chandhas. Here we touch our nose & lips, all Manthras focus on a Devatha, for Pranava Paramatma is the Devatha. We touch our chest and say this. This way of touching head,nose and lips then chest for any Manthra with the specific RISHI CHANDHAS DEVATHA respectively is termed as RISHYAADHI NYAASAM.

Once again touching head say- BHOORADHI SAPTHA VYAHRDHEENAM ATHRI, BRIGU, KUTSA, VASHISTA, GOUTHAMA, KAASCHYAPA, AANGIRASA RISHYA: . The saptha vyahrdhees are 7 horizons of intellectual universe. 1 BHOO- Bhoologam, 2 BHUVA-Bhuvanalogam, 3 SUVA-Suvarlogam, 4 MAHA:- Maharlogam 5. JANAH:- Janalogam 6. THAPAHA:- Thapologam and 7. SATYAM - Satyalogam. These are the 7 vyahrdhees. Remember this is referred at many

places in Vedas.

Next touching nose and lips say the 7 basic chandhas -GAYATHRI, USHNIQ, ANUSHTUP, BRHATHI, PANKTHEE, THRUSTUP, JAGATHEE CHANDHAAMSI

Next touching the Chest say the 7 devathaas- AGNI, VAYU, ARKA, VAGEESA, VARUNA, INDRA, VISWEDHEVAA DEVATHAA.

Next do praanaayaamam 10 times. Step 1:- Close left nose with little,ring and middle finger and inhale air through right nose through 7 vyahrthis- OM BHOO OM BHUVAH OM SUVAH OM MAHAH OM JANAH OM TAPAH OGM SATYAM and close right nose with thumb. Step 2 : Keep the air by saying GAAYATHRI. Step 3: Release air through left nose by opening it saying OM AAPO JYOTHEE RASAH AMRTHAM BRAHMA BHOOR BHUVASUVAROM. Then touch the right ear with all the fingers.

This is to be reversed by inhaling through left with 7 vyahrthis and holding inside with GAAYATHRI and exhaling through right nose with om aapo touching right ear with all fingers. This completes 2 praanayaamams. Thus a minimum of 10 to be done. Touching right ears is for cleaning our fingers after every pranayaamam as DWIJAH [brahmans] right ears has GANGES (ganga theertham) in it.

Now -GAAYATHRI AAVAAHANAM- welcoming Gaayathri maata. Rishyaadhi nyasam:-AAYAATHU IDHYANAVAGASYA VAAMADEVA RISHI-on head ANUSHTUP CHANDHA:- on nose GAAYATHRI DEVATHA-at chest. meaning- for the veda anuvagam which starts with the word AAYAATHU welcoming Gaayathri Maata to our heart Vaamadeva is the Rishi, Anushtup is the meter and Gaayathri is the Devatha. Keep your hands together in Anjali(prayer form) and say AAYAATHU VARADHAA DEVI AKSHARAM BRAHMA SAMMIDHAM. GAAYATHREEM CHANDHASAAM MAATHAEIDHAM BRAHMA JUSHASVAMAE.

YADHAHNAATH KURUTHAE PAAPAM THADHAHNAATH PRADHI MUSCHYATHAE. YATH RAATHRIYATH KURUTHAE PAAPAM THATH RAATHRIYAATH PRADHI MUSCHYATHAE.

SARVA VARNAE MAHADEVI SANDHYAE VIDHYE SARASWATHI.Meaning:- Yadhanaath kuruthey paapam-the sins done in day, Thadhahnaath pradhimuschyathae - be wiped off in the day itself, Yathraathriyaath kuruthey paapam-sins done in night, Thathraathriyath pradhimuschyathae-be wiped off in the same night itself. Sarva varney-in all forms (viswaroopam) Mahadevi-the greatest divine, Sandhya-the junction of opposite poles or levels, Vidhya-the ultimate knowledge, Saraswathi - the river of creation of positive motivation.

OAJOHSI, SAHOASI, BALAMASI, PRAHJOASI, DHEVANAAM THAAMANAAMASI, VISWAMASI

VISWAAYUHU, SARVAMASI SARVAAYUHUR ABHI BHOOROM GAAYATHREEM AAVAAHAYAMI. Fold your

hands together close to your heart while saying AAVAAHAYAAMI like welcoming.

