

Aavani-avittam

19/20 August 2005

Japa vidhi and mantra

for

Sandhya vandanam

Yagnopavitha dharana mantram

Kamakarishi Japam Sankalpam

Gayatri japa sankalpam

NOTE: Brahmacharis must wake up early, have bath perform Sandhyavandanam, have a hair-cut then again have bath and then perform Samidadhanam. Followed by Kamakarishi japam, Maadhyanikam, Brahmayagnyam, Mahasankalpam and then a bath. Change the poonal (Yagnopavitham dharanam), Do the Kaanda Rishi tarpanam, Vedarambham and prostrate before God and elders and complete the Upakarma. Householders (Grihasthas) do not need a haircut nor need to perform Samidadhanam.

SANDHYA VANDANAM

Sandhya Vandanam is a specially devised efficient spiritual ritual for the realization of the Divinity of the Self (Atman). It is a Nitya Karma or an obligatory daily ritual whose object is to bring about self-purification and attunement to Cosmic Reality. It is an all-round complete ritual which incorporates the principles of the Supreme Divinity (Brahman).

RITUALS OF THE SANDHYA

Each part of the ritual is meant to give expression externally to an internal mental attitude and spiritual feeling (Bhava). Some necessary changes are introduced in the Mantras and ritual according to the time of the Sandhya-- dawn, noon, or sunset, and according to the Veda (Rg, Yajur, or Sama) to which the votary is affiliated. However, the main purpose as well as most of the Mantras, the procedures, and rituals are all common.

The procedure involve :

1. **Achamanam :**
Sipping a little water, in the prescribed manner, for self-purification, remembering the Supreme All-pervading Reality.
2. **Apo-Marjanam :**
Invoking all the waters of the earth which form the cause of the emergence and sustenance of all life, by sprinkling water on oneself, to enable one to be attuned to the cosmic life and reality.
3. **Pranayama :**
Regulated breathings, as per prescription, for establishing psycho-somatic harmony, using the Gayatri-Mantra.
4. **Punar-Achamanam :**
Again sipping water with appropriate Mantras for the removal of all sins and obstacles, attuning oneself to the light-giving sun in the morning, to the life-giving waters at noon and to the heat-giving fire in the evening, which are the means of all our life and activity, and as such are termed as the sources of Immortality (Amrta-yoni).

5. **Punar-Marjanam :**
Again sprinkling water over oneself with the Gayatri and other Mantras praying for welfare here in the world and highest spiritual attainment hereafter.
6. **Aghamarsanam :**
Repeating the cosmic creation Mantras, feeling oneself as a part of it, to remove the limitations of personality.
7. **Suryopasthanam :**
Invoking the Sun-God who brings life and light to the world and attuning the mind to the Divine in the Sun and to all the cosmic surroundings.
8. **Gayatri-Upasanam :**
First the Divine Gayatri is invoked as the source of the Vedas and then the different Worlds and the Supreme Divinity are located in the various limbs of one's body by touching them while uttering the Gayatri-Mantra, along with the Vyahrti (Bhuh, Bhuvah, Svah). This process of locating is known as Anga-Nyasa.
This is followed by the Japa and meditation of the Gayatri-Mantra for as long as one can do conveniently, fixing, however, a decent minimum number of times for the Japa. For meditation Gayatri is conceived in the form of a luminous Goddess illuminating the Heart and removing all darkness of Ignorance.
9. **Visarjanam :**
Valediction. Praying to the Goddess to retire, to return again when invoked. Salutations are offered with devotion.
10. **Antya-prakaranani :**
Ending. Now, concluding the Upasana, protection against all wrongs and evils is sought and salutations are offered to the Sun-God and other Cosmic divinities. Forgiveness is sought for any flaws or lacunae in the uttering of the Mantras and the performance of the rituals and the Supreme Being is remembered to make them complete. The Upasana is concluded with the offering of salutations.

Preparation for the Performance of Sandhya :

Before performing the Sandhya, one should be physically clean, mentally calm and restrained and have a prayerful attitude. One should sit in a clean quiet place on a mat or Deer-skin, in a straight position with legs tucked in (ordinary Padmasana).

DETAILS OF THE PRACTICE OF SANDHYA WORSHIP

1. Achamanam

Sipping water sanctified by mantras

Sit in a squatting position, facing east or north. The hands should be between the knees. Bend all the fingers other than the thumb and the small finger slightly so that a hollow is produced in the palm. Take a very small quantity of water in the palm and sip, uttering the following three mantras (one sip for each mantra):-

*Achyutaya namah
Anantaya namah
Govindaya namah*

Then

Utter *Kesava* and *Narayana* touching the right cheek and the left cheek respectively with the thumb of the right hand.

