



NITHYAKARMA

A karhadesamskrithi.in
Presentation

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ANOTHER BOOK !

A number of books have been written on this subject. Most of them explain the process of sandhyavandana and contain extract of manthras from vedic texts. These, however, fall short of the demands of inquisitive minds of the present generation. They always want to probe, search and research.

The present work is an attempt to fill this void. It explains

- * What is to be done.
- * Why it is to be done.
- * How it is to be done.

It provokes and stimulates the intellect to explore more.

Publishers

I

PREFACE

'Nithyakarma' or 'Ahnika Vidhi' is a regulated routine to be followed by everyone. It starts from contemplating on God on waking up, brushing teeth, answering nature calls and a bath.

'Sandhyavandana' is offering obeisance to God during 'Sandhi' i.e. when night passes into day & day passes into night as also at noon.

'Sandhi' also implies an opportunity to establish contact with the 'SUPREME BEING' or at the least, to reflect and meditate.

In the following pages a humble attempt is made to enunciate the process and purpose of performing 'Sandhyavandana'.

II

The need to align with present day's realities is recognized in moderating the details (so that out of 24 hours, one may need to devote only 24 minutes a day - 12 each at dawn & dusk) while substance has been retained. The room for contraction is, perhaps, limited. The scope for exploring full potential is, however, unlimited.

Those who have been initiated recently and others who had to discontinue – to whom this work is addressed – may feel enthused to learn more about what they are doing, gradually proceeding to fully understand the implications. The thirst for knowledge would eventually drive one to seek the guidance of a 'Guru' – so essential for imbibing the import of every word used in the manthras.

III

Intonations of the mantras, when mastered, will start reverberating in the mind again and again - an experience by itself.

Some basic knowledge of Sanskrit is presumed. While learning the language would be an adorable objective, a beginning could always be made in a language which one understands best with total commitment and devotion. He understands all languages.

In the text, meaning of sankalpa, statements and mantras have been stated. It would be foolhardy to chant them mechanically expecting a magic wand to yield super-natural results. They are better viewed as well-intended 'wishes'.

IV

The prowess of 'Mantracharana' in emancipating sins committed in the past may fall within the realm of 'belief' and 'faith'. But repenting for sins one might have committed, offering to pay a penalty and resolving not to repeat them is certainly a step forward.

As one transcends, 'tamasa' and 'rajasa' gunas manifest in anger, pride, unjust desires, greed, enmity are overpowered by love, compassion, humility, sense of sacrifice, courage, self-confidence and character ('sathwa' gunas). Here emerges a better man. This is the *raison d'etre* of 'Sandhyavandana'.

V

SANDHYA

AACHAMANA

Touch the middle joint of the middle finger with tip of the thumb and separate the little finger - now shape of a cow's ear emerges. Fill it with water sufficient to soak a black gram & sip after chanting each of the "Namathrayas" :

ॐ केशवाय स्वाहा
ॐ नारायणाय स्वाहा
ॐ माधवाय स्वाहा

Do another Achamana

1

VANDANAM

Experience sublime tranquility as the water passes through the food pipe and settles down.

Aachamana is done for purging the mind of all thoughts of 'I', 'My', 'Mine' for contemplation of 'Supreme Athman'. A vow is made with all senses and mind-renouncing all other thoughts and placing trust in 'Him'.

2

PRANAYAMA

Controlling, channelling pranic energy through the regulation of breathing process i.e., Pooraka (inhalation) Kumbhaka (retention-reciting Savithree manthra alongwith pranava, vyahrithi and shiras) and Rechaka (exhalation).

प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता । दैवीगायत्री छंदः । सप्तानां व्याहृतीनां विश्वामित्र जमदग्नि भरद्वाज गौतम अग्नि वसिष्ठ कश्यपा ऋषयः । अग्नि वायु आदित्य बृहस्पति वरुण इंद्र विश्वेदेवा देवताः । गायत्री उष्णिग् अनुष्टुप् बृहतीपंक्ति त्रिष्टुप् जगत्यश्छंदांसि ।

गायत्र्या विश्वामित्र ऋषिः । सविता देवता । गायत्री छंदः । गायत्री शिरसः प्रजापतिर्ऋषिः । ब्रह्मा अग्नि वायु आदित्या देवताः । यजुश्छंदः । प्राणायामे विनियोगः ।

3

Done scientifically, pranayama improves oxygen supply, expels carbon dioxide, helps blood circulation, improves concentration, memory power and general health.