Meaning:- AAYAATHU- welcome VARADHA DEVI-the mother who blesses always. AKSHARAM- ever present, BRAHMA SAMMIDHAM-known by Vedas as Brahman, Gaayathreem chandhasaam Mathaeidham Brahma Jushasvamae - referred by Vedas as the mother of Vedas and knowledge. OAJOHASI-you are the energy, SAHAOSI-the force to win over the obstacles, BALAMASI-the power to complete accomplishments, PRAJOASI- the illumination of wisdom, DEVAANAAM THAAMANAAMASI-the divine of divines VISWAMASI VISWAAYUHU-the universe and the life span of universe, SARVAMASI SARVAAYUHU- everything and life span of every being ABHI BHOOROAM- omnipresent. GAAYATHREEM- protector of worshiper AAVAHAYAAMI- hey Gaayathri you are invited to be present in my heart SAVITHREEM (the light of Sun) AAVAAHAYAAMI. SARASWATHEEM (the stream of knowledge and motivation).AAVAAHAYAAMI.

Next : The Gaayathri manthra japam- Savithryaa Rishi Viswamitra, Gaayathri Chandhah, Savitha Devatha

meaning:- The Saavithri manthra or Gaayathri manthra told without 3 vyahrdhees (Bhoo, Bhuva & Suvah has rishi viswamitra as its drashta (discoverer) saying this touch the head. Nischruth Gaayathri chandhah: touching nose and lips the meter is Nischruth & Gaayathri . Savitha devatha- the devatha is savitha.

For any Manthra Japam we have the following.

1. Rishyaadhi nyaasam-touching head, nose and chest in the name of Dhrashta (seer) Chandhas (meter) and Devatha (the particular God) 2. Bheejam- formula - saying and

touching the right shoulder, Sakthi- the energy level- saying manthra & touching the navel, Keelakam- the process saying manthra and touching the left shoulder. 3. Viniyogam- the purpose - sweeping entire body with fingers. 4 Karanyaasam- Activating the fingers palm & balk of palm with manthra. 5. Anganyasam - touching parts of the body. 6. Dhikbhandham - illuminating the surroundings. 7. Dhyanam- meditating the specific Devatha.8 Pancha pooja. 9. The actual japam. Then repeat all the 7 steps after the japam.

For Gaayathri Manthra - THATHSAVITHUR VARENYAM ITI BHEEJAM - touch right shoulder.

BHARGO DHEVASYA ITI SAKTHI - touch navel

DHIYOYANA PRACHODHAYATH ITI KEELAKAM - touch left shoulder. GAAYATHRI PRASAADHA

SIDHYARTHE JAPAE VINIYOGAH:- sweep through the entire body with both hands together. Meaning - The japam done for the blessings of Gaayathri maatha.

KARANYAASAM-1.THATHSAVITHUR BRAHMAATMANE ANGUSHTAABHYAM NAMAHA:- brace the thumbs

with index fingers. 2. VARAENYAM VISHNUVAATMANE DHARJANEEBYAAM NAMAHA:- index fingers by thumb. 3. BHARGODHEVASYA RUDHRAATHMANE MADHYAMAABHYAM NAMAHA:- middle fingers by thumb. 4. DHEEMAHI EESWARAATHMANE ANAAMIKAABHYAAM NAMAHA:- ring fingers by thumb. 5.DHIYOYANA SADHASIVAATMANE GANISHTIKAABHYAAM NAMAHA:- little fingers by thumb.

6. PRACHODHAYAATH PARAMAATHMANE KARATHALA KARA BRUSHTAABHYAAM NAMAHA:- rub both hands front and back.

ANGA NYAASAM:- 1. THATHSAVITHUR BRAHMAATMANE HRIDHAYAAYA NAMAHA:- touch the heart

2. VARAENYAM VISHNUVAATMANE SIRASAE SWAAHAA:- touch the head. 3 BHARGODHEVASYA RUDHRAATHMANE SIKHAAYAI VOWSHATU - touch the kudumi. 4. DHEEMAHI EESWARAATHMANE KAVACHAAYA HOOM- touch the shoulder across. 5. DHIYOYANAH SADHASIVAATMANE NETHRABHYAM VOWSHATU - touch the 3 eyes left, right and between the eyebrows simultaneously.

