Introduction
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From time immemorial man has been preparing to face uncertainties and struggling to overcome difficulties in life. Broadly speaking the difficulties and conflicts he faces can be categorized as physical on the one extreme and spiritual on the other, intervened by various other stages like ethical, intellectual, emotional, filial, occupational, professional, societal, national and so on. While enormous education, training and efforts go into tackling difficulties, conflicts and uncertainties at the basest physical level onwards, these are waning with the progression to the noblest spiritual level. It is towards strengthening in this direction that man has evolved rituals and faith in that Universal Power and set out in search thereof. Ideally, man should turn everything he does into sacred with a view to know himself and his God and towards this strengthen all his faculties. Sandhyaa vandana, worship of Gods three times a day at the junctures of Night-Morning-afternoon-evening, invoking their blessings and strength, is one such important activity.

Brahmanas
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A Brahmana deserves to be called so only when he conducts himself in the ways approved in the scriptures and also performs at least the basic ritual called trikaala Sandhyaavandana. Sandhyaavandana is a daily duty for a Brahmana after upanayana. It is very auspicious and sacred also. Trikaala Sandhyaavandana means paying obeisance to the Lord, three times a day, i.e., during sun rise, noon and sun-set. It is called Sandhyaavandana also because the obeisance is offered at the junctures of 1. Night and day, 2. morning and afternoon, and 3. Day and night. The first one, praataH Sandhyaav, is performed when the sun is about to raise and the stars are still glitter in the sky. The second one, maadhyaahnika, is performed during the noon time. The third one saayaM sandhyaav, is performed just before the sun set. These junction times are regarded as highly sacred for this purpose.

Preparation
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The basic preparation is to cleanse the body externally. For praataH Sandhyaav, it will be by means of the morning bath and for the other two it will be by means of washing the legs, hands and face. After this, You will wear clean clothes specially meant for this purpose. The practice is to wear a dhoti and a shalya.

Thereafter, quietly sit on either a kR^ishhNaajina (deer-skin seat) or on wooden plaque placed on the floor, in the pooja room (select some other neat place if pooja room is not available. While for praataH Sandhyaav You can face either East or North, for the other two you have necessarily to face North. Keep readily available minimum three vessels, two with clean water (one for Achamana and the other for Arghya) and laddle (spoon) and the third one empty (arghya patre). (Hereafter, the water meant for Achamana is abbreviated as "AchW", the one for Arghya as "ArgW" and arghya paatre as "ArgP"). Also ensure that you have complete privacy during the whole process and avoid external noices like music systems, TV, talking to others etc.

You will also follow the following steps for praataH Sandhyaav only. Keep a set of mudras (five metallic stamps with different shapes explained later) and gopichandana (a special variety of mud ball). Then, apply gopichandana on your body. Generally, if available, nirmaalya thiirtha (holy remanant water after devara pooja by self or someone) is used for this purpose. In case of unavailability of nirmaalya thiirtha ArgW can also be used.

Start the process invoking the blessings of the Lord by reciting the following mantras.
Simultaneously, place a spoon of water (either nirmalya or ArgW) on the left hand palm, take a piece of gopichandana, rub vigorously and prepare a paste of gopichandana. Apply this paste at 12 places in the body - one on forehead, three on abdomen, one on chest, one each on shoulders, all 4 parts of neck, one on bottom of back-bone just above trunk and one on top of head. Then, one more is applied on the right side of the chest. Some people do also apply a similar final mark on the left side of the chest, if this is the tradition that they have been taught as per their sampradaaya (custom). While applying, recite Keshavadi Dwadashanama (explained below), one nama each for one application.

The order for applying naamas are -- on the forehead (keshavaaya namaH), center of abdomen (naaraaayaNaaya namaH), chest (maadhavaaya namaH), front portion of neck (govi.ndaaya namaH), right side of abdomen (vishhNave namaH), right shoulder (madhusudhanaaya namaH), right side of neck (trivikramaaya namaH), left side of abdomen (vaamanaaya namaH), left shoulder (shriidharaaya namaH), left side of neck (hR^ishhiikeshaaya namaH), back side (above tunk) (padmanaabhaaya namaH), back side of neck (daamodaraaya namaH) and on the head, on the chest (shriivatsaaya namaH).

The shapes of the paste applied will be as follows. On the forehead: one set of vertical parallel lines (first apply the paste with the forefinger and later run through it with a wet cloth/finger). On the chest: heart (lotus leaf) shape. On the shoulder: leaf shape (preferably with a stem). Elsewhere: deepakara (burning candle light shape). Concentrate on the mantra and quickly go through the process of applying the paste instead of trying to perfect the shapes.

After applying gopichandana, apply mudras as follows in that order.

chakra mudra: one on right side of eye, five on centre of abdomen, three on heart, two on right of abdomen, three on right of chest, two on right shoulder both sides of naama, two on right of neck, one on front of neck, one on left shoulder below the naama.

shanka mudra - one on left side of eye, one on left of abdomen, two on left of chest, two on left shoulder both sides of naama, two on left of neck, one on right shoulder below shanka mudra.

gadhaa mudra - one on forehead, one on left of abdomen, one on left of chest, two on left shoulder both sides of naama below shanka mudra.

padma mudra - two on chest, two on right abdomen, two on right shoulder both sides of naama below chakra mudra.

naaraaayaNa mudra - one each overlapping on all mudras and naama.

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Continued in PART II ........

apavitroH pavitrovaa sarvaa vastaa.nga topivaa
yasmareth pu.nDarikaakshaM sabaahyaabhya.ntaraH shyuchiH ||

[Here one has to sprinkle the water (ArgW) for cleanliness or purity, both internally and externally, to start the Sandhyaa vandana ]

aachamana .................... (1)

OM shrii keshavaaya svaaH
[one has to sip water from Brahma tirtha (Achā) (spoon or laddle) three times
..1]

OM shrii naaraayaNaaya svaaH [....2]

OM shrii maadhavaaya svaaH [....3]

OM shrii govi.ndaaya namaH
[wash the right palm from the left palm]

OM shrii vishhNave namaH
[wash the left palm with right palm]

OM shrii madhusuudanaaya namaH
[touch the upper lip]

OM shrii trivikramaaya namaH
[touch the lower lip]

OM shrii vaamanaaya namaH
[touch the right cheek]