Pranava = Aum (ॐ)

Vyahrithi = Bhuh, Bhuvah & Suvah i.e. earth, intervening space and heaven

Shiras = 'Oum apo.....'"

The statement alludes manifestations of the Lord and his creation, delightful life system, 7 great sages and the vedic system.

- Devathas to whom the manthra is addressed.
- Rishi (seer) who unveiled the manthra
- Chandas i.e. metrical form in which manthra is articulated.

4

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः । ॐ जनः । ॐ तपः । ॐ सत्यं ।

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥

ॐ आपोज्योती रसो मृतं ब्रह्म भूर्भुवस्वरोम् ॥

(Thaithireeya Aranyaka 10.35)

There are several variants of pranayama in Yoga Shastra.

5

7 vyahrthis represent 'Brahman' present in all creations of 7 worlds each above and below the earth.

Savithree manthra

He is water, light, essence, nectar and also the three worlds i.e., earth, intervening space and heaven. They are all manifestations of "Brahman".

Our focus here is on building qualities of head and heart.

6

VIBHOOTHI DHARANA

This is done at the start of any religious rite, pooja or sandhya . Bhasma of yagas (or samidh / cowdung burnt) is indicated since fire reduces all substances to their primal state of purity.

1. State the purpose

शरीरशुद्धयर्थं भस्मधारणमहं करिष्ये ॥

2. Recite the manthra mixing water with Bhasma

मानस्तोक इति मंत्रस्य कुत्सो रुद्रो जगती भस्मग्रहणे विनियोगः।

ॐ मानस्तोकेतनयेमानं आयौमानो गोषुमानो अश्वेषु रीरिषः।

वीरान्मानो रुद्रभामितोवधीर्हविष्मंतः सदमित्वाहवामहे॥

(R.V. 1.8.6)

7

'Idanadi' and 'Pingalanadi' merge into 'Sushumnanadi' in the forehead region between two eye- brows, just above the nose. This point is considered very central to the awakening of the thought process. Hence, kumkum, gandha and bhasma are applied here.

Purification of the body. Bhasma contains salts that have salutary effect on our body.

'Kutsa' is the sage, 'Rudra' is the devatha, 'jagathi' is the chandas.

Beseech Lord Rudra not to be cruel or angry at members of the family, friends, and domestic animals. We will make offerings all the time to appease Him.

8

3. Apply bhasma using thumb, middle and ring fingers repeating manthra as follows:

ॐ त्र्यायुषं जमदग्रेरिति ललाटे । ॐ कश्यपस्य त्रायुषमिति कण्ठे । ॐ अगस्त्यस्य त्रायुषमिति नाभौ । ॐ यद्वेवानात्रायुषमिति दक्षिणस्कंधे। ॐ तन्मेअस्तु त्रायुषमिति वामस्कंधे। ॐ त्रायुषमिति हृदये । ॐ सर्वेषां शतायुषमिति शिरसि ।

Do two aachamanas

SANKALPA :

Specify the process (action plan) and purpose of doing "Sandhyavandana" :

(Vow done by placing right palm facing up on the knee-joint with left palm facing down on top of right.)

9

1)forehead 2)neck 3)navel area
4)right arm-at shoulder , elbow and wrist.
5) left arm as in four. 6)chest and ribs
7)head, eyes, mouth, feet etc. as per family traditions.

The three lines so drawn(thri - pundra) represent the three syllables of 'Aum' three vedas, three 'gunas', three 'shakthis' of the Mother.

It should be always done after careful contemplation, in a calm and positive frame of mind mustering the will to act upon. Even when one is engaged in appeasing 'God', such act should be done with 'His' approval.