6. PRACHODHAYAATH PARAMAATHMANE ASTHRAAYA PATU - knock on the left palm with index finger and middle finger and make a click with right middle finger and thumb. 7. OM

BHOORBHUVASUVAROAM ITI DHIKBHANDHA: - revolve right arm around self.

DHYAANAM - Mukthaa vidhrama hema neela thavala chaayair mugaisthreekshannai: Yukthaam indhu kalam nibhatha makutaam thathvaartha varnaathmikaam, Gaayathreem varadha abhayaankusa kasa: subram kapaalam gunam, Shankam chakra atha aravindha yukalam hasthai vahantheem bhajae.

Aksharak kuntikaa hasthaam sudha spatika nirmalaam, Sarva vidhyaamayeem vandhae Gaayathreem vedha maataram. Yodheva savithaasmaakam dhiyo dharmadhi kosaraa, praerayaeth thasya yathbharga thathvaraenyam upaasmahe.

Meaning of Dhyaana slokam - Muktha - pearl, Vidhrama- coral, Hema - golden, Neela - blue, Thavala - white, five faces in 5 chaayai - coloured, Yukthaam indhu kalam nibhatha ratna makutam - with the crown that has moon and gems, Thathvaartha varnaathmikaam- with the colours that define all the divine meanings. Yodheva savitha asmaakam dhiyo dharmadhi kosara - by which Savitha all gods are illuminated and thus become Gods, Praerayaeth thasyayath bhargas - may illuminate us, Thathvaraenyam upaashmahe - be prayed by us hence.

Next: Pancha pooja - means submitting 5 customs relating to the pancha bhoothas to the mother Gaayathri.

1. Touching the little finger which denotes earth by thumb saying LAM PRITHIVYAATHMIKAAAYAI GANDHAAN DHARAYAAMI letter LAM little finger and gandham (sandal paste) denotes earth.
2. HAM AKAASATHMIKAAAYAI PUSHPAI POOJAYAAMI - touch thumb by index- HAM thumb and flowers denotes sky. YAM VAAVATHMIKAAAYAI DHOOPAM AAKRAABHAYAAMI - touch index finger by thumb YAM, index fingers and dhoopam denotes air. 4. RAM AGNIYAATHMIKAAAYAI DHEEPAM DHARSAYAAMI- touch middle by thumb- RAM, middle finger and dheepam (light) denotes fire. 5. VAM AMRTHAATHMIKAAAYAI AMRUTHOPAHAARAM NIVEDHAYAAMI - touch ring finger by thumb, VAM, ring finger and food denotes water (AMRTHAM) 6. SAM SARVAATHMIKAAAYAI SARVOPACHAARAM SAMARPAYAAMI - touch (rub) all left and right fingers.

GAAYATHRI MANTHRA - OM BHOOR BHUVA: SUVAHA THATHAVITHUR VARAENYAM, BHARGO DHEVASAYA DHEEMAHI, DHIYOYANA PRACHODHAYAATH - let the Gaayathri maata enlighten our inner selves and make our life a purposefull one.

Om bhur bhuvah suvaha 3 vyahrdhees representing 3 dimensions. Thath (that) Savithur (savithru devatha) Varaenyam - prayed upon Bhargodhevasya dheemahi - by which all the Gods are enlightened. Dhiyoayoana Prachodhayaath-may enlighten my spirit. Gayathri Japam has to be done 108 times at morning (Pratha Sandhya) 32 times at noon (Maadhyahnikam) 64 times at evening (Saayam sandhya) Remember these are minimum counts.

After Gaayathri Japam do karanyasam and anganyasam as done earlier. During Anganyaasa after "Astraya pat" instead of "Bhoorbhuvasuvarom ithi dhikbhandhah" say "Bhoorbhuvasuvaram ithi dhik vimokaha " and rotate hand over self anti-clockwise. Now do Dhyaana muktaa vidhrama -- & pancha pooja followed by 3 praanaayaamams.

After 3 praanaayaamams Upasthana Sankalpam . Mamaopaaktha samastha dhuridha kshayadhwaara sri parameswara preethyartham pratha upasthanam karishyae. Right hand over left both hold firmly and kept over right lap. Next Gaayathri Upasthaanam. With right ring finger touch the earth and stand up saying - UTHAMEY SIGARAE DEVI BHOOMYAAM PARVADHA MOORTHNI. BHRAMANAEBHYO AGNYANUGNYATHAM GASCHA DEVI YADHAA SUKAM. Meaning:- Hey the divinely pure Devi, be aboded in the highest mountain on

the earth - the Meru peak, bless us (the brahmopasakas-worshippers of Brahmam) all with prosperity and peace.