Utter *Madhava* and *Govinda*, touching the right eye and the left eye respectively with the ring finger.

Utter *Vishno* and *Madhusudana*, touching the right nostril and the left nostril respectively with the index finger.

Utter *Trivikrama* and *Vamana*, touching the right ear and the left ear respectively with the small finger.

Utter *Sridhara* and *Hrsikesa*, touching the right shoulder and the left shoulder respectively with the middle finger.

Utter *Padmanabha* and *Damodara* touching the naval and the head respectively with all the fingers.

Meaning 1

By these actions the various parts of the body are sanctified and the person is made fit to proceed with the worship.

2. *Vighnesvara Dhyanam*

Meditation on Lord Vighnesvara

While reciting the following mantra, gently tap the two sides of the forehead with the fists five times with the thought that thereby the nectar (amrta) in the head flows down through all the nerves and invigorates them.

*Shuklambaradharam Vishnum
Sasivarnam Chaturbhujam,
Prasannavadanam dhyayeh,
Sarva-vighnopasantaye*

Meaning 2

For the removal of all obstacles I meditate on Lord Vighnesvara who is clad in white, is all-pervading, is white like the moon, sports four arms and is always of serene aspect.

3. *Pranayamah*

Regulation of breath

Bend the index finger and the middle finger and press the right nostril with the thumb and left nostril with the ring finger and the small finger. First draw in the breath through the left nostril while mentally chanting the following mantra. Then hold the breath within, mentally chanting the same mantra again. Thereafter, let the breath out through the right nostril, again mentally chanting the same mantra. These three actions of inhaling, holding the breath and exhaling, during which the mantra is chanted three times, together make up one *Pranayamah*.

*Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah
Om Janah, Om Tapah, Om Satyam
Om Tat Saviturvarenyam*

*Bhargo devasya dhimahi,
Dhiyo yo nah prachodayat
Om apo jyoti raso amritam Brahma
Bhur Bhuvah suvar om*

Meaning 3

Om is all the lokas - bhuh, bhuvah, suvah, mahah, janah, tapah, satyam. We meditate on the adorable effulgence of the Lord who creates everything, so that it may energize our consciousness.

Om is water, light, the earth that yields tasty food, the air that sustains life, the all-pervading ether and the mind, intellect and the 'I' sense marked by the terms bhuh, bhuvah and suvah.

4. Sankalpah

Resolution

Place the left palm, turned upward, on the right thigh and place the right palm, turned downward on the left palm. Recite the following mantra :

Mamopatta samasta durita ksaya dvāra sri paramesvara prityartham -

- In the morning *Pratah sandhyam upasisye*
- At noon *Madhyahnikam karisyē*
- In the evening *Sayam sandhyam upasisye*

Meaning 4

I begin to worship the goddess of sandhya in the morning (at noon/in the evening) in order to merit God's grace which destroys all the sins acquired by me.

5. Marjanam

Purification of the body and mind

Uttering *Om keshavaya namah*, write *Om* on water with the finger and touch the spot between the two eyebrows with that finger.

Then, while reciting the first seven of the following nine mantras, sprinkle water on the head with the ring finger. While reciting the eighth mantra, sprinkle water on the feet. Again sprinkle water on the head while reciting the ninth mantra.

*Aapo hi stha mayo bhuvah
Ta na urje dadhaatana
Mahe ranaya chaksase
Yo vah sivatamo rasah
Tasya bhajaya teha naha
Usatiriva matarah
Tasma aram gamama vah
Yasya ksayaya jinvatha
Aapo janayatha cha naha*

Now take a little water in the palm and rotate the palm around the head with the following mantra:

Om Bhur bhuvah svah

Meaning 5

It is well-known that you, the deities of water, are the cause of great happiness. Please nourish us with the divine vision which brings glory and loveliness. Please make us

worthy of imbibing the auspicious bliss even as a mother feeds her children. We approach you with eagerness for that bliss to distribute which you have taken a form and are shining. Bestow on us the boon of a next life sanctified by knowledge.

6. Prasanam

Sipping water with mantra

Take a little water in the palm and sip, after reciting the following mantra :

(Pratah) Suryascha ma manyuscha manyupatayascha, manyukritebhyah. Papebhyo raksantam. Yadratrya papamakarsam. Manasa vacha Hastabhyam, Padbhyam udarena sisna. Ratris-tadavalumpatu. Yatkincha duritam mayi. Idam aham mamamarita yonau. Surye jyotisi juhomi svaha

Meaning 6

(In the morning) May the sun who stimulates everything, anger which enslaves all and the gods who preside over anger, protect me from the sins committed through anger. May the deity of the night absolve me of the sins committed by me at night with the mind, lips, hands, legs, stomach as also of whatever other sins may linger in me. This "me" devoid of all sins, I offer as sacrifice in the effulgence of the sun who is the source of immortality. May this sacrifice be well done.

