

Maadhva Sandhyaavandana Paddhati

Includes the Vaidika and Puraanika Sandhyaavandana Protocols



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श्री नारायणाय नमः ।



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Maadhva Sandhyaavandana Paddhati

By Praajna Pattada Hari Kumaara Varma

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Maadhva Sandhyaavandana Paddhati

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No. of Pages: 67

Publishing of First Edition: 1 March 2026

About

Sandhyaavandana is an important practice for all Hindus, especially Dvijas. It is mandatory for Braahmanas, Kshatriyas and Vaishyas after Upanayana and is to be performed as a nitya karma or regular duty, at three intervals of the day, i.e., before sunrise, during midday and before sunset. In today's times, numerous Hindus have abandoned it, especially most non-Brahmins. Many of those who are practising it too are unable to do it perfectly. Thus, this e-book provides detailed procedures of the same, as per the vidhis of the Rgveda and Krshna-Yajurveda, in accordance with Madhva Siddhaanta. It also includes a Puraanika version, which can be performed by all, regardless of varna.

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Acknowledgements

॥ श्रीहरिवायुगुरुभ्यो नमः ॥

Salutations to Shri Hari, Vaayu and Gurus.

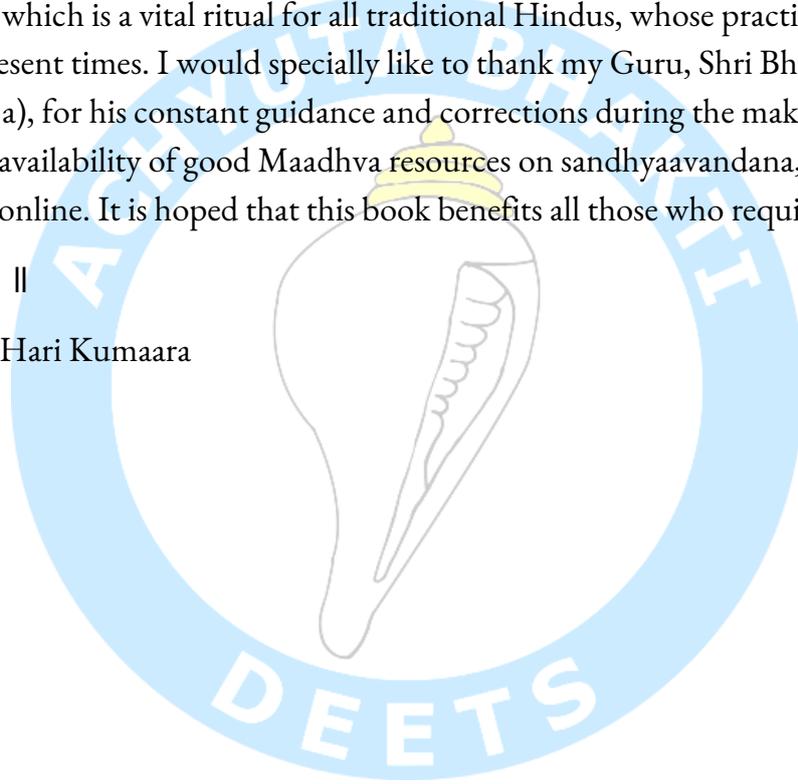
कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥

“Salutations, again and again, to Shri Krshna, Vaasudeva, Hari, Paramaatma, the destroyer of distress of His bhaktas, Govinda.” (Bhaagavata Puraana, Skandha 10, Adhyaaya 70, Shloka 16)

This book has been written with the objective of explaining and providing knowledge of sandhyaavandana, which is a vital ritual for all traditional Hindus, whose practise is unfortunately declining in the present times. I would specially like to thank my Guru, Shri Bharath Raje Urs (Shri Vishwadhiraaja), for his constant guidance and corrections during the making of this book. Due to the lack of availability of good Maadhva resources on sandhyaavandana, in English, which are easily available online. It is hoped that this book benefits all those who require it.