10

Recite 24 names of the Lord

ॐ केशवाय नमः। ॐ नारायणाय नमः। ॐ माधवाय नमः।
ॐ गोविंदाय नमः। ॐ विष्णवे नमः। ॐ मधुसूदनाय नमः।
ॐ त्रिविक्रमाय नमः। ॐ वामनाय नमः। ॐ श्रीधराय
नमः। ॐ हृषीकेशाय नमः। ॐ पद्मनाभाय नमः। ॐ
दामोदराय नमः। ॐ संकर्षणाय नमः। ॐ वासुदेवाय नमः।
ॐ प्रद्युम्नाय नमः। ॐ अनिरुद्धाय नमः। ॐ
पुरुषोत्तमाय नमः। ॐ अधोक्षजाय नमः। ॐ
नारसिंहाय नमः। ॐ अच्युताय नमः। ॐ जनार्दनाय
नमः। ॐ उपेन्द्राय नमः। ॐ हरये नमः। ॐ श्रीकृष्णाय
नमः।

Note : It is desirable to do 'desha – kala sankeerthana' at this stage – mentioning time and space in which we are placed. (i.e. our location on the planet, yuga, year, season, month, fortnight, day, star etc. as per Indian calander)

ममौपात्तदुरितक्षयद्वारा श्रीपरमेश्वरप्रीत्यर्थं प्रातः
संध्यामुपासिष्ये ।

11

These names describe Lord's attributes from different standpoints. His four hands hold conch, discus, mace and lotus. The order in which they are held vary. e.g : In His manifestation as vishnu, he holds (clockwise) lotus, conch, discus and mace.

The word "Vishnu" means one who pervades (विष्वच्), one who has entered everything (विश). He is transcendent as well as immanent reality of the universe.

It helps us visualise how short our life is and how small is our domain and develop humility. Incidentally one will learn to read 'Panchanga' - a part of our heritage.

To appease 'Lord', ward off all difficulties, sufferings etc.

12

MARJANAM

1. State the names of Rishi, Devatha and Chandas

आपोहिष्ठेति तृचस्यांबरीषः सिंधुद्वीप ऋषिः। आपो
देवता। गायत्री छंदः। मार्जने विनियोगः।

2 Recite manthras and sprinkle water with index and middle fingers – reciting manthras.

ॐ आपोहिष्ठामयोभुवः। ॐ तानुरुर्जेदधातन ॥ ॐ
महेरणायचक्षसे । ॐ योवःशिवतमोरसः ।
ॐ तस्यभाजयतेहनः । ॐ उशतीरिवमातरः ।
ॐ तस्माअरंगमामवः। ॐ यस्यक्षयायजिन्वथ । ॐ
आपोजनयथाचनः ।

(R.V. 7.6.5)

Do *aachamana*

13

This is a process of sanitizing and revitalizing body and mind.

Manthras commonly used here adore water as a source of nourishment, medicines and energy (agni, power). This awareness would encourage us to be frugal in its use & deter pollution.

Protect us as provider of water, wealth and knowledge of the self. Like a mother who nourishes the child by breast feeding, provide us with delightful juices. Free us from all sins and grant progeny, wealth & prosperity.

14

MANTHRACHAMANA

1.State the purpose, names of rishi, devatha and chandas :

सूर्यश्चेति मंत्रस्य याज्ञवल्क्य उपनिषद् ऋषिः।
सूर्यमन्युमन्युपतिरात्रयो देवता :। प्रकृतिश्छंदः ।
अभ्यंतरशुद्धर्थे मंत्राचमने विनियोग : ।

2. Do aachamana after reciting following manthra

ॐ सूर्यश्चमामन्युश्चमन्युपतयश्चमन्युकृतेभ्यः ।
पापेभ्योरक्षताम् । यद्रात्रियापापमकार्षम् ।

मनसावाचाहस्ताभ्याम् । पृद्भ्यामुदरैर्गणेशिश्ना ।
रात्रिस्तदवलुंपतु ।

यत्किंचदुरितंमयि । इदमहंमामृतयोनौ ।
सूर्योज्योतिषिजुहोमिस्वाहा ।

(Asuakelayana grahya 1)

At dusk Agni is the Devatha.

Do aachamana

15

Internal purification so that one becomes spiritually fit to perform ritualistic act.

This is a 'Jnana Yajna' where one introspects, repents for the sins committed and surrenders to the Lord. This is done wishfully.

One offers water consecrated by mantras in the fire present in the mouth – contemplating that body, mind and heart have been cleansed.

Sins specified include :

- ♦ Mental i.e. evil thoughts, anger,
- ♦ Oral i.e. lies, abuses and
- ♦ Physical i.e. theft, prohibited sexual act, consuming undesirable food, crushing creatures under the feet.

Seek emancipation of sins committed during the day.