(Madhyahne) Apah punantu prithivim prithvi puta panatu mam. Punantu brahmanas patirbrahma-puta punatu mam. Yaducchistam abhojyam yadva duscaritam mama. Sarvam punantu mamapo asatam ca pratigraham svaha

Meaning 6

(At noon) May the deity of water sanctify the earth which is its base. May the sanctified earth purify me. May it sanctify the teacher who is the channel for the Veda. May the ever pure Veda purify me. May the deity of water absolve me from sins incurred through consuming food left by others or food unfit to be eaten, through bad contact and through receiving gifts from the wicked. Thus purified I offer myself as sacrifice in the Supreme effulgence.

(Sayankale) Agnischa ma manyuscha manyupatayascha manyukritebhyah. Papebhyo raksantam. Yadahna papamakarsam. Manasa vacha hastabhyam. Padbhyam udarena sisna. Ahastadavalumpatu. Yatkincha duritam mayi. Idam Aham mamamrita yonau. Satye jyotisi juhomi svaha

Meaning 6

(In the evening) May the Fire who stimulates everything, anger which enslaves all and

the gods who preside over anger, protect me from the sins committed through anger. May the deity of the day absolve me of the sins committed by me at day-time with the mind, lips, hands, legs, stomach as also of whatever sins lingering in me. This "me" devoid of sins, I offer as sacrifice in the effulgence of Truth who is the source of immortality. May this sacrifice be well done.

7. Punarmarjanam

Sprinkling water again

Sprinkle water on the head with the following mantra:

*Dadhikravanno akarizam. Jisnorasvasya vajinah.
Surabhi no mukhakarata. Prana ayumsi tarisat.
Aapo hista mayo bhuvah.....*

End with *Om Bhurbhuvah suvah*

Meaning 7

I make obeisance to the Supreme Person who supports, rules and sustains all the worlds, who is ever victorious and who has taken the form of Hayagriva the repository of all knowledge. May He make our faces and other organs fragrant. May He protect our lives continuously. It is well-known....knowledge (as in No.5 above)

8. Arghya-pradanam

Offering water

Morning :

Stand facing east. Take plenty of water in both palms and raising the heels a little, pour the water down through the tips of the fingers other than the thumb uttering the following mantra. This is to be done three times.

*Om bhurbhuvah suvah. Tat savituroarenyam
Bhargo devasya dhimahi. Dhiyo yo nah prachodayat.*

[**Meaning** - see no. 3 We meditate consciousness]

Noon :

Stand facing north and do the same twice

Evening :

Squat facing west and do the same three times

9. Prayaschittarghyam

Offering of water in atonement for failure to perform the worship at the proper time

Do *Pranayamah* once, as in No.3. Thereafter offer *arghya* once, as in No.8. Then uttering *Om Bhurbhuvah suvah* turn round once and sprinkle a little water around you.

10. Aikyanusandhanam

Meditation on the identity of the individual self and the Supreme Self

Sit down, close the eyes and mentally chant

Asavadityo brahma. Brahmai vaham asmi

Meaning 10

This sun is Brahman. I too am Brahman.

Do *achamanam* once, as in No.1.

11. Deva-Tarpanam

Offering of water to the devas

Morning: Squat, facing east.

Noon: Squat, facing north.

Evening: Squat, facing north

Pour water through the finger tips of both hands reciting the following mantras:

Adityam tarpayami

Somam tarpayami

Angarakam tarpayami

Budham tarpayami

Brhaspatim tarpayami

Sukram tarpayami

Sanaischaram tarpayami

Rahum tarpayami

Ketum tarpayami

Keshavam tarpayami

Narayanam tarpayami

Madhavam tarpayami

Govindam tarpayami

Vishnum tarpayami

Madhusudanam tarpayami

Trivikramam tarpayami

Vamanam tarpayami
Sridharam tarpayami
Hrsikesam tarpayami
Padmanabham tarpayami
Damodaram tarpayami

Meaning 11

I make my offering to the presiding deities of the nine planets - *Aditya, Soma, Angaraka, Budha, Brhaspati, Sukra, Sani* (who moves slowly), *Rahu, and Ketu*; and Narayana with twelve names - *Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sridhara, Hrsikesa, Padmanabha, Damodara*.

Do achamanam once, as in No.1.