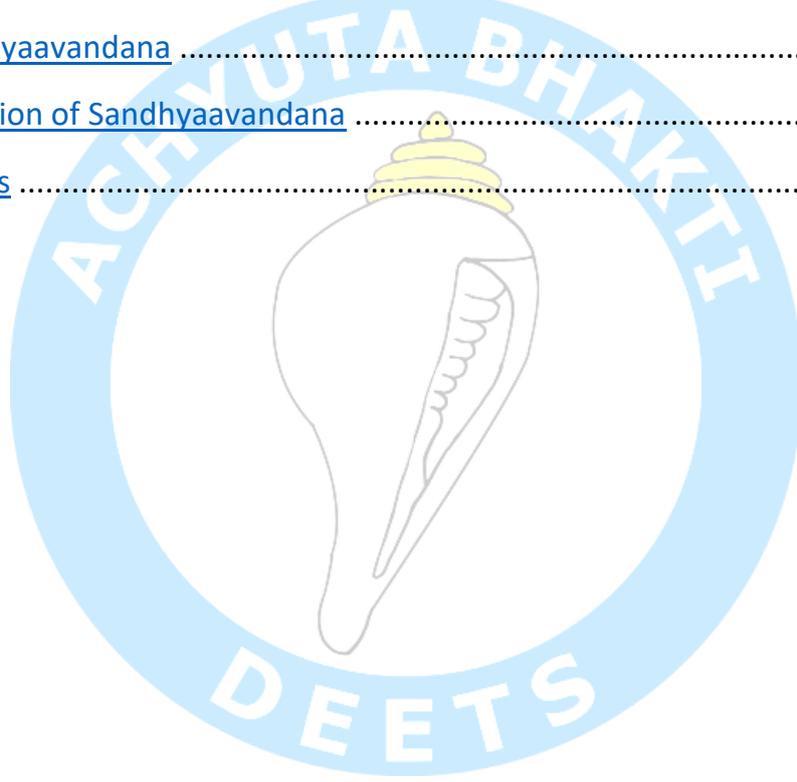
॥ श्रीकृष्णार्पणमस्तु ॥

—Praajna Pattada Hari Kumaara



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Introduction

For a long time, multiple Hindu activists like those of VHP and RSS tried to unite Hindus, despite the large number of darshanas (philosophies) and differing traditions in Hindu Dharma. Searching for a common ground, they tried to use the philosophy of Shankaracharya, Kevalaadvaita, since it considers every living and non-living object to be essentially one and the same. However, this failed practically due to the issue of being biased against other darshanas by favouring only Mayavada, which is just one among the several. What they failed to realize was that practices like sandhyaavandana are common to all Hindus and vital duties, which can unite all Aastikas. Sandhyaavandana is a compulsory nityakarma or regular duty for all Dvijas, which must be ideally performed three times per day, during the sandhyaakaalas. 'Sandhya' means "junction" and refers to the times of the day where there is a significant change, such as sunrise, midday or sunset. At this time, one must remember Surya Deva and worship him, especially His Antaryaami, Surya-Naaraayana, the form of Vishnu who resides in Him. The Gayatri mantra, similarly, is an invocation for the stri-rupa or female form of Vishnu Himself, as Gayatri. The morning sandhyaavandana must be performed before sunrise, preferably by starting it one muhurta before sunrise. The Shaastras mention that the correct time is when the stars are still visible ('sanakshatram', as said by Shrimat Aachaarya, in Sadaachaara Smrti). Similarly, the evening sandhyaavandana must be performed at the evening when the sun is still visible and before it sets ('sadivaakaram'). If these timings are exceeded, one must offer four arghyas instead of three, with the fourth being a praayashchitta. Sandhyaavandana includes three major steps – arghya-pradaana, japa and digopasthaana. Like other major rituals, it also includes aachamana and praanaayaama. Before starting and while finishing it, one must perform aachamana, to invoke and mentally remember the presence of the various Devatas who energize the respective organs of the body.

The practice of sandhyaavandana also strives to prevent the influence of asuras, when they attack Surya himself. As sandhyaavandana is a karma which also intends to benefit other beings, it is vital for Dvijas. The morning and evening sandhyaavandana are always considered compulsory. A Dvija who neglects them for 3 or more days falls down from his position and becomes a vraatya, equivalent to Shudra. Thus, it is vital for all Dvijas to perform sandhyaavandana, even if it is delayed. Similarly, Advijas must also practise sandhyaavandana as their nitya karmas. While certain sampradaayas opine that they are barred from practising it, it is not actually true, since there is a Pauraanika paddhati, with a Pauranika Gayatri mantra from the Smrtis, as explained in this book. Due to lack of easily available proper resources, especially online and in English, on the Maadhva style of sandhyaavandana and Pauraanika sandhyaavandana, we decided to publish this book. It is hoped that it benefits all Sat-bhaktas.

Prerequisites

Beginners, especially those performing Pauraanika sandhyaavandana, can take time to learn all the steps and perform it properly. Preferably, one should bathe before sandhyaavandana, or at least wash the face, hands and feet. Even when these are not possible, sandhyaavandana should still be done in any state. To mentally bathe, one should contemplate upon Shri Vishnu, residing in ether, as entering the body, by performing dhyana snaana. The shlokas for the same are provided in this book, on page 65.

One must note that this guide serves as a supporting tool in learning sandhyaavandana, but the actual procedure must be learnt properly from a proper practitioner of the same.