OM shrii shriidharaaya namaH
[touch the left cheek] [mouth is the seat of Fire God]

OM shrii hR^ishhiikeshaaya namaH
[wash both the hands]

OM shrii padmanaabhaaya namaH
[touch the feet]

OM shrii daamodaraaya namaH
[touch the centre of the head with middle finger. Head is the seat of Paramatma]

OM shrii sa.nkarshhaNaaya namaH
[touch the tip of the nose with the middle finger]

OM shrii vaasudevaaya namaH
[touch the right side of the nose with index and thumb fingers]

OM shrii pradhyumnaaya namaH
[touch the left side of the nose with index and thumb fingers. Nose is the seat of Vayu]

OM shrii aniruddhaaya namaH
[touch the right eye with index and middle fingers]

OM shrii purushhottamaaya namaH
[touch the left eye with index and middle fingers] [eye is the seat of Sun]

OM shrii adhoxajaaya namaH
[touch the right ear with index and fourth fingers]

OM shrii naarasi.nhaaya namaH
[touch the left ear with index and fourth fingers] [ear is the seat of Indra]

OM shrii achchyutaaya namaH
[touch the navel portion with index and small fingers. Navel is the seat of Narayana]

OM shrii janardanaaya namaH
[touch the heart portion with palm of the hand] [also the seat of Narayana]

OM shrii upe.ndraaya namaH
[touch the head with the hand]

OM shrii haraye namaH
[touch the right shoulder with all fingers]

OM shrii kR^ishhNaaya namaH
[touch the left shoulder with all fingers] [shoulder is the seat of Prajapati]
[By touching the respective organs of the body one has to remember & imagine that these gods are present in these organs]

praaNaayaamaH ................. (2)

[This is preamble for Gayathri awahana i.e. welcome, for this Sri Hari or Paramaathma is R^ishhi devataa and devii gayathrii is Channdassu. Practice of praaNaayaamah cleanses one of impurities and provides a resurgence of spiritual energy to revitalize one's saadhana.

In order to extinguish the sins or effect of base deeds in the previous night for praataH Sandhyaa this verse is uttered. The pramaana says that this mantra will destroy all the sins committed previously or previous night if it is praataH Sandhyaa, morning if it is mandhyanika Sandhyaa and it is afternoon till evening if it is sayan Sandhyaa.]

OM praNavasya prabrahma R^ishhiH | paramaatmaa devataa | daivii gayatrii chha.ndaH | praaNaayaame viniyogaH ||

OM bhuuH | OM bhuvaH | OM svaH | OM mahaH | OM janaH | OM tapaH | OM satyaM | OM tatsaviturvareNyaM | bhargo devasya dhiimahi dhiiyo yo naH prachodayaat.h | omaapo jyotiiraso amR^itaM brahma bhurbhuvaHsvarom.h ||

[A married man should hold the nose in all His five fingers while performing this and bachelors/seers should hold through three fingers i.e. index, thumb and small fingers. This praaNaayaamaH has three parts to perform and it is called rechaka, pUraka and kumbhaka. To start with one has to leave the air from right side of the nose (1 unit of time) that is called rechaaka, secondly one has to inhale the air from left side of nose (2 units of time) i.e. called pUraka and finally holding the air for 3 units of time i.e. called wearing is called kumbhaka.

Meaning of this manthra is as follows : OM = Paramaathma who has all the virtues is to be called OM, bhuuH = gunapUrna (complete virtues or characters), bhuvaH = wealthy & never become pauper or most prosperous, svaH = always happy, mahaH = prayed as the best or excellent, janaH = creation of the world by Him, tapaH = one who has the complete knowledge, satyaM = one who controls or decides about the liberation.

yaH = this parammathma, naH = ours, diiyah = mind, prachodayaat.h = initiates, tasya = of this parammathma, savituvareNyaM = cause of creation, devasya = special characters, vareNyaM = prayed by all, bharga = parammathma in knowledge form, dhiimahi = pray for Him.

Apo = Paramaathma, jyothi.h = cause of brightness, rasaH = has got essence or substance or ananda rupa peaceful, amR^itaM = doesnot have extinction, bhuuH = complete virtues or characters, bhuvaH = prosperous and wealthy always, svaH = always happy, OM brahma = all virtues of Paramaathma, dhiimahi = praying for You.

The gist of this verse is:

Sri Hari in the form of Sri Gayathri is complete with all divine virtues, always prosperous and wealthy, always happy, considered to be the best or excellent, one who creates this world, one who regulates this world and one who is being prayed by all of us.

Further, Sri Hari or Paramaathma also has the power of creating the brightness (enlightenment), does not have extinction, has complete knowledge, is always prosperous and wealthy and has got complete virtues, is the Paramaathma (Supreme Being) whom I am praying.]

sa.nkalpaH ....................... (3)

[Hold right palm over the left palm and keep them on the right thigh and utter the following mantra]

shrii shubhe shobhane muhUrte vishNorAGYayaa pravartamAnasya Adya brahmaNaH dvitiiya parArde shrii shvetavaraH kalpe vaivasvata manvantare ashhTaavi.nshatitame kaliyuge prathamapAde ja.nbuudviipe bharatavarshhe
For any prayer or performance of any sacred work whether it is Sandhyaa, puja, yagna, or any ritual performed by any individual this customary sankalpa has to be narrated. It denotes the commitment and determination of the performer to rightfully and sincerely perform such sacred rituals. Here in this sankalpa it is nothing but remembering which of the samvatsara (year), period or season (R^itau), month (mAse), the half of lunar month (pakshe), lunar day (tithau), day (vAsare), star of the day (nakshatre) has to be to according to the calender. Kaala, i.e. kaaladevata is equally God. Even one has to remember that the prayer is initiated by Paramaathma and to get His blessings & love, I am performing the respective ritual. This is a must as it has been understood that without this sankalpa the prayer or ritual will not materialise or not received by the God.