12. Japasankalpa

Sankalpa for Japa

Sit on a wooden plank or small carpet. The eyes should be half-closed and the mind should be concentrated on the mantras which are to be uttered mentally.

Morning: Sit facing east.

Noon: Sit facing north.

Evening: Sit facing west

The vessel of water should be kept in front. First chant :

Suklambaradharam.... Vighnopasantaye (as in No.2) Om Bhurbhuvassuvarom

Then do one *pranayamah*

Now chant the following, with the palms as in No.4 :

Mamopatta samasta duritaksayadvara sri paramesvara prityartham

Morning : *Pratah sandhya gayatri mahamantra japam karisye*

Noon : *Madhyahnika gayatrimahamantra japam karisye*

Evening : *Sayam sandhya gayatrimahamantra japam karisye*

Meaning 12

I start performing the great mantra of gayatri in the morning (noon/evening) in order to get the grace of God by removing all the sins incurred by me).

13. Pranava japa

Japa of Pranava

Touching the head with the fingers of the right hand recite :

Pranavasya rishi Brahma

Touching the upper lip, recite :

Devi gayatri chandah

Touching the chest, recite :

Paramatma devata

Again touching the head, recite :

*Bhuradi sapta vyahritinam atri bhrigu kutsa vasistha
gautama kasyapa angirasa risayah*

Touching the upper lip, recite :

Gayatri ushnik anustup brhati pankti tristup jagatyah chandamsi

Touching the chest, recite :

Agni vayu arka vagisa varuna indra visvedeva devatah

Now do ten pranayamas as in No.3.

Meaning 13

For Omkara, Rsi is *Brahma*; *chandah* is *Devi gayatri*, deity is *Paramatman*.

For the seven *vyahrtis* commencing from *Bhuh*, the rishis are *Atri, Bhrigu, Kutsa, Vasistha, Gautama, Kasyapa* and *Angirasa*

The *chandah* are *gayatri, ushnik, anustup, brhati, pankti, tristup* and *jagati*.

The deities are *Agni, Vayu, Arka, Vagisa, Varuna, Indra* and *Visvedevah*.

Then do three *Pranayamas* repeating the mantra (as in section 3) thrice for each *Pranayama* - thus chanting the mantra nine times.

14. Gayatri-avahanam

Invoking Gayatri devi

Touching the head, recite -- *Ayatu ithi anuvakasya vamadeva rishi*

Touching the upper lip, recite -- *Anustup chandah*

Touching the chest, recite -- *Gayatri devata*

With the following mantras invoke *gayatri devi* in the heart by means of the *Avahani mudra* (to be learnt from the teacher).

*Ayatu varada devi aksaram brahma sammitam
Gayatri chandasam mata idam brahma jushasva nah
Dhamanamasi visvamasi visvayuhu, sarvamasi
Sarvayurabhibhurom gayatrim avahayami
Savitrim avahayami sarasvatim avahayami*

Meaning 14

For the *anuvaka ayatu* the *rishi* is *Vamadeva*, *chandah anustup* and deity *gayatri* May *gayatri*

devi who bestows all the boons we seek, who is eternal, who is to be known through the Vedas and who is the Mother of the Vedas, appear here and now and accept this hymn of Vedic praise.

GAYATRI, You are the vital force, the power of the sense organs, you quell enemies; You are superbly healthy in your limbs; You are the light of knowledge; You are the famous effulgence of the celestials; You are the cosmos; You are the life of the world marked by time; You are everything; You are the life of all; You transcend everything.

Then,

Touching the head, recite -- *Savitrya rishihi visvomitrah*

Touching the upper lip, recite -- *Nichridgayatri chandah*

Touching the chest, recite -- *Savita devata*

Meaning 14

For the *gayatri* mantra, the *rishi* is *visvomitra*, *chandas nicrdgayatri* and the deity *Savita*.

15. Gayatri japah

Gayatri japa

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

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

Evening : Sit facing west, the joined palms in front of your navel

The hands should be covered with the Angavastra. The mantra should be chanted mentally without movement of the lips. After each of the following lines you should pause for a second. There will thus be a total of five pauses. The mind should be concentrated on the meaning of the mantra..

Om Bhurbhuvah suvah

Tat savitur varenyam

Bhargo devasya dhimahi

Dhiyo yo nah prachodayat

Meaning 15

[Meaning : see No.3 We meditate Consciousness]

This *gayatri* should be chanted 108 times. If there is not enough time, chant at least 64 or 28 times. But make up the deficit when you get time.

16. Gayatri upasthanam

Prayer to gayatri to return to Her abode

First do *pranayama* once, sitting down.