16

SECOND MARJANAM

ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता । दैवी गायत्री छंदः। व्याहृतीनां प्रजापतिः प्रजापतिर्बृहती। गायत्र्या विश्वामित्र ऋषिः। सविता देवता । गायत्री छंदः । आपोहिष्ठेति नवर्चस्य सूक्तस्यांबरीषः सिंधुद्वीप आपो गायत्री । पंचमी वर्धमाना सप्तमी प्रतिष्ठा अंत्येद्रे अनुष्टुभौ मार्जने विनियोगः।।

Recite manthras and sprinkle water :

ॐ शंनोदेवीरभिष्टय आपोभवंतुपीतर्ये। शंयोरभिस्त्रवंतुनः।

ॐ ईशानावार्याणां क्षयंतीश्चर्षणीनाम्।

अपोयाचामिभेषजम् । ॐ अप्सुमेसोमौ

अब्रवीदंतर्विश्वानिभेषजा । अग्निचविश्वशंभुवम् । ॐ आपः

पृणीतभेषजंवरुथंतन्वे ३ मम। जोक्चसूर्यदृशे ।

ॐ इदमापः प्रवहतयत्किंचदुरितंमयि।

यद्वाहमभिद्रोहयद्वाशेषउतानृतम्।

ॐ आपोअद्यान्वचारिषंरसेनसमगस्महि।

पयस्वानग्रआगहितंमासंसृज वर्चसा।

Do aachamana

17

Shield us from fear, fortify as a provider of water, food and other essentials of life and grant us joy by alleviating all diseases. As a life supporter and destroyer of all sins, grant us liberation from rebirth. Bestow upon us plenty of water – it contains 'Agni' and every type of medicine. Grant us essential medicines and nourishment so as to enable us to approach the moon and the sun for emancipation of our sins. Free us from sins like deceit, knowingly /unknowingly killing or hurting innocent animals etc., crushing creatures under our feet , eating undesirable food, engaging in prohibited sexual act etc. Free us from impurities of body and mind, provide us with delightful juices and milk and enhance our celestial brilliance.

18

AGHAMARSHANA

1. State name of rishi, devatha and chandas
ऋतंचेति तृचस्य माधुच्छंदसो अघमर्षण ऋषिः । भाववृतो
देवता । अनुष्टुप् छंदः । अघमर्षणे विनियोगः ।

2. With a few drops of water in the hand,
chant the manthra, mentally induce
'Papapurusha' to come out through the
right nostril into the water and put away
such water on the left side.

ॐ ऋतंच सत्यंचाभीद्वात्तपसो ध्यंजायत
ततोरात्र्यंजायतततः समुद्रोअर्णवः ।
समुद्रादणवादिधिसंवत्सरोअजायत ।
अहोरात्राणिविदधद्विश्वस्यमिषुतोवशी ।
सूर्याचंद्रमसौधातायथापूर्वमकल्पयत् ।
दिवंचपृथिवींचांतरिक्षमथोस्वः ॥

(R.V. 8.8.48)

Do Aachamana

Intended to drive away evil thoughts.

The thought of repeatedly eradicating the
evil helps overpowering 'thamasa' and
'rajasa' gunas and strengthen 'sathvik'
gunas.

Lustrous Paramathma created 14 worlds,
sky, rivers, seas, day and nights (i.e.
knowledge of time), all movables and
immovables (living, non-living), the sun and
the moon. This process of creation
continues in this kalpa (Shwethavaraha
Kalpa) by Him and at His will –it includes
creation of His own form (Buddha) and that
of Brahma.

Where is the room for evil thoughts when
one is engulfed by His radiance ?

ARGHYAPRADANA

1. Make the following statement

प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता ।
दैवीगायत्री छंदः । गायत्र्या विश्वामित्रः सविता गायत्री ।
श्रीसूर्यायार्घ्यदाने विनियोगः ।

2. Take water in two hands cupped
together, standing with feet together,
facing Sun-God. Recite savithree manthra
and make the offer thrice.

ॐ भूः ॐ भुवः ॐ स्वः ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य
धीमहि धियो यो नः प्रचोदयात् ।
श्रीसूर्यनारायणाय इदम् अर्घ्यम् समर्पयामि ।

Experience and adore the ecstasy,
panorama & panache of sunrise / sunset
and express our gratitude to Him - He is our
life support.

Give a standing ovation to the rising sun.