The need for this is to totally concentrate on the present moment instead of the usual mind's habit of eitherbrooding over the past or dreaming of the future.

maaljanam.h .................... (4)

[Keep a spoon or ladle of water (ArgW) in the left hand and from tulasi or basil leaves sprinkle the water in three different directions to the organs of the body. Firstly one has to sprinkle feet, centre of the head and heart, secondly heart feet and centre of the head and finally centre of the head, heart and feet like this one has to sprinkle three ways of nine times]

OM aapohishhTheti trarchasya suuktasya | si.ndhudviipa R^ishhiH |
apo devataa gaayatrii chha.ndaH | maarjane viniyogaH || ........ (4.1)

OM aapohishhThaa mayo bhuvah | tAnauurje dadhaatana |
maheraNaayaa chakshase | yovaH shivatamo rasaH |
tasya bhaajayate hanah | ushatiiriva maataraH |
tasmaa ara.nga maamavH yasya kshayAya jinvatha |
ApojanayathA cha naH || ........ (4.2)

[maaljanam.h means cleansing or scouring. It is again purifying the body and mind for offering Arghya and chanting Gayathri manthra.

For R^ik mantras sindhudviipa is R^ishhiH, paramathama is devataa and Gayathri is chhanddassu.

Here is the substance of this verse. It is prayer to Water related devataas (acqua-Gods).

"Hey, Water related devataas, You are bestowing on us happiness by causing the water to flow, and You bless us with grains and other related needs and also confer on us devotion and knowledge towards Sri Hari which guides all of us in the path of liberation."

"Hey, Water related devataas, You are auspicious, You are very eminent, You are bestowing on us happiness and joy and confer on all of us love like mothers protecting and nourishing their newborn kids. In order to destroy the sins which we have committed and also to acquire knowledge we are praying Sri Narayana who is omnipresent in the water and whom we are praying to bless us to lead a happy life and also to liberate us at the earliest."

jalAbhima.ntraNam.h ..................... (5)

[While uttering this, take a spoon of water (ArgW) and sip it after completing the following portion]

sUryashchetyasya ma.ntrasya | nArAyaNa R^ishhiH |
sUryamAmanyu manyupatayo rAtrirdevatA | prakR^itiitshchha.n.daH | jalaabhima.ntraNe viniyogaH || ........ (5.1)

OM || sUryashchamAmanyushchamanyupatayashcha manyukR^itebhyaH | pApebhyoraksh.n.taam.h | yadraatryaa pApaamakArshham.h | manusA VachA hastaabhyaam.h | padbhyaamudareNa shishnA | rAtristadavalu.npatu | yatki.ncha duriitaM mayi | idamahaM maamamR^itayonau sUrye jyotishhi juhomi svaahaa || ........ (5.2)

[The verse which has started with sUryascha, Narayana is R^ishi, manyupathi ratri niyama durga is devataa and it is in prakR^ithi chha.ndassu.

"Hey, Paramaathma, You are the one who controls the Sun who is very bright, You are the one who controls Sri Rudra who is known for His wilderness
You protect us from the sins which are caused by the ferocity and the
initiatives of Sri Rudra devataas."

"Hey, Paramaathma, please also protect me from not committing sins like,
sins during night times, sins from mind, sins by mouth or talking or
speaking, sins through hands, sins from feet, sins from belly and
sins through the sex organs. If I commit any sins, ratrii abhimanii
(related) devataaa should bless me to wipe it off and if any of my sins
are over, I am performing homa (burnt offer) of the same to You i.e.,
Sri Narya who is shining in the form of Sun."

Achamana - [1] 

punamArjanam.h ......................... (6)
[ mantra as described in [4] should be repeated ]

ApooshhThethi navarchasya sUKtasya | si.ndhudiipo a.nbariishovA R^ishhiH aapodvataa | gayatrii chha.ndaH pa.nchamii vardhamAnA | saptamii pratishhTaa | a.ntyaidve anushhTabhau punArmArjane viniyogaH || ........ (6.1)

OM aaapohishhThaa ............ OM ApojanayathA cha naH || [4.2] 
[ Procedure as described in [4] - should be repeated ]

OM shanno deviirabhiishhTaye apobhava.n.tu piitaye | shaM yorabhisrava.n.tu naH || ........ (6.3)
iishAnA vAryANaaM kshaya.ntiilshcharshhaNiinan.h | apoyAchAmi bheshhajam.h || ........ (6.4)
apsu me somo abraviida.ntarvishhAAni bheshhA | Agni.nча vishvash.n.bhuvaM.h || ........ (6.5)
aapA pR^iniita bheshhajA MarUthaM tanve3mama | jyokchasUryaMDr^iishe || ........ (6.6)
idamaApaH pravahaYa yatki.nchaduritaM mayi | yadvaahaMabidurohro yaSvaaahshepa utAnR^iitam.h || ........ (6.7)
Apo adyaavachArishHAmasena samagasmahi | payasvaanagna aaagahi taM mA sa.nsR^ijaa varchasA || ........ (6.8)
sasR^iishhiistadapaso divAnakta.ncha sosR^ishhiiH | vareNyakratUrahamA devii ravase huve || ........ (6.9)

[The first three verses are already dealt in marjaanama.h para [4].

"Aapshabda vaachya Sri Paramaathma, You bless us with the wealth of needs like drinking water, happiness and good health." (6.3)

"Aapshabda vaachya Sri Paramaathma, the grains which are grown through water mainly referring to rice & like food grains, You are the owner. You confer on us the knowledge of medicine to destroy samsaric troubles for two and four leg animals." (6.4)

"There are different medicines in water which can cure many diseases. Hey, Paramaathma You have manifested in the form of of water to bless us with the knowledge to understand these curative medicines." (6.5)

"Hey, Paramaathma, bless us with the preventive medicine i.e. knowledge for all diseases of my body and soul so that for long time I can visualize You
in my life." (6.6)

"Hey, Paramaathma, if I have committed any sins, if I have betrayed anybody and if I have cursed anybody or if I have mistaken any body please pardon me." (6.7)

"Hey, Paramaathma, now I am following Your directions and Your principles and I am drowning in water, You are like fire in the water and rescue me and infuse in me Your energies." (6.8)

There is a definite relationship between water and Narayana. Sri Hari is incarnated and is omnipresent in water. Sri Hari created water-related amruta (knowledge) to lead us towards liberation. For this purpose He created day and night abhmimani (related) devataas. For acquisition of knowledge and protection of my body (from any diseases) I am welcoming You (Narayana) to reside in my soul and body. (6.9)]

Achamana - [1]

pApapurushhavisarjanan.h (aghamarshhaNam.h) ..................... (7)

OM R^itaMchetyasya suuktasya | aghamarshhaNaR^ishhiH | bhAvavR^itto devataa | anushhTup.h chha.ndaH | pApapurushha visarjane viniyogaH || ............. (7.1)

OM R^itaM cha satyaM chAbhiiddhaastapasodhyajAyata | tatorAtryajAyata tataH samudro arNavaH | samudraAdarvAvadhisa.nvatsaro ajAyata || aho rAtrAni vidadhadvishvasya mishhatovashii | sUryaacha.ndramasu dhaatA yathA puRvamakalpayat.h | divaM cha pR^ithivilMcha.ntarikshhamatho svaH || ............ (7.2)

[While uttering this verse take a spoon of water (ArgW) in right-palm then after completing the verse inhale the water from right side of the nose and exhale the air from the left side of the nose and pour out the water on the earth on one's left side.