Then stand up, facing the same direction as in No.15, join the palms and recite :

Morning :

*Pratah sandhya upasthanam karisye
Uttamey sikharey devi bhummyam parvata murdhani
Brahmanebhyo hyanu jnanam gaccha devi yathasukham*

Noon :

*Adityopasthanam karisye
Uttamey yatha Sukham*

Evening :

*Sayam sandhyopasthanam karisye
Uttamey yatha sukham*

Meaning 16

O radiant gayatri bless us on earth who are worshipping Brahman. Please return joyously to your divine abode on the highest pinnacle of Mount Meru.

17. Suryopasthanam

Worship of the Sun-god

Stand facing the same direction in which the japa is done, join the palms and salute the Paramatman who is shining in the centre of the rising sun.

Morning :

*Mitrasya charsani dhritah shravo devasya sanasim
Satyam chitrsra vastamam
Satyam chitrsra vastamam
Prithivimutadyam. Mitrah kristi sabhichasthe
Satyaya havyam ghritavad vidhema
Pra sa mitra marto astu prayasvan. yasta aditya
Siksati vratena. Na hanyate, na jiyate, tvotho
Nenam agmho asno tyantito na durat*

Meaning 17

I meditate on the glory and fame of the all-protecting sun which is adorable, eternal, bewitching the hearts of all listeners.

The sun guides all, knowing everything. He supports the earth and the sky. He watches all creation unwinkingly. To Him we offer cooked rice soaked in ghee for attaining eternal fruits.

O sun who is Mitra, may he who longs to worship You scrupulously get the full benefit of righteousness.

One protected by you will not suffer from any disease; sin will not approach him from far or near.

Noon :

*Asatyena rajasa vartamano nivesayannamrtam
Martyam cha. Hiranyayena savita rathenadevo yati bhuvana vipasyan
Udvayam tamasaspari pasyanto jyotiruttaram
Devam devatra suryamaganma jyotiruttamam
Udutyam jatavedasam devam vahanti ketavah. Drise visvaya suryam*

*Chitram devanamudaganikam chaksurmitrasya
Varunasyagneh. A pra dyava prthivi antariksam
Surya atma jagatastasthusachva. Tacchakshurdevahitam
Purastacchukramuccharath*

*Pasyema saradassatam jivema saradassatam
Nandama saradassatam, modama saradassatam
Bhavama saradassatam, srinavama saradassatam
Prabravama saradassatam ajitasyama
Saradassatam jyok cha suryandrise*

*Ya udaganmahato arnavadvibhrajamanah
Sarirasya madhyat sama vrishabho lohitaassuryo
Vipascvin manasa punatu*

Meaning 17

The Sun riding a golden chariot goes round scrutinizing all the worlds and shining with self-effulgence and directing by means of His radiance celestials and humans in their respective tasks. The Sun rises swallowing darkness, with great splendour, protecting the celestials also. We who gaze at the Sun shall attain the great radiance of the Self. For inspecting the worlds the horses of the Sun in the form of His rays bear Him, the god who knows everything.

Up rises the Sun who is like an eye to Mitrah Varunah and Agnih and who is of the form of all the celestials. He the Lord of all moving and unmoving things pervades the heavens, the earth and the middle regions.

May we see and adore for a hundred years that orb of the Sun which rises in the east and looks after the welfare of the celestials like an eye. May we live thus for a hundred years. May we rejoice with our kith and kin for a hundred years. May we live gloriously for a hundred years. May we speak sweetly for a hundred years. May we live for a

hundred years undefeated by the forces of evil. We desire to enjoy gazing at the Sun for a hundred years.

May my whole mind be sanctified by the Sun who bestows all our needs, whose eyes are red, who is omniscient and who rises from amidst the waters of the ocean illuminating all the quarters.

Evening :

*Imam me varuna srudhi havam. adya cha mridaya
Tvam avas yurachake
Tatva yami brahmana vandamanastadasaste Yajamano
Havirbhih. Ahedamano varuneha bodh. yurusam sa
Ma na ayuh pramosih
Yacchiddhite viso yatha pradeva varuna vratam
Minimasi dyavi dyavi
Yatkinchedam varuna daivye jane abhidroham
Manusyascharamasi. Achittiyattava dharma yu yopima
Ma nastasmadenaso deva ririsah
Kitavaso yadriripurna divi yadvagha satyamuta
Yanna vidma. Sarva ta visya sithireva devatha te
Syama varuna priyasah*

Meaning 17

O Varuna, please fulfil this prayer of mine and make me happy here and now. I pray for Thy protection.

I seek refuge in Thee uttering the Vedic mantras. The sacrificers seek Thee with the ingredients of offering.