This is a form of oblation. Water is easily
accessible, most valuable and complete
offering one can normally be making. In
Mahabharatha, there is a reference to the
warriors picking up dust from the battle
field when water was not available and
offering it to the Lord.

3. As a penalty for the delay, offer additional arghya

कालातिक्रमे प्रायःश्चित्तार्थम् चतुर्थम् ।

4. Taking water in hand go round clockwise spilling water around you, making following statement :

असावादित्यो ब्रह्म ।

(Ashvalayana - Grahya)

Do aachamana & Pranayama

SAVITHREE (GAYATHREE) JAPA

1. Aasana-shuddhi:

पृथ्वीति मंत्रस्य मेरुपृष्ठ ऋषिः । कूर्मोदेवता । सुतलं छंदः । आसने विनियोगः ॥ ॐ पृथ्वित्वया धृता लोका देवि त्वं विष्णुनाधृता । त्वं च धारय मां देवि पवित्रं कुरु चासनम् ।

23

Punctuality and discipline is highly desirable. Whenever there is delay, one admits guilt and offers to pay a penalty.

The contemplation is that this is the pradakshina of Sooryanarayana.

What else can we do when we cannot go around Him ?

We beseech Lord Vishnu, on whom the earth (Bhoodevi) reclines, to render our aasana propitious.

24

2. Karanyasa & Anganyasa :

This is to create positive vibrations and guard our japa by keeping all external forces at bay.

गायत्र्या विश्वामित्र ऋषिः । सविता देवता । गायत्री छंदः । न्यासे विनियोगः । ॐ तत्सवितुर् अंगुष्ठाभ्याम् नमः । वरेण्यं तर्जनीभ्याम् नमः । भर्गोदेवस्य मध्यमाभ्याम् नमः । धीमहि अनामिकाभ्याम् नमः । धियो यो नः कनिष्ठिकाभ्याम् नमः । प्रचोदयात् करतलपृष्ठाभ्याम् नमः ।

ॐ तत्सवितुर्हृदयाय नमः । वरेण्यं शिरसे नमः । भर्गोदेवस्य शिखायै वषट् । धीमहि कवचाय हुम् । धियो यो नः नेत्रत्रयायवौषट् । प्रचोदयात् अस्त्राय फट् । इति दिग्बंधः ॥

25

Five fingers of the hand represent fire, air, sky, earth and water. Divine powers are invoked reciting Savithree mantra – a) touching thumb with index fingers b) each of the other four fingers with thumb and c) wrist to elbow by all the five fingers of the other hand.

Touch heart, head, tuft, shoulders, eyes and lightly clap on the left palm with right index and middle fingers. Make sound with thumb and middle finger around the body.

26

3. Dhyana

Meditate upon the solar deity - Sooryanarayana- a visible form of divinity He is the absolute spirit settled in the lotus heart of all beings.

4.Japa Sankalpa, Avahanam and Japa :
शुक्लोवर्णः। अग्निर्मुखं। ब्रह्माशिरः। विष्णुर्हृदयं।
रुद्रोललाटं । पृथ्वीकुच्छिः। त्रैलोक्यं चरणाः।
सांख्यायन गोत्रं। त्रिपदा गायत्री। अशेष पापक्षयार्थम्
गायत्री जपे विनियोगः ।

आगच्छ वरदे देवि जपे मे संनिधौ भव । गायतं त्रायसे
यस्मात् गायत्री त्वं ततः स्मृता ।

(R.V. 4.4.7)

He is the Parabrahma. He is the Parmathma
Brahma, Vishnu, Maheshwara as also the sthree shakti of the Trinity together constitute "Parabrahma"

Look at His expanse !

The stated objective here is complete emancipation of sins.

This is invoking the manthra. It protects the life principles of the chanters.

संध्या : It merits perfect meditation.
गायत्री : It is a metrical form, it is amenable for musical rendering
सावित्री : It is addressed to 'savithr' devatha
सरस्वती : It is the basic speech(Nadabrahma)
It is a flow of knowledge.

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

(R.V. 3.62.10)

Repeat anganyasa Do aachamana

It may be noted that the reference to the word 'devi' here is not indicative of any feminine deity. The femininity is with reference to the mantra for reasons indicated.