This verse is from pApaparihari R^ishiH, sathya and bhakti devataa and Anusttap Chhanddassu . You should have the feeling that that in order to extinguish the sins committed you are offering, symbolically, a spoon full of water. (7.1)

Before Brahma thought about anything, Paramaathma created truth, from the same Paramaathma night was born and from the same Paramaathma ocean was born.

Paramaathma, the supreme head of everything, created the following in that order: four-headed Brahma, night, day and all kinds of living beings.

Paramaathma, one who is the cause of creation has created first the Sun & the moon, then He created heaven, then He created the universe, then He created the sky and then He created heavenly bodies. (7.2)

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Continued in PART IV...........

arghyapradAnam.h ............................. (8)

praNaayaamaH ............................... (2)

sa.nkalpa

OM pUrvokta evaM guNa vishheshhaNa vishishhTaayaaM shubhatithau sUryaa.ntargata shrii bhaarathiiramaNa mukhyaprANaa.ntargata savitR^inAmaaka shrii lakshmiinArAyaNa preraNayA shrii lakshmiinArAyaNa priithyartaH prathaH sa.ndhyaa.nga arghya pradhAnaM karishyai || ...... (8.1)

OM praNavstyA parabrahma R^ishhiH | paramaatmaa devataa | devii gaayatrii chha.ndaH | vyaaahR^itiinaaM prajaapati R^ishhiH | agnivaayusuryaA devataa | gaayatryushhNiganushhTubhaH chha.ndaa.nsi | gAyatryaAh vishvaamitra R^ishhiH | savitA devataa | gAyatrii chha.ndaH prAtararghyapradhAne viniyogaH || ........... (8.2)
Pratah Arghya should be offered facing the Sun i.e. facing East, you should be in standing position, seeing the Sun, both the hands should fold make like cow's face or bowl and it should be upto your nose's hight.

Write this figure (yantra) and words (preferably in devanagari script) using your small finger in the bowl where arghya offering water (ArgW) has been kept:

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OM
/  \\
svaH / vaM \ bhuuH
/ hR^IM \  \\
~~~~~~~~~~
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There is story behind this offering Arghya : Mandeha's were powerful Asuraas (demons) and they are devoted to Sri Brahma. They got a boon from Him that even if they die one day they should be born the next day. They were trying to consume the Sun God himself as a result of these Arghyas; Whenever they were killed, because of Brahma's blessings they are born the next day. It is believed this process goes on even now. In order to kill these Asuraas and to protect the Sun God for illuminating all of us, we have to offer three Arghyas on each occasion. Three Arghyas are offered as follows: the first one is to destroy the Asuraas' vechicle, the second to destroy their weapons and the third to kill them. This story has been explained in Vishnu Purana of 8th chapter.

If the prescribed time for performing Sandhyaa has passed, You have to offer the fourth Arghya as compensation.

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OM pratichxvetyasya mantrasya vasishhTha R^ishhiH | i.ndraa somau devataa | anushhTup.h chha.ndaH | arghyaadhikaaraarthe aatma samrakSaNaarthe cha jepe viniyogaH || ........... (8.4)
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hariH OM | pratichakshva vichakshve.ndrashcha somajAgR^itaM 
rakshobhyo vadhamasyatamashaniM yAtu madbhyaH || ........... (8.5)
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asya shrii gAyatrii shirasH brahmaR^ishhiH | aapo devataa gAyatrii 
chha.ndaH gAyatryaakarshhaNe viniyogaH || ........... (8.6)
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omaapojyotiiraso.amR^itaMbrahma bhurbhuvaHsvarom.h || ....... (8.7)
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[For pratichxva verse Vashishhta is R^ishI, Moon and Indra are devataas and Anusttap Chhannadassu. This verse is for obtaining eligibility and capability for offering Arghya and protection of the soul.

The presence of Moon and Indra is invoked to watch out Asuraas see that the later will not spoil the process of performing Sandhyaa and prevent the performer realising the benefits thereof. It is believed that both Sun & Indra are capable of killing or destroying these Asuraas, who cause impediments and even destroy the process of performing sacred rituals. The Lord Indra, the head of devataas, uses His weapon, Vajrayudha for the purpose.]

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praayashchittaarghyam.h ............... (8.8)
sa.ndhyaa kaalaatikramadoshha praayashchittaarthaM chaturthaarghya pradaanaM 
karishhye ||
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OM bhuurbhuvaHsvaH | OM tatsaviturvareNyaM bhargo devasya dhiimahi | dhiyo yonaH prachodayaat.h || omaapojyotiiraso.amR^itaMbrahma 
bhurbhuvaHsvarom.h || (ityarghyaM) 
devataa tarpaNam.h ............... (8.9)
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[Devataa tarpaNa should be given to every day. For shukla paksha (first half of lunar month) devataa tarpaNa is given with the first 12 names of
Vishnu (keshava etc.) and during krishna paksha (second half of lunar month) it is given with the 12 names starting from sankarshana. The procedure for giving tarpana is: take one laddle full of water from ArgW in left hand and pour it on right hand fingers so that it falls through the fingers (except thumb) to ArgP. This tarpna should not be given on ekadashi, gokulaasTami

[During shukla paksha]

keshavaM tarpayaami | naaraayaNaM tarpayaami | maadhavaM tarpayaami |
govi.ndaM tarpayaami | vishhNuM tarpayaami | madhusudanaM tarpayaami |
trivikramaM tarpayaami | vaamanaM tarpayaami | shriidharaM tarpayaami |
hr^ishhiikeshaaM tarpayaami | padmanaabhaaM tarpayaami |
daamodaraM tarpayaami |

[During krishNa paksha]

sa.nkarshhaNaM tarpayaami | vaasudevaM tarpayaami | pradyumnaM tarpayaami |
aniruddhaM tarpayaami | purushhottamaM tarpayaami | adhoxajaM tarpayaami |
naarasi.nhaM tarpayaami | achyutaM tarpayaami | janardanaM tarpayaami |
upe.ndraM tarpayaami | hariM tarpayaami | shrii kR^ishhNaM tarpayaami |

[During both shukla paksha and krishna paksha]

i.ndraM tarpayaami | agniM tarpayaami | yamaM tarpayaami |
nirR^itiM tarpayaami | varuNaM tarpayaami | vaayuM tarpayaami |
kuberaM tarpayaami | iishaanaM tarpayaami | aadityaM tarpayaami |
cha.ndraM tarpayaami | kujaM tarpayaami | budhaM tarpayaami |
guruM tarpayaami | shukraM tarpayaami | shaniM tarpayaami |
raahuM tarpayaami | ketuM tarpayaami |

dhyaana shlokam.h  ................. (8.10)  

hR^idayasthaatu gaayatrii hR^idguhaamukhaniHsR^itaa | 
hatvaa hyaadittha shatzruu.nshcha pravishya hR^idayaM mama || 
ramaapatiM puurNaguNaM muku.ndavyaasaM cha viGYaana sahasrabhaanum.h | 
puurNaprabodhaM cha sutattva diipaM kramaat.h guruu.nshcha praNamaami 
muurdhnaa || 

bhuutochchaaTanam.h  ..................... (9)  
apasarpantvityasya ma.ntrasya vaamadevo R^ishhiH bhuutaani devataa, 
anushhTup.h chha.ndaH bhuutochchhaatane viniyogaH || ........ (9.1)  
apasarpantu e bhuutaa e bhuutaa bhuvi sa.nsthitaah | 
e bhuutaa vighnakartaaraastenashya.ntu shivaaGYaya || 
apakraama.ntu e bhuutaaH kruuraashchaiva tu raakshasaahH | 
yashaachastra nivasa.ntaiva devataa bhuvi sa.ntatam.h | 
teshhaamapavyirodhena brahma karma samaarabhe || ........... (9.2)  

This verse is from Vamadevaka namaka Paramaathma, Bhutani devataa and Anusttap Channdassu.

Meaning : All Asuraas living on this earth should disappear. Those Asuraas who obstruct good and sacred work should be destroyed by the orders of Sri Rudra devataa.

It is a prayer to the existing devataas who are present in different forms and taking their permission to start the sacred Sandhyaa and request or pray to them to destroy all Asuraas, devils etc who are obstructing the ritual.

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Continued in PART V .......

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Meaning : All Asuraas living on this earth should disappear. Those Asuraas who obstruct good and sacred work should be destroyed by the orders of Sri Rudra devataa.

It is a prayer to the existing devataas who are present in different forms and taking their permission to start the sacred Sandhyaa and request or pray to them to destroy all Asuraas, devils etc who are obstructing the ritual.

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Continued in PART V .......

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"I am praying to Paramaathma, who is in the form of Saraswathi who is also Santhya devataa and knowledge devataa. Please extinguish, through the night related devataa who is none other than Sri Hari, all my sins committed in the night."