Next Surya upasthanam. This has set of Veda sookthaas in praise of Sun God and 3 different set of sookthas recited in morning, noon and evening respectively when the Sun is in 3 different stages. In standing position facing the east - MITHRASYA CHARSHANI DHRTHAH: SRAVO DEVASYA SANASIM. SATHYAM CHITHRA SRAVASTHAMAM, MITHRO JANAAN YAATHAYATHI PRAJAANAN MITHRO DHAADHAARA PRITHIVIM MUTHADHYAAM ! MITHRAKRSHTEE RANIBHISHAA BHISHASTAE SATHYAAYA HAWYAM GRATHAVADH VIDHAEMA ! PRASA MITHRA MARTHO ASTHU PRAYASVAAN YASTHA AADHITHYA SIKSHATHEE VRATHAENA ! NA HANYATHAE NA JEEYATHAE THVOATHOA NAINAMAGMHOA ASNOATHYANTHITHO NA DHOORATH !

Meaning:- Mithrasya Charshani Dhrthah: Sravo dhevasya saanasim - with the eyes the Mithra (Sun God) you look at us to protect us. Sathyam chithra sravasthamam - The true pride & greatness of yours attract us and thus we focus on you. These manthras hymns from Suryanamaskarams referred in Thaitriya Aaranyakam of Krishna Yajur Veda and Mahasouram of Rig Veda. Mithro janaan yaadhayathi- Mithra (Sun) drives living beings in their activities. Prajaanan Mithro Dhaadhaara Prithiveemudhathyaam-by knowing the eligibility of lives he bears the earth. Mithrakshtee ranimisha abhichashtae - Mithra (sun) watches all lives without twinkling his eyes. Sathyaaya hawyam gradhuvath vidhaema-to attain the undestructable knowledge we provide the HAVIZ (cooked rice) with lots of ghee. Prasamithra martho-that man, Asthu prayasvaan-be attained the fruits of Dharma. Yastha Aadhithya sikshathi vradhaena - who have worshipped you procedurally with sincere devotion. Na hanyathae - not to be ruined by diseases, Na Jeeyathae - not to be defeated. Thvoathoa - one being protected by you. Nainagmho - sins would not reach him. Asnoathyanthitho - either from near or Na dhoorath - from a distance.

Next Samashty Abhivandhanam :- standing position with anjali form facing

1. East - Sandhyaayai Namah
2. South - Saavithriyai Namah
3. West - Gaayathriyai Namah
4. North - Saraswathyai Namah
5. East - Sarvaebhya Dhevathaabhyo Namoh Namah:
6. Kaamo kaarsheeth manyura kaarsheeth nama namah.

Next Abhivaadhanam - a ceremonial way of performing Namaskaram by standing and bending forward with 2 ears closed by hands and saying our ancestral Gothra Maharishi's names, the part of veda we recite and the name of Grahya Sutra we follow and followed by our name and completing the Namaskaaram (THIS HAS TO BE LEARNT FROM YOUR ELDERS) This means stating our identity with our ancestral Maharishis names from whom our hereditary extends, the methodology by which we perform rites (Grahya Sutram) branch of veda we study followed by our names. (Example: ABHIVAADHAYE (salutations) KAASCHYABA, AAVATSAARA, NITHRUVA THRYAARSHYAE PRAVARAANVITHA (hailed in the generation of the 3 said Rishis) NITHRUVA KAASCHYABA GOTHRAH (genetic tree called Gothrah) AASWALAAYANA SUTRAH (performing rites as told by rishi Aaswalaayana in his Sutram) RIG SAKA ADHYAAYI (studying the Rig Veda) SRI GANAPATHY SUBRAMANYA SARMA (name of the person doing Abhivaadhanam) NAAMAAHAM (such named self) ASMIBHO (being so). Similarly others to know this tradition from their elders. Here we add Sarma, Gupta or Daasa preceded by our name respectively for 4 varnams namely Brahmana, Kshatriya, Vysya or others. This itself is a proof that Upanayanam is common for all.