Repeat Savithree mantra at least 10 times (108 if possible), in complete faith and reverence, silently, concentrating on the meaning of the mantra :

May Savitha, all - pervasive, supreme solar deity vivify and impel our intellect in the right direction.

UPASTHANA:

Standing with folded hands offer prayers

१. जातवेदसे मारीचः कश्यपो जातवेदा अग्निस्त्रिष्टुप् ।
उपस्थाने विनियोगः ।
ॐ जातवेदसे सुनवाम् सोममरातीयतो निदहातिवेदः ।
सर्नः पर्षदतिदुर्गाणि विश्वा नावेवसिंधुं दुरिता
त्यग्निः ॥ (R.V. 1.7.7)

२. त्र्यंबकं मैत्रावरुणिवसिष्ठो रूद्रोऽनुष्टुप् । उपस्थाने
विनियोगः ।
ॐ त्र्यंबकं यजामहे सुगंधिं पुष्टिवर्धनम् ।
उर्वारुकमिव बंधनान्मृत्योर्मुक्षीय मामृतात् ॥
(R.V. 5.4.30)

३. तच्छंयोः शंयुर्विश्वेदेवा देवता । उपस्थाने विनियोगः ।
ॐ तच्छंयोरारुणीमहे गातुं यज्ञाय गातुं यज्ञपतये देवी
स्वस्तिरस्तुनः स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जि
गातुभेषुजं शंनो अस्तु द्विपदेशं चतुष्पदे ॥

May Agnideva to whom we offer soma juice in the performance of Yajnas, destroy our internal enemies like anger, lust etc. . Just as the boatsman takes us from one side of the river to the other safely, let Him help us cross over all difficulties.

May Rudra (the one with three eyes, a celestial aura & the one who fortifies) release us from the cycle of rebirth and lead us to sublimity.

We are enjoying all earthly pleasures with His grace. May Him grant happiness to all human beings, cows and other domestic animals and make medicinal plants available to us all the time. We will continue to offer prayers and make sacrificial offerings to perpetuate divine heritage.

४. नमो ब्रह्मणे प्रजापतिर्विश्वेदेवा जगती । उपस्थाने
विनियोगः । ॐ नमो ब्रह्मणे नमो अस्त्वग्रये नमः पृथिव्यै
नम् ओषधीभ्यः । नमो वाचे नमो वाचस्पतये नमो
विष्णवे महते करोमि ॥

(Ashvalayana - grahya 3)

DIGUPASTHANA – NAMASKARA

Offer prayers to Devathas residing in different directions (moving clockwise starting from east).

प्राच्ये दिशे इंद्राय च नमः । आग्रये दिशे अग्रये च नमः ।
दक्षिणायै दिशे यमाय च नमः । नैर्ऋत्यै दिशे निर्ऋतये च
नमः । प्रतीच्ये दिशे वरुणाय च नमः । वायव्ये दिशे
वायवे च नमः । उदीच्ये दिशे सोमाय च नमः । ईशान्ये
दिशे ईश्वराय च नमः । उर्ध्वाय दिशे ब्रह्मणे च नमः ।
अधराय दिशे अनंताय च नमः । संध्यायै नमः । गायत्र्यै
नमः । सावित्र्यै नमः । सरस्वत्यै नमः । सर्वेभ्यो
देवताभ्यो नमः ।

(Thaittireeya - Aranyaka 2.20)

We offer our prayers to Him (Parabrahma, the one illuminating all the 14 worlds), Brahma, Vishnu, Maheshwara, Saraswathi, Agni, Bhoomi and the provider of life-line i.e. medicines.

Prayers to Indra, Agni, Yama, Nirutha, Varuna, Vayu, Soma, Eeashana, Brahma and Vishnu. They are witnesses to all our deeds. The ideals represented by each of them will provide a direction to us in our march ahead.

Also offer obeisance to 'manushya devathas' (i.e. mother, father, teachers) to whom we are deeply indebted.

Express reverence to all other Gods collectively.