This is a prayer to Paramaathma who is in the form of Gayathri. "Hey, Paramaathma - You are instrumental for everything, You have all the patience, You have all the powers, You have the vision, for devataas You are Sharanya (protecting them), You are omnipresent, You have complete form, You are controlling everything, You are instrumental for everybody's life-activities and enemies are being defeated by Your single word 'OM'. By all the above things You are being called Paramathama by the name Gayathri, the same Gayathri I am inviting in my mind (aahvaana), I am welcoming Savithri, I am welcoming Saraswathi, I am inviting Chhandassu, R^ishis, Parabrahma, I am inviting Lakshmi and Vayu who is well known for His powers."

For Gayathri verse, Gayathri is Channdassu, Vishwamitra is R^ishi and Paramaathma who is called very sacred (Savithrunamaka). This Paramaathma is in the following form: His appearance is like fire in His body, His face is like four headed Brahma, He has got the heart which is covered by the whole universe, He appears like Rudra, He has the Sankarshana's hair, He is the earth, He has yon stana, He has five vital airs like praNa, apAna, vyAna, udana and samana and He has upa prana like devadutta, kurma, krukara, dhanajaya and naga, His colour appears like blood and He belongs to sankhyasana gotra. He has been called in 24 keshava namas, His presence is there in all three places i.e. earth, vaikunta and pathala, He has covered in all four regions (i.e. North, South, East and West), He has five heads like vyakarana, shiksha, kalpa, nirukta and jyothisha this Gayathiri I am praying and worshipping.

praNayaamaH - [2]

OM praNavasya ... amR^itaM brahma bhuurbhuvasvarom.h ||
gAyatrI japaH ......................... (11)

karanyaasaH .................. (11.1)

[By uttering these verses one has to touch the respective organs]

OM tatsavitura.ngushhThaabhyaM namaH | [thumb finger]
OM vareNyaaM tarjaniBhyaam namaH | [index finger]
OM bhargo devasya madhyamAbhyaam namaH | [middle finger]
OM dhImahI anAmikAbhyaam namaH | [ring finger]
OM dhIyo yo naM kanishhThikAbhyaam namaH | [small finger]
OM prachodayaaat karatalakarapR^ishhThaabhyaam namaH | [front & back side of the hands]

shhaDha.nganyAsaH .......... (11.2)

OM tatsaviturR^idayAya namaH | [heart]
OM vareNyaaM shirase svaahaa | [centre portion of the head]
OM bhargodevasya shikhAyaavusshhaT.h | [back portion of the hair of the head]
OM dhImahi kavachAya hum.h | [both shoulders]
OM dhIyo yo naM netrAbhyaam vashtaT.h | [both eyes]
OM prachodayaat.h astrAyapaT.h | [clap]
OM bhuurbhuvahsvarom.h |

Agachcha varade devI jape me sannidhaU bhava |
gAya.nTaM traayase yasmaadgayatrI tvaM tataH smR^itaA || ........ (11.3)

["Hey, Gayathri, You are very special, please come and be present in me; You are protecting all of us and You are well known as Gayathri, whom I am praying."]

asya shrI gAyatrIma.ntrasya savitR^inAmaka shrI lakshmInArAyana devataa |
shrI lakshmInArAyAna prasAdisiddhyarthe yathaashakti jape viniyogaH ||
dhyAnam.h ...................... (11.4)
For this Gayathri verse, Vishwamitra is Rishi, Sri Lakshmi Narayana is devatha, in order to impress Sri Lakshmi Narayana, and in order to get love and affection from Sri Lakshmi Narayana I am reciting this according to my abilities & capabilities.

While reciting the Japa, imagine the following picture of Sri Lakshmi Narayana who is the subject and object of your prayer. They are:

Settled in the centre of the Sun, He is sitting in the posture of a yogi (padmasana), He has been decored with the ornament of shoulder, He has weared ear rings, He has put head gear, He has the body of hiranya and He has conch shell and wheel on His both hands. The same Sri Lakshmi Narayana is the subject and object of my prayer. This prayer is initiated by Sri Lakshmi Narayana and I am praying to please Him and to get love from Him. I am chanting this verse sincerely according to my abilities and capabilities.

Take note of the following guidelines while reciting Gayathri Japa:

1. Laughing/Smiling, talking with others, looking here and there, sitting other than in the posture of yogi, hands together, allowing the mind to wander, touching the places which are below the navel portion etc., which are all unholy, should not be done.

2. Reciting should be with calmness and peace of mind.

3. PrataH Sandhya Gayathri japa can be recited by standing & facing towards the East till the Sunrise. Later it can be recited either standing or sitting. But MadhyaNIka Gayathri japa and Sayam Sandhya Gayathri japa should be recited only sitting.

4. While counting the beads, cover the right hand either by the left hand or with a cloth and the number of Gayathri manthraH to be recited should be ten or in geometrical progression thereof (i.e. 100, 1000 etc.).

5. Pause after every 5 verses.

6. There are three methods of uttering Gayathri verses. One is by uttering loudly, second is wispering i.e. speaking through lips without being heard by any body and third silently chanting in your mind, always dwelling on their meaning. It is believed that the third method is better than the second and second one is better than the first.

7. Counting of the Gayathri verses should be done through finger beads on circular basis in clockwise direction. Start counting from middle bead of ring finger (1), come down to bottom bead (2), traverse through bottom (3), middle (4) and top bead (5) of little finger, top of ring finger (6).

8. Hands should rest just above the navel during Pratah Sandhya, on the chest during Madhyahnika and on the nose during Sayam Sandhya.

9. Generally, the Gayathri japa should be performed at the same place where Sandhya is performed.

Gahathri ma.ntraH :

OM bhUrbhuvaH svaH | tatsaviturvareNyam.h | bhargo devasya dhiimahi
  dhiyo yonaH prachodayAt.h OM || ...... (11.5)

(itI 1000, 100, 10 vaaraM japet.H)

punaH prANAyAma karanyAsa shhaDa.nganyasa R^ishhicha.ndasu kR^itvaa,
dhyaanaM cha kR^itvaa

bhagavAn.h savitR^inAmaka shrI lakshmI nArAyaNaprerA NayaA savitR^inAmaka
shrI lakshmInArAyaNa priityarthaM prAtassa.ndhyaanga shrI gAyatrIma.ntra japA
sa.nPurnaH | shrI kr^ishhNArpaNamastU || ................ (11.6)

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Continued in PART VI ......

praNayaamaH - [2]
OM praNavasya prabramham .............. brahma bhuurvbuvasvarom.h ||
ashhTaksharama.ntraH ..................... (11.7)

It is also believed that one should recite narayana astakshara manthra after the Gayathri japa. It should be in 1:3 proportion, i.e. for every 10 Gayathri, you should recite 30 narayana astakshara manthra. After reciting that, for every 10 Narayana astakshara Mantra you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.

bhagavAn.h savitR^inAmaka shrI lakshmI nArAyaNa prernaNaAYa savitR^inAmaka shrI lakshmInArAyaNa priithyarthaM yathaashakti nArAyaNa ashhTaksharama.ntraM karishye ||

|| OM OM namo nArAyaNaAya OM ||

[It is also believed that one should recite narayana astakshara manthra after the Gayathri japa. It should be in 1:3 proportion, i.e. for every 10 Gayathri, you should recite 30 narayana astakshara manthra. After reciting that, for every 10 Narayana astakshara Mantra you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.]