Next :- Dhik devatha vandhanam

- 1) Praaschyai disaye namah (facing east)
- 2) Dhakshnaaye disaye namah (south)

- 3) Pradheeschaya disaye namah (west)
- 4) Udheeschaye disaye namah (north)
- 5) Oordhvaaya namah (Top)
- 6) Adharaaya namah (bottom)
- 7) Antharikshaya namah (sky)
- 8) Bhoomyai namah (earth)
- 9) Brahmanae nama (into self)
- 10) Vishnavae namah (all round)

Next Yama Vandhanam:-

1. facing south - MRUTHYAVE NAMAH, YAMAAYA NAMAH, YAMAAYA DHARMARAAJAYA MRUTHYAVAE

CHA ,ANDHAKAACHAAYA CHA, VAIVASTHAAYA KAALAAYA SARVA BHOOtha KSHAYAAYA CHA, AUDHUMBARAAYA THATNAAYA NEELAAYA PARAMESHTINAE VARGODHARAAYA CHITRAAYA CHITHRAGUPTAAYA VAI NAMAH, CHITRAGUPTAAYA VAI NAMA OM NAMA ITI.

Meaning: Yamaaya namah - namaskaaram to Yamaa, Yamaaya dharmaraajaya - yamaa the king who protects Dharma, Mruthyave cha - the Death, Andhakaachaaya cha - the terminator. Vaivasthaaya - the Son of Vivaswaan (Sun God) Kaalaaya - the God of time, Sarva bhootha kshayaaya cha - the destroyer of all living beings.

Audhumbaraaya - the powerful, Thatnaaya - the giver of result (judge) Neelaaya - dark blue coloured Paramaeshthinae - being prayed by all lives Vargodharaaya - with big stomach Chitraaya - the God of secrets Chithraguptaaya -the God who protects the secret of life Vai namah - be worshiped.

Next Hari Hara Aikyaanu Vandhanam :-

Facing WEST- Rithagm satyam parabrahmam purusham krishna pingalam! Oordhvaraetham viroopaaksham viswaroopaaya vai namah ! Viswaroopaaya vai nama om nama ithi !

Meaning:- Brahmam always displays itself in 2 but united poles. Like Shiva-Shakthi, Hari-Lakshmi, Night-day, X-Y chromosomes, Fire-water, Shiva-Vishnu etc., This is what is explained as Rithagm Satyam and these 2 are complementary to each other and is always as one in one. Thus the Parabrahmam purusham - the paramapurusha is Krishna (black) Pingalam (golden yellow) Oordhvaraetham-one who raises his potency upwards (not loosing it downwards). Viroopaaksham - who has eyes that sees everything (nothing is left unnoticed by him), Viswaroopaaya-being the Antharyaami of all beings omnipresence Vai namah-namaskaram to him.

Next Narmadha vandanam - Sarpa prarthana Facing North - Narmadhaayai Namah: Pratha:

Narmadhaayai Namoh Nisi! Namoh Asthu Narmadhae Thubhyam Thraahi Maam Vishasarpah : Apasarpa Sarpa Bhadrham Thae Dhooram Gachcha Mahaayasaah:! Janameja Yasya Yagnya Antha Aastheeka Vachanam Smaran ! Jarathkaaror Jarath Kaarvaam Samuth Panno Mahaayasaah: ! Astheekas Sathyasandhoa Maam Panna Gaebhyo Abhirakshathu.(Note:- This Narmadha -Sarpa Prarthana is followed in some sect of Brahmins (Smartha-Vadama sect) as they originated from the banks of River Narmada. But this is the most powerful Sarpa Dosha parihara manthra which finds place in the Veda itself).

Meaning:- Narmadhaayai namah: prathah: - Namaskaarams in the morning; Narmadhayai Namoh Nisi: Namaksarams so in the night. Namohasthu Narmadhae Thubhyam - again to the feet of Narmadha, Dhraahimaam-save us, Visha Sarpatha-from poisonous snake and Aba sarpa-do away from snakes. Sarpa bhadram thae dhooram gachcha - keep a long distance oh powerful snakes. Janamejayasya Yagnyaantha Aastheeka vachanam smaran - as you have taken the words of Rishi Aastheeka at the end of Yaaga done by King Janamejaya (son of Parikshit & grandson of Abhimanyu) Jarathkaaror Jarathkaarvaam sammuthpanno mahaayasaah: - born to Rishi Jarathkaara & his wife Jarathkaarva Maharishi, Aastheeka sathya santhoa - a true follower of satyam, Maam panaakaebhyo abhi rakshathu (save us & our generations).