GAYATHREE UDVASANAM

यां सदा सर्वभूतानि स्थावराणि चराणि च । सायं
प्रातर्नमस्यंति सा मां संध्याऽभिरक्षतु । उत्तमे शिखरे
जाते भूम्यां पर्वतमूर्धनि । ब्राह्मणेभ्यो ऽ भ्यनुज्ञाता
गच्छ देवि यथासुखम् ।

(Thaittireeya - Aranyaka 10.36)

SHANTHI MANTHRA

भद्रं इतिमंत्रस्य ऐंद्रो विमद् ऋषिः अग्निर्देवता एकपदा
विराट् छंदः शांत्यर्थेजपे विनियोगः ।

ॐ भद्रं नोऽपिवातयमनः । ॐ शांतिः शांतिः शांतिः ॥

(R.V. 7.7.11)

आसत्यलोकादापातालादालोकालोकपर्वतात् । ये संति
ब्राह्मणा देवास्तेभ्यो नित्यं नमो नमः ।

Sandhya (the divine Supreme spirit) guards
the welfare of the seekers.

After the prayers, brahmanas bid farewell -
may Her return journey to the mount
Meru be comfortable.

Mantra is recited thrice while doing
'Pradakshina' for removal of obstacles, if
any, caused by (i) one's own deeds. (ii)
other living objects. (iii) will of the God.

Let there be noble thoughts and peace
everywhere. My salutations to all Gods
and Brahmanas wherever they may be – at
all times.

ABHIVADAN

Touching two ears with respective hands
bend forward and touch the floor with
hands crossed (now the right/ left hands
touch respective feet of the person one is
facing) imagining that they are present on
the spot.

SAMAPANAM

At the end dedicate the fruits of the japa to
Him.

अनेन प्रातः संध्यावंदनेन कर्मणा श्री परमेश्वरः
प्रीयताम् । ॐ तत्सद्ब्रह्मार्पणमस्तु ॥

Do two aachamans

Touching ears is symbolic- they act as a
gateway of knowledge.

Expression of gratitude to the teachers
(rishis) for transmitting divine wisdom to
the next generation.

It is customary to mention the name,
gothra and pravara. This is an apt
introduction.

Note that the entire process was
undertaken with an intent to please Him
as per His directions. The fruits of such act
are also placed at His disposal. He
distributes them equitably.

A philosophy of total surrender to Him is
embedded here. This can only mollify our
pride and implant humility.

KSHAMAPANAM

Seek pardon for acts of omission / error that might have been committed by chanting three of His names thrice.

ॐ अच्युताय नमः । ॐ अनंताय नमः ।

ॐ गोविंदाय नमः ।

BHOJANA

PREPARATORY

- * Answer nature calls & have a wash
This prepares our body to accept food & maintain necessary hygiene.
- * Do aachamana –to enable to switch our mood & concentrate on bhojana.
- * Sit preferably facing east, draw a mandala-south–west to north–east.
- * Keep aside a part of food cooked as ‘Gograsa’.

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Even with best of intentions and utmost care, inadequacies can creep in.

It pays to look back, correct mistakes and strive to improvise.

YAJNA

Taking meal is a very important part of the routine . The emphasis is on the purity of body & mind - on ‘sathvik’ food taken in a clean and calm atmosphere only when one is hungry contemplating the act as an ‘Yajna’ (offerings are made to ‘Vyshwanara’ agni present in our body).

It is believed that most of the gods are anchored there on.

Helps developing a concern for co-habitants on the planet.

40

PARISHECHAN :

* Abhikakara - Sprinkle melted ghee on the food served

* Prokshan - Sprinkle water on the food reciting ‘Savithree’ manthra

* Parishechan - Circumscribe the leaf / plate with water chanting

Day Time : ॐ सत्यं त्वर्तेन परिषिञ्चामि

At Night : ॐ ऋतं त्वा सत्येन परिषिञ्चामि

AAHUTHI

Draw a vertical line on to the right side of the plate with water and place a few grains there on each time mentioning.

ॐ चित्राय स्वाहा । ॐ चित्रागुप्ताय स्वाहा । ॐ यमाय स्वाहा । ॐ यमदूताय स्वाहा । सर्वेभ्यो भूतेभ्यः स्वाहा ।

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This will kindle desire to eat besides enhancing the taste of the food .

This is intended to emphasise on the divinity of the food.

Food is surrounded by truth and righteousness. Implicit here is a suggestion to remain gainfully employed and earn through righteous means. Only such articles are fit for offerings in ‘Yajna’. It also prevents flies and ants from entering the area.

As is done in any other ‘Yajna’, offerings are first made to ‘upa-devathas’ and then to ‘pradhana - devatha’ (principal deity)

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AAPOSHANA:

* Touching the leaf / plate with left thumb, index and middle finger recite.