bhAratIramaNa mukhyaprANA.ntargaNa savitR^inAmaka shrI lakshmI nArAyaNa prernaNaAYa savitR^inAmaka shrI lakshmInArAyaNa priityarthaM prAtassa.ndhyaanga shrI nArAyaNa ashhTaksharama.ntraM sampUrnA.h | shrI kr^ishhNArpaNamastu || ..... (11.8)

sa.ndhyopasthAnam.h .......................... (12)

It is also believed that one should recite narayana astakshara manthra after the Gayathri japa. It should be in 1:3 proportion, i.e. for every 10 Gayathri, you should recite 30 narayana astakshara manthra. After reciting that, for every 10 Narayana astakshara Mantra you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.

OM jAtavedase ityasya ma.ntrasya kashyapa R^iSHhiH | durgAjAtavedAgnirdevA |
trishhTup.h chha.ndH sa.ndhyopasthAnE viniyogaH ||

It is also believed that one should recite narayana astakshara manthra after the Gayathri japa. It should be in 1:3 proportion, i.e. for every 10 Gayathri, you should recite 30 narayana astakshara manthra. After reciting that, for every 10 Narayana astakshara Mantra you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.

OM jAtavedase sunAvaNa somamarAtIyato nidahAte vedaH sa nAh parshhadatidurgAgni
vishvA nAveva si.ndhuM duritAtyagniH || ................ (12.1)

tachChN^yorityasya shamyurvishvedevaA h shakvari chha.ndaH |
shA.ntarthe jape viniyogaH ||

It is also believed that one should recite narayana astakshara manthra after the Gayathri japa. It should be in 1:3 proportion, i.e. for every 10 Gayathri, you should recite 30 narayana astakshara manthra. After reciting that, for every 10 Narayana astakshara Mantra you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.

OM tachChaN^yorAvR^inImaHe gAtuM yagGYaaya gAtuM yagGYapateye |
deviIvsvastirastunaH | svastirAmunushhyebhyah |
UrdhvaM jigaTu bheshhajam.h | shanno astu dvipade shA matsushhpade || ........ (12.2)

It is also believed that one should recite narayana astakshara manthra after the Gayathri japa. It should be in 1:3 proportion, i.e. for every 10 Gayathri, you should recite 30 narayana astakshara manthra. After reciting that, for every 10 Narayana astakshara Mantra you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.

namo brahmana ma.ntrasya vAmadevo R^iSHhiH
li.ngokta devataa | trishhTup.h chha.ndHaH sa.ndhyopasthAnE viniyogaH ||

It is also believed that one should recite narayana astakshara manthra after the Gayathri japa. It should be in 1:3 proportion, i.e. for every 10 Gayathri, you should recite 30 narayana astakshara manthra. After reciting that, for every 10 Narayana astakshara Mantra you should offer one Arghya i.e. in above case you have to offer 3 Arghyas.

OM nAmo brahmAn nAn ostavgnaye nAnAH pr^iSHthiyAy nAnAH oshhadibhyah |
namo vAche nAn vAchaspateye nAno vishvAnave mahate karomI || ...... (12.3)

(itI trivaaram pradaxiNaM kr^itvaa)

[For jAtavedasE verse kashyapa is R^iSHhi, jATadevagni is devataa, tristtup h chhanndasu.

It is a prayer to Paramaathma to extinguish the impact of all our sins. "Hey, Paramaathma, please solve or extinguish all our sins like the boats crossing stormy the ocean, here ocean is like Samsaric hurdles and boat or ship is like You and You have to take through these difficulties and make us happy. It is also said that You are the cause of knowledge and I pray to you confer that knowledge on us to solve our problems like crushing the somalatha (juice) or crushing the enemies or burning enemies, who come out cause difficulties in our life, with the knowledge acquired."

[12.1]

For tachhayo verse shamyu is R^iSHhi, vishwa devataa is devataa, shakwari is channddassu. To take refuge with Paramaathma this verse is being uttered.

This prayer is for Paramaathma who is in the form of Dhanvanthri - God for all medicines.

I am praying You to confer on me with all kinds of medicines which can cure
my existing diseases and also bless me with the preventive medicines for any possible future diseases also.

I am praying to confer on me the determination to perform all my duties, including the sacred work like yagna (burnt offer) to attain salvation, with sincerity and dedication

I would like to attain Moksha like any other devataas by doing only satvik work in my life.

I would like to win over the heart of Paramaathma, who is in the form of Gayathri and who can bless me to solve or extinguish all problems in my mundane life and bless me with the remedies and who keeps all human beings, all animals and all other living beings happy. [12.2]

For namo brahmane verse vAma deva is R^ishi, lingothkya devataas and tristtup chhanndassu.

I am bowing to Veda, I am bowing to Fire & related devataas, I am bowing to the universe, I am bowing to medicines, I am bowing to speech related devataa Sri Saraswathi, I am bowing to four headed Brahma & I am bowing to the one who is being prayed by all and who is omini present. [12.3]

dishAaM digIshAnAaM namanam.h ......................... (13) [Bowing to different poles ]

OM namaH prAchyai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [East pole devataa I am bowing to You]

OM namaH daKshiNAyai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [South....]

OM namaH pratIchyai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [West....]

OM namaH udIchyai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [North....]

OM namaH Urdbhayai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [High rised up height....]

OM namaH adharAyai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [Lower....]

OM namaH a.ntarikshAyai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [Atomosphere or sky....]

OM namaH aAvA.ntarAyai dishe yAshcha devatAH etasyaaM prativasa.nthi etAbhyashchaa namo namaH | [Intermediate or subordinate....]

OM i.ndrAya namaH | OM gAyatryai namaH |

OM agnaye namaH | OM sAvitraye namaH |

OM yanAyaya namaH | OM sarasvatyai namaH |

OM niR^itaye namaH | OM sarvAbhyodevAtAbhyo namaH |

OM varuNAya namaH | OM devIbhyo namaH |

OM vAyave namaH | OM R^ishhibhyo namaH |

OM kuberAya namaH | OM gurubhyo namaH |

OM IshaanAya namaH | OM munibhyo namaH |

OM brahmaNe namaH | OM mAtR^ibhyo namaH |

OM ana.ntAyaya namaH | OM pitR^ibhyo namaH |

OM sa.ndhyaayai namaH | OM AchAryebhyo namaH |

OM kAmokArshhinamo namaH | OM manyurakArshhinamo namaH || ........ (13.1)

["Hey,devataas I am bowing to You, who always create noble desires and inspire me towards God"]

OM namo bhagavate vAsudevAya |

yaM sadA sarvabhUtanI sthavaranI charARnI cha |

sAyaM prAtnarnamasya.thi sA maM sa.ndhyaabhirakshatu || .......... (13.2)

[I am bowing to You, who is said to have six virtues; I am bowing to Your
wealth and I am bowing to Your resources and I am bowing to the one who is omnipresent.