O famous Varuna, please accept my prayer and don't ignore it. Please do not shorten my span of life.

O Lord Varuna, Please protect us without punishing us for sins committed by us in different ways - by omitting to perform daily. Thy worship like the ignorant folk, by committing frauds on the celestials because of human ignorance or by infringing the path of righteousness laid down by you.

O Varuna, please expunge the sin like those attributed to me unjustly by wicked people like gamblers who go where the good do not go or the sins committed by me consciously or unconsciously. We must ever remain beloved of you.

18. Samastyabhivadanam

Prostration to all

Stand facing the same direction as in No.17. Turn round to the next direction after each of the first four mantras. Then stand facing the original direction for the remaining mantras, palms joined :

*Sandhyayai namah. Savitryai namah. Gayatryai namah. Sarasvatyai namah
Sarvabhya devatabhyo namo namah. Kamo akarsit manyurakarhsit namo namah*

Meaning 18

Salutations to goddessess Sandhya, Savitri, Gayatri, Sarasvati and all the deities. The sins I committed were impelled by desire and anger and not of my own free will. The sins that arose out of ignorance under the compulsion of desire must all be forgiven. O gods, I bow to you again and again.

Now cover both the ears with the fingers of the two hands and recite the following, touching the ground at the end with the hands. (The Rishis etc, vary for each gotrah and are therefore to be learnt from the teacher; and hence those portions are given in parantheses).

Chant -

*Abhivadaye (Vaisvamitra, Aghamarsana, Kausika, traya-) arseya pravaranvita (Kaushiks)
gotrah, (Apastamba) sutrah, (Yajuh) sakhadhyayi, sri (Your name) namaham asmi bhoh*

Meaning 18

O all-formed Devi, I salute your lotus feet. I am born in the gotrah which has (Visvamitra, Aghamarsana, Kausika) rsi-triad as the patriarchs. I follow the (Apastamba) sutra and study (Yajur) Veda. I am called Sri (Your name).

19. Digdevata-vandanam

Prostration to the deities of the directions

Stand facing the same direction as in No.15, Turn round and make obeisance to the deities of the four directions etc :

*Prachyai dise namah. Daksinayai dise namah
Pratichyai dise namah. Udichyai dise namah
Urdhvaya namah Adharaya namah. Antariksaya
Namah. Bhoomyai namah. Brahmane namah
Vishnave namah. Mrityave namah*

Meaning 19

Obeisance to the deities of east, south, west, north, above, below, middle and earth. Obeisance to Brahma, Vishnu and Rudrah

20. Yama vandanam

Prostration to the Lord of Death

Stand facing south, palms joined.

*Yamaya namah
Yamaya dharmarajaya mrityave chantakaya cha
Vaivasvataya kalaya sarvabhuta kshayaya cha
Audumbaraya dadhnaya nilaya paramesthine
Vrikodaraya chitraya chitraguptaya vai namah
Chitraguptaya vai nama om nama iti*

Meaning 20

Obeisance to *Yamah* who controls everything, who is the Lord of *dharmā*, who is death and who is Time, who disintegrates all beings, who is very powerful, who is called *dadhna*, who is black in complexion, who is worshipped by all, who has an ample stomach, who keeps secrets marvellously and who is a wonder himself. Obeisance again to *Chitragupta*.

21. Harihara vandanam

Prostration to Harihara

Stand facing west

*Rutam satyam param brahma purusham krishna pingalam.
Urdhvoaretam virupaksam visvarupaya vai namah.
Visvarupaya vai nama om nama iti*

Meaning 21

I bow down before *Harihara* who is Parabrahman, the ground of beauty in all visible things, who pervades all bodies, who is the confluence of the darkness of *Vishnu*, and the redness of *Siva*, who transcends sex, who is three-eyed, and all-formed. Obeisance again and again to the all-formed.

22. Suryanarayana vandanam

Prostration to Suryanarayana

*Namah savitre jagateka chaksuse,
Jagat prasuti, sthiti nasa hetave,
Trayimayaya trigunatma dharine,
Virinchi narayana sankaratmane
Dhyeyah sada, savitrmandala, madhyavarti,
Narayanah sarasijasana samnivistah
Asavadityo brahma. Brahmai vaham asmi
Keyuravan makarakundalavan kiriti
Haari, hiranmayavapu rdhrta sankha chakrah*

*Sankha chakra gadapane dvarakanilayachyuta
Govinda pundarikaksa raksa mam saranagatam
Akasat patitam toyam yatha gacchati sagaram
Sarvadeva namaskarah kesavam pratigacchati
Kesavam pratigacchati om nama iti*

Now as in No.18, chant

Abhivadaya bhoh

Meaning 22

Salutations to the sun who functions as the sole eye of the world, who is the cause of the creation, sustenation, and dissolution of the worlds, who is of the form of the veda, and who appears as *Brahma*, *Vishnu* and *Siva* by the manifestation of the three gunas.