अन्नं ब्रह्म रसो विष्णुः भोक्ता देवो महेश्वरः ।
प्रीयतां भगवानीशः परमात्मा सदाशिवः ।

* Sip water saying : अमृतोपस्तरणमसि स्वाहा ।

* Partake a few grains of food each time offering them to : ॐ प्राणाय स्वाहा । ॐ अपानाय स्वाहा । ॐ व्यानाय स्वाहा । ॐ उदानाय स्वाहा । ॐ समानाय स्वाहा । ॐ ब्रह्मणे स्वाहा ।

UTTARAPOSHANA:

Sip water saying : अमृतापिधानमसि स्वाहा

WASH AND AACHAMANA:

43

The concept of 'Yajna' is taken further. The food is a part of His creation. Offerings are made for His gratification.

May this water form the bedrock of nectar for the 'Yajna'. It moisturises the mouth and food pipe to facilitate chewing and swallowing.

These energy breaths influence one's level of activity, creativity and intelligence. Any imbalance may lead to disorders like indigestion, gastrics, blood pressure, constipation etc.

One reckons that the food taken is enveloped by nectar.

It is soothing and refreshing.

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AGNI -

SANKALAPA

श्री परमेश्वरप्रीत्यर्थं प्रातः अग्निकार्यम् करिष्ये ।

Offer fuel stick with following mantra

अग्रये समिधमित्यस्य हिरण्यगर्भो अग्निर्बृहती
समिदाधाने विनियोगः ।

ॐ अग्रयै समिधमाहार्षं बृहते जातवेदसे ।
तयात्वमग्ने वर्धस्वः समिधा ब्रह्मणाव्यं स्वाहा ।

IMPLORING RADIANCE

Hold the palms facing the 'Agni', feel the warmth and rub off the face with it.

ॐ तेजसा मा समनज्मि ।

45

KARYA

To appease Lord

Hiranyagarbha is the seer, Agni is the deity and Brihathee is the metrical form

Just as the flame is glowing, may I be endowed with brilliance.

One contemplates that by such an act, the radiance of the Agni will be transmitted.

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UPASTHANA

मयि मेधामितिषण्णां हिरण्यगर्भऋषिः
पूर्वेषां त्रयाणां अग्नीद्रसूर्या देवताः
उत्तर त्रयाणां अग्निदेवता गायत्रीछंदः
अग्नि उपस्थाने विनियोगः।

ॐ मयिमेधां मयिप्रजां मयिअग्निस्तेजो दधातु ।
मयिमेधां मयिप्रजां मयीन्द्र इंद्रियं दधातु ।
मयिमेधां मयिप्रजां मयिसूर्यो भ्राजो दधातु ।
यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासं ।
यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासं ।
यत्ते अग्ने ह्रस्तेनाहं ह्रस्वी भूयासं ।

47

Offering Prayers to Agni, Indra and Soorya.
Hiranyagarbha is the seer and Gayathree
is the metrical form of the manthra.

Prayers to various devathas seeking:
Intelligence, descendants from Agni.
Acumen, children and vitality from Indra
Wisdom and progeny from Soorya
Brilliance , eminence and a luminous
body from Agni

Note : In this context the word children
may be read as disciple or associate.

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VIBHOOTHI DHARANA

(see page no.7-10)

NAMASKARAM

ॐ चमे स्वरश्चमे यज्ञोपचते नमश्च ।
यत्तेन्यूनं तस्मैत उपयत्तेतिरिक्तं तस्मैतेनमः
अग्रये नमः ॐ स्वस्ति ॥

PRARTHANA

श्रद्धां मेधां यशाः प्रज्ञां विद्यां बुद्धिं श्रियं
बलं आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन
देहि मे हव्यवाहन ॐ नमः इति ।

SAMAPANAM

अनेन प्रातः अग्निकार्यं होमेन भगवान्
अग्निनारायण प्रीयतां । ॐ तत् सत्
ब्रह्मार्पणमस्तु

49

(see page no. 7-10)

Salutations to the Lord of all sacrificial
rites seeking pardon for short-comings
/excesses

Prayers to Agni beseeching application ,
intelligence, wealth, alertness, education
faculty, fame, vigor, longevity, brilliance
and health.

Dedicating all the fruits to Him.

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