Next Suryanarayana vandhanam -

1. Facing East - Namah Savithrae Jagadhaeka Chakshusae Jagath Prasoodhi Sthithi Naasa Haethavae !

Threyee Mayaaya Thri Gunaathna DhaarinaeVirinchi Naaraayana Sankaraathmanae !

2. Dhyaeyah sadhaa savithrumandala madhya varthi Naaraayana sarasijaasana sannivishtah!

Kaeyooravaan makara kundalavan kireetee haaree hiranya vapu: dhrutha shankha chakrah!

3. Shankha chakra gadhaa paanae dhwaarakaa nilayachuthaa !

Govinda pundarikaaksha raksha maam saranaagatham !

4. Aakaasaath pathitham thoyam yathaa gachathi saagaram!

Sarva Dheva namaskaarah Sri Kesava prathi gachathi ! Sri Kesavam prathi gachathi om nama ithi!

Do Abhivaathayae namaskaram, after this.

Meaning of Suryanarayana Vandhanam:-

1. Nama Savithrae - namaskaram to Savithru deva ; Jagadhaeka chakshuse - eye of universe ; Jagathprasoodhi- creation

of universe; Sthithi - protection ; Naasa - destruction ; Haethavae - being the

doer of all above three functions : Threyemayaaya - form of the 3 vedas;

Thrigunaatmi dhaarine - possessing the 3 gunaas (satva, rajoa & thamo gunas)

Virinchi-Brahma ; Naaraayana - vishnu, Sankara - Shiva; Aatmanae - the soul of 3

gods.

2. Dhyaeya sadha savithru mandala madhyavarthi naaraayana - be meditated in the mid of Savithru mandala oh !

Naaraayana ; sarasija aasana san nivishta - lotus seated always, Kaeyooravan -

wearing an ornament in the shoulder; Makara kundalavaan - wearing a makara (a goat typed animal) shaped ear ring ; Kireetee haari Hiranya vapu - with the golden

crown, Dhrutha shanku chakra - possessing the conch (shanku) & the sudarsana chakra

3. Shanka Chakra Gatha Paanae - with the shanku, chakra and the Gatha (sphear)

Dwaraka nilaya achutha - residing at

Dwaraka; Govinda pundareekaksha - lotus eyed Govindha; Rakshamam saranaagatham - we surrender at your feet and you protect us.

4. Aakaasaath pathitham thoayam - like the water droplets that fall at various

places of earth, Yadhaa gachathi sagaram -finally reaches the ocean; Sarva deva

namaskara-the prayers offered to all Gods, Kesavam pradhi gachathi - reach you oh!

Kesava.

Next Samarpanam - Take a litte water in right palm and say -

Kaayaena vaacha manasaendriyairva bhudhyaathmanaava prakrathae swabhavaath !

Karoami yath yath sakalam parasmai Naaraayanaa yaethi samarpayaami !.

Pour the water down through fingers.

Meaning of Samarpanam (surrendering our act) - Kaayaena - by hands, Vaacha - words,

Manasa - heart, Indriyairva - organs, Bhudhi - mind, Aathmanava - by soul,

Prakrathae swabhavaath - by the trend of environment, Karomi yath yath - whatever

done by me, Sakalam parasmai Sri Naaraayanaa yaethi samarpayaami - all them be

submitted to Sri Naaraayana.

Next Achamanam & then is RAKSHA - take little water in right hand and say "Adhya

no dheva savitham prajaavath saaviv sowbhagam, paraa dhushvapniygm suva ! Viswaani

dheva savitha dhuridhaani paraasuva, yath bhadhram thanma aasuva - sprinkle the

water at the seat from where the entire Sandhyavandhanam was done and touch the

same with right ring finger and place the drop of water on the forehead between

eyebrows and say OM THATSATH BRAHMAARPANAM ASTHU.

Meaning of Raksha - Adhya - today; Na - for us; Deva savitha - Oh savithru deva;
Prajaavath saavi sowbhagam - bless with children & wealth ; Paraadushwapniyagm suva
- do away with the effects of bad dreams
This is the end of Sandhyavandhanam.