Materials Required

- A small cup for aachamana, containing clean drinking water
- A cup with arghya water, which is meant to be offered to Surya Deva
- A vessel for spilling the arghya water into (not required if the water is being done outdoors and spilled on the ground in a neat place, or in a tank or water body)
- A mat of Kusha grass, on which one must sit down and place the vessels, while performing the rituals
- Gopi chandana or any other suitable material to apply Urdhwapundra tilaka

Nyaasa

While performing Nyaasa of any mantra, place the right hand on the top of the head while mentioning the Rshi. Place the right hand on the mouth while mentioning the Chhandas. Place it on the chest, at the heart, while mentioning the Devata. Rotate the hands at the level of the chest while mentioning the viniyoga. This must be done before chanting any major mantra or Stuti.

Steps of Sandhyaavandana

Aachamana

Every time, there is a mention of being required to perform aachamana, it must be performed twice. This is the procedure of pouring a small quantity of water on your right palm and sipping it from the part of the palm known as the 'Brahma-teertha'. Then, with the right hand, one must touch the mentioned parts of the body, reciting the 24 names of Shri Vishnu. This procedure is called 'Anga-Nyaasa' and Aachamana is inclusive of it. During anga-nyaasa, one must mentally contemplate upon the names of Vishnu and the Devatas presiding over the respective organs, remembering their presence. For example, the following are some of the Devatas presiding over the respective parts of the body:

Mouth: Agni

Head: Paramaatma

Nose: Vaayu

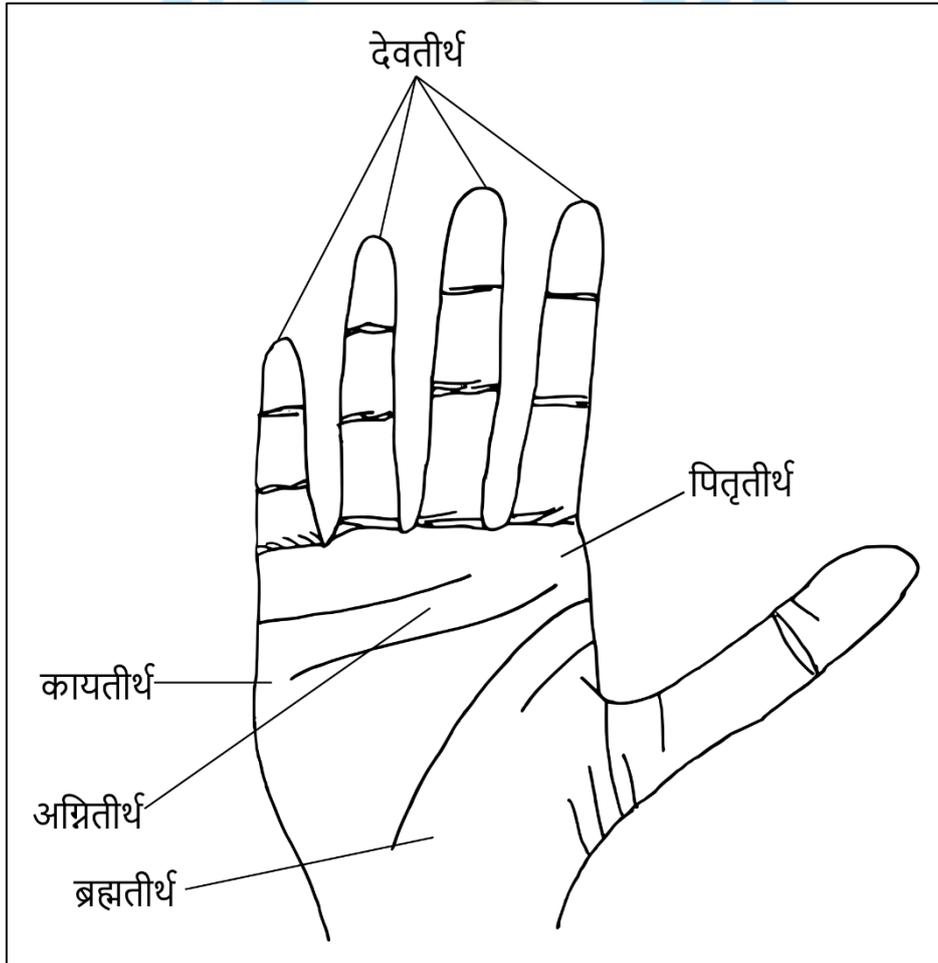
Eye: Surya

Ear: Indra

Chest and navel: Naaraayana

Shoulder: Prajaapati

Perfectly performing aachamana itself is a unique skill requiring serious practice. One must ensure their arms and hands are within the span of their legs, when one is seated or squatting. While sipping water, the water poured on the palm must not be lifted at all nor should one make any noise while sipping it. The force of sipping must be brought about from the muscles of the abdomen. One must note that the exact mantras and protocols of aachamana vary with the region, lineage and Shrauta Sutras. The following figure depicts all the areas of the palm called the 'teerthas' which are used for various rituals.