"Hey, Paramaathma, You have been called and praised in different forms as Sandhya namaka, even animals will bow to You during Sandhya time, i.e. both early morning and evening. Hey, Sandhya devataa related Paramaathma please protect me."

"One who is born as Devaki's son, You are loved & liked by the Brahmans, You have killed the Asura called Madhu, You have beautiful eyes, You are omnipresent, You are immortal, You have sportive qualities, You always do satvik work and bestow beneficial things on cows and brahmans, You have got complete knowledge, You are the one who has spelt Vedas for the first time, Hey, Paramaathma I am bowing to You."

sA maM sa ndhyabhirakshatu OM namo namaH
brahmanyo devakIputro brahmaNyO madhusUdanaH
brahmanya punDarIakshO brahmaNyO vishhNurachyutaH || ........... (13.3)

namo brahmaNyadevAya gobhrahmaNahitAya cha
jagaddhitAya kR^i$ishHNaya govi.n.nAya namo namaH || ........ (13.4)
kshiireNa snApite devI cha.ndanaена vilepite
bilvapatraArchite devI durge.ahaM sharaNaM gataH |
shrI durgehAAM sharaNaga$gataH OM namo namaH || ............. (13.5)

["Hey, Godess Durga, I take refuge to You. You are sprinkled or bathed in milk, You have been decorated with sandal paste and bael tree leaves. I am bowing to You."]

gAyatryudvAsanam.h ......................... (14)

asa ya gAytriI udvAsana ma.ntrasya ityasya vAmedevaR^i$ishhiH |
gAytri devataa | anushhTup.h chha.ndaH | gAyatryudvAsane viniyogaH ||
uttame shikhare jAte bhUmYaM parvatamUrdhini |
brAhmanebhyobhyanuGYatA gachcha devi yathA$ukham.h |
shrIgachcha devi yathA sukhaM gachchatu OM namo namaH || ............ (14.1)
sarvavedeshshu yatpuNyaM sarvatiiirthshu yatphalam.h
tatphala samavApnoti stutvaa devaM janArdanam.h |
AkAshAat.h patitaM toyaM yathA gachchati sAgaram.h
sardeva namaskAraH keshavaM pratigachati |
shrI keshavA prati gachatu || ................ (14.2)
vAsanAdvAsudevosi vAsitaM te jagattrayam.h
sarvabhUtani$Asosi vAsudeva name$tute || ................ (14.3)
namo.astvana.ntAya sahasramurtaye
sahasrapaadaaa xi shirou baahave |
sahasranamme purushaaya shaashvate
sahastrakoTiyugadhariNe namaH || ................ (14.4)

[For Gayathri udwasa verse vAmedeva is R^ishi, Gayathri devataa and Anusttap chhanndassu.
I am praying to Paramaathma in the form of Gayathri who is omnipresent in this universe, including mountains. I am praying to You to get liberated and I know You will listen and even obey those who are devoted (brahmans) to You. I am praying to you, Paramaathma in the form of Gayathri, through Gayanthri manthra as it will confer on me virutes of uttering complete Vedas, it will confer on me virutes of taking bath in all holy rivers and I am praying this Manthra to Sri Hari who will kill or destroy all wicked people.

Just like all rain-water falling on earth ultimately reach the ocean, all prayers reach Keshava.

I bow to You Sri Lakshmi Narayana in the form of Vasudeva. You have been called Vasudeva because the entire universe has taken refuge in You or the entire universe is inside You, all three Lokas are in You, all jivas, living beings and animals have taken refuge in You and You are protecting them.
You have been called Anantha, I bow to You. Anantha means You don't have any particular place (You are omnipresent), limitless and You are replete with divine virtues. You have incarnated in thousands of forms, You have thousands of feet, eyes, heads, legs, shoulders and You have been called in thousands of names, I bow to You, one who is holding thousand wheels. You have been called Keshava wherein fire is present inside You, please make my mind sacred to remember always Your different forms.

gotrAbhivAdanam............... (15)

OM bhadraM no apivAtaya manaH | OM shA.ntiH shA.ntiH shA.ntiH ||
sarvArishhTa shA.ntirastu | samasta ma.ngalAvAptriMAstu ||
chatussAgaraparya.ntaM gobrahamNebyaH shubhaM bhavatu ||
............... gotra, R^ig-shaakaadhyaya, ... sharm.n.h ahaMbhoo
abhivaadaye | abhivaadayami || ............... (15.1)

[myself bowing to You (You should hold the ears from both the hands i.e. holding left ear from middle and forefingers of right hand and holding right ear from middle and forefingers of left hand, after telling the pravara one should touch the earth.)]

Please confer on me welfare, wealth resources and peace and destroy all bad things.

Please confer welfare on the cows & brahmins who will be there across the four ocean.]

samApanam.h .......................... (16)

yasya smR^ityaa cha nAmoktyaa tapassa.ndhyAkiyAdishhu |
nyUnaM sa.npUrNataaM yAti sadyo va.nde tamachyutam.h |
ma.ntraInaM kriyAInaM bhaktihInaM ramApatu |
yatkR^itaM tu mayA deva paripUrnaM tadastume |

[By performing penance, Sandhyaa, karma etc and by remembering Paramaathma in His different names, His complete virtues and the One who is immortal, any mistakes committed while performing the above will be extinguished and the devotee will get complete benefits of performing the ritual.

"If by any chance if I have committed any mistake while reciting the Manthras, while performing the Sandhyaa and while remembering You, Hey, Paramaathma - who is in the form of Sri Lakshmi Narayana, please pardon me and confer on me the full benefits of performing this ritual."

anena prataHsa.ndhyAvaa.ndanena bhagavAn.h shrii manmadvAchAryAAnAAM
hr^itkamalamadhyyanivAsi ana.ntakalyANaguNaparipUrNaH kshiirAbhdishAyI
nirdoshhAna.ndAtmakaH bhAratIrmanamukhyaprANA.ntargata
savitR^inAmaka shrii lakshmInAryaNaH prIyatAam.h | prIto varado bhavatu |
shrii kr^ishhNaarpaNamastu || ................ (16.1)

[Hold the ArgW in right hand, chant the above mantra and after completing the same, pour the water in hand to Arghya patra (ArgP).

By performing this Sandhyaa, Paramaathma who is said to have six virtues and all six resources of wealth, who is residing in Sri Madwacharya's heart, who has immense divine virtues, which is full of virtues, who is sleeping in milky ocean who does not have any vices and who is omniscient, who is praised by Bharathi and Sri Mukhya Prana (and who is devoted to Sri Lakshmi Narayna), to please You and get Your love I am performing this and kindly grace me with your blessings.]

Achamana - [1]

achchyutAyaa namanA | anantaAya namanA | govi.ndAya namanA |
achchyutaana.ntagovi.ndebhyonanAa || .............. (16.2)
kAyena vAchA manase.ndriyairAvaa bhudAyaatmanAvANusR^itasvabhAvam.h |
karomi yadyatsakalaM parasmai nArAyaNAyetI samarpayami || ........... (16.3)
[I am offering to Sri Naryana, who is replete with divine virtues, all my deeds through my body, my mouth, my mind, my conscience, organs of my body, my perception, my soul and my natural disposition.]

yadaksharapadabhrahhTaM mAtrAhInaM cha yadbhveat.h |
tatsarvaM kshhamyataaM deva nArAyaNa namostu te || ............... (16.4)

iti R^igvedIya ashvalAyana prAtaH sa.ndhyAvA.ndanaM sa.npUrNam.h ||
bhaaratiiramaNa mukhyapraaNaa.ntargata shrii lakshmii naaraayaNaaya
priyataaM priyato varado bhavatu ||

|| shrii kR^ishhNaarpaNamastu || shrii madveshaarpaNamastu || || hariH OM ||