We must always meditate on *Narayana*, who is centred in the solar orb, who is seated on a lotus in the *padmasana* pose, who is decked with bracelet, earrings shaped like Makara fish, with head adorned by a crown, with a garland of flowers dangling on His breast, sporting the conch and discuss and whose complexion rivals gold.

May I who have taken refuge in Thee be protected by Thee, who sports the conch, discuss and mace, whose permanent abode is *Dvaraka*, who protects the whole universe and whose eyes rival the lotus.

Just as all the waters that fall from the sky inescapably reach the sea, all salutations to all the deities reach only *Keshava*; indeed they reach only *Keshava*.

O all-formed... as in No.18 chant.

23. Samarpanam

Dedication

Sit down, take a little water in the palm and pour it down through the fingers after reciting the following mantra :

*Kayena vacha manasendriyair va, buddhyatmana va, prakriteh svabhavot
Karomi yadyat, sakalam parasmai, narayanayeti samarpayami*

Meaning 23

I dedicate to the Supreme person *Narayana* all that I do by means of the body, words, mind, the organs of action, the organs of knowledge and by the impulsion of nature.

Do *achamanam*.

24. Raksa

Protection

Chanting the following mantra, sprinkle a little water at the spot where the japa was performed. Then touch that spot with the ring finger and touch the forehead between the eyebrows.

*Adya no devasavitah prajavat savih saubhagam
Para dusvapnyam suva
Visvani deva savitarduritani para suva
Yadbhadram tanma asuva*

Meaning 24

O Savita, deign to bestow on us prosperity including many children. Please remove the cause and the effects of bad dreams. Please remove all sins; bestow on us what is good for us.

Yagnopavitha Dharana Mantram

Achamaniam
Ganapati Dhyanam
"Shuklam bharadaram.....upashanthaye.
Pranayamam.....
"Om boohu.....bhur bhuvah suvarom."
Sankalpam.....

Mamopata Samastha duritha Kshaya dwara, Sri Parameshwar preethyartham, Shaudha smarta vihita, sadachara nityakarma anushtana, योग्यथा सिध्यर्थम्, ब्रह्मा तेजो अभिव्रिद्यर्थम्. Yagnopavitha dharanam karishyey. Yagnopavitha dharana mahamantrasya (touch forehead) para brahma rishi, (touch nose) Tristup chandaha (touch chest) paramatma devata. (Namaste) Yagnopavitha dharaney viniyogaha

Take the poonal in your hands. Knot on top of right hand, left hand holding other end of poonal with fingers touching the panja patram. Then say.....

Yagnopavitham paramam pavithram, prajapathey, yat saham purastat. 'Aayushyam agriyam, prathimunja shubram yagnopavitham balam asthu tejaha...Om.

Now wear the New Poonal. Repeat this mantra in case of Grihasthan wearing triple or double poonals.

Then do achamaniam. Then say....

"Upavitham bhinanthum, jeernam kashmala dooshitham.
Visrujami, na hi brahma varcho dirghayurastu mey."

Now take out your old poonal and throw it in Northern direction. Then do achamaniam and exit.

Kamokarishi Japam Sankalpam

Must be performed by Grihasthas (Householders) and Brahmacharis. Brahmacharis performing first Avaniavittam may skip this Sankalpam.

Start with Achamaniyam -

Achutaya Namaha

Anantaya Namaha

Govindaya Namaha

Keshava, Narayana, Madhava, Govinda, Vishno, Madhusudhana, Trivikrama, Vamana, Sridhara, Rishikesha, Padmanabha, Damodara

Wear the grass pavitram on the Right hand ring finger, place 4 darbhais under folded feet as asanam, 4 darbhais to be folded around ring finger. Then start the sankalpam

Ganapati Dyanam :

Om Shuklambaradharam Vishnum Shashi varnam chaturbhujam Prasannavadanam dyayetha, sarva vignobha upashanthaye -

Pranayamam :

Om boohu, Om bhuvaha, Om bhuvasuvah, Om mahahah, Om janaha Om tapaha, Oghum satyam, Om tatsa vithurvarenyam, Bhargo devasya dhimahih, dheeyo yonah prachodayathu, Om apaha, jyothi rasa, amrutam brahma, bhurbhuva suvarom

Sankalpam:

"Mamopatha Samastha, duritha kshaya dwara, Shri Parameswara preethyartham shubhey shobhaney muhurthey, adhya brahmana dvithiya pararthey shwetha varaha kalpey, vaivaswatha manyantharey, ashtavighum shathi thamey, kaliyugey, prathamey padhey, ~~jambu dwipey, bhaaratha varshey, bharatha khandey,~~ *asmathu Bharathasya Paschimasthe krouncha dweepe uththara Kande*, meroho dakshiney parshvey shakapthey, asmin, varthamane, vyavaharkey, prabhava dhinanam, shashtyaha, samvatsaranam madhyey Parthiva naama samvatsarey, Dakshinayaney, varasha rithou, Simhamaasey shukla pakshey, sukra vasare yuktayam Pournamaasyaam/Prathama yaam (after 01.05pm) Shubha thithou, Dhanishtha (until 7:40pm)/Satabhisa nakshatra yukthayaam, Sobhana/Adhikhanda naamayoga, Bava/Balava karana yukthayaam, evam guna, viseshana vishistayam, asyam Pournamaasyaam (after 01.05a.m. Prathamayam) shuba thithau .

Mamo patha samastha, duridha kshaya dwara, sri parameswara prithyartham, thaishyam purna maasyam, adhyayot sarjana akarana, prayaschitartham, samvatsara prayaschitartham, ashtothara sahasra sankhyaya (1008 times) or ashtothara shatha

sankya (108 times) "Kamokaarishitha manyura karishitha namo namaha ithi maha mantra japam karishyey."

Now say 1008 times - " Kamokarishitha manyura karishitha namo namaha."

Take out the darbhai from the fingers and throw it in the northern direction after reciting kamokarishi mantra 1008 times. Then remove the pavitram, untie it and place it also in the northern direction. Then do the Achamaniam say " Sarvam brahmarpanam asthu" and pour little water in front of you.

This sankalpam should be followed by Maadyanikam and Brahma Yagnam.

Gayatri Japa Sankalpam

Achamaniam :

Achutaya Namaha

Anandaya Namaha

Govindaya Namaha

Keshava, Narayana, Madhava, Govinda, Vishno, Madhusudhana, Trivikrama, Vamana, Sridhara, Rishikesha, Padmanabha, Damodara

Wear the grass Pavitram on the right hand ring finger, place 4 darbhai under folded feet as asanam, 4 darbhai to be folded around the ring finger. Then start :

Ganapati Dyanam:

Om Shuklambharadharam Vishnum Shashi varnam chaturbhujam, Prasanavadanam dhyayetha, sarva vignobha upashanthaye.

Pranayamam :

Om boohu, Om bhuvaha, Om bhuvah, Om mahahah, Om janaha, Om tapaha, Oghum satyam, Om tatsa Vithurvarenyam, bhargho devasya dhimahih, dheeyo yonah prachodayathu. Om apaha, jyothi rasaha, amrutham brahma, bhur bhuva suvarom...om

Sankalpam:

Mamopata samastha duritha kshaya dwara, Sri Parameswara preethyartham shubey, shobhaney muhurthey, adhya brahmana, dwithiya pararthey, shwetha varaha kalpey, vaivaswatha manvanhtarey, ashtavighum shathi tamey, kaliyugey, prathamey paadhey, ~~jambu dwipey, bhaaratha varshey, bharatha khandey,~~ *asmathu Bharathasya Paschimasthe krouncha dweepe uththara Kande*, meroho dakshiney parshvey shakapthey, asmin, varthamaney, vyavaharkey, prabhava dhinanam, shashtyaha, samvatsaranam madhyey Parthiva naama samvatsarey, Dakshinayaney, varasha rithou, Simhamaasey shukla pakshey, Manthavasare yuktayam Prathamyaam/Dvitiyaam (after 9.17am) Shubha thithou, Satabhisha (until 4:07pm)/Purvaprostapada nakshatra yukthayaam, Adhikhanda (until 10:06am)/Shuka

naamayoga, Kaulava/Taitila karana yukthayaam, evam guna, viseshana vishistayam, asyam Prathamyaam (after 09.17a.m. Dvitiyam) shuba thithau midhyaditha prayaschithartham, dosha vatsu, apathaniya prayaschithartham, samvatsara prayaschithartham, ashtothara sahasra sankahya (1008 times) gayatri mahamantra japam karishyey.

Gayatri upasthanam

Prayer to gayatri to return to Her abode

First do *pranayama* once, sitting down.

Then stand up, facing East, join the palms and recite :

*Uttamey sikharey devi bhumyam parvata murdhani
Brahmanebhyo hyanu jnanam gaccha devi yathasukham*

Do *achamanam*.