Praanaayaama

This is the suspension of the breath and simultaneous meditation on Paramaatma. Similar to aachamana, praanaayaama must be done thrice, wherever it is directed to perform

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praanaayaama. To begin, one has to perform 'रेचक' (rechaka), by blocking the left nostril and exhaling through the right nostril for a certain duration. Then, one must perform 'पूरक' (pooraka) by blocking the right nostril and inhaling through the left nostril, for a duration twice that of rechaka. Then, one must perform 'कुम्भक' (kumbhaka) by holding the breath for the total duration of both inhalation and exhalation, while mentally contemplating upon Paramaatma and chanting the required mantras. Two more rounds of praanaayaama should be done. Brahmacharis, Sanyasis and anyone who is unmarried must use only three fingers (thumb, index and little fingers) to block the respective nostrils, using the little finger to block the left nostril and using the index finger and thumb to block the right nostril. The middle and ring fingers must be curled into the palm. Grhasthas must use all five fingers to block the nostrils. This process intends to activate the brain completely and facilitate proper breathing, which actually takes place at the Brahma-randhra, the top of the skull. Praanaayaama is a difficult step to perform perfectly, for beginners, so adequate time and practise is necessary to perform it properly.

Immediately after finishing three pranayamas and exhaling through the right nostril, place the right hand on the right ear, mentally remembering Ganga. This is called 'श्रीत्राचमनम्' (shrotraachamanam). Then, place the right palm over the left palm and place the hands on the right thigh. This is called 'ब्रह्माञ्जलि' (Brahmaanjali). In this position, one must chant the sankalpa.

Sankalpa

This is a declaration chanted before beginning any major procedure or task and is a reminder to oneself about what is going to be done and the time, in accordance with the panchaanga. The purpose of the sankalpa is to have the mind completely focus on the present activity and to declare that the concerned task will be performed properly, for the purpose of pleasing Bhagavaan. During sandhyaavandana, the sankalpa is as follows. Mention the respective names of the samvatsara (year), ayana (half-year), maasa (month), etc., in accordance with the Panchaanga. If one is in North India, one must chant 'गोदावर्याः उत्तरे' and if towards the Western Ghats, then 'परशुरामक्षेत्रे'.

श्री शुभे शोभने मुहूर्ते विष्णोराज्ञया प्रवर्तमानस्य आद्य ब्रह्मणः द्वितीये परार्धे श्री श्वेतवराह कल्पे वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमपादे जम्बूद्वीपे भरतवर्षे भरतखण्डे दण्डकारण्ये गोदावर्याः दक्षिणे पार्श्वे शालीवाहनशके बौद्धावतारे रामक्षेत्रे अस्मिन्वर्तमानेन चान्द्रमानेन अस्य श्री ___ संवत्सरे ___ आयने ___ ऋतौ ___ मासे ___ पक्षे ___ तिथौ ___ वासरे ___ नक्षत्रे शुभयोग शुभकरण एवङ्गुण विशेषण विशिष्टायां शुभतिथौ ।

अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासी सवितृनामक श्री लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण प्रीत्यर्थं प्रातः/माध्याह्निक/सायं सन्ध्यामुपाशिष्ये ॥

“During this auspicious muhurta, as destined by Shri Vishnu’s will, during the second half of Brahmaa’s lifespan, in the Shvetavaraaha kalpa, Vaisvata manvantara, in the first quarter of the 28th Kali Yuga, at Jambudveepa, Bharatavarsha, Bharatakhanda, at the South of Godaavari, towards the coast, during the time of Buddha’s avataara, at the region of Raama, in this present moment in relation to the lunar movements, in the samvatsara (year) called _____, during the _____ ayana, _____ rtu, _____ maasa, _____ paksha, _____ tithi and _____ vaasara (day), with the _____ nakshatra (star), may there be an auspicious yoga, karana with auspicious qualities and everything being specially auspicious.

Through us, for the purpose of pleasing Shri Lakshmi Naaraayana who is residing with the name 'Savitr', as the Indweller in the heart of our Aadi Guru, Shri Madhvaachaarya, I am performing the morning/midday/evening sandhya.”

Note that the additional sankalpas mentioned for the other steps are not mandatory, once one has stated the main sankalpa here. The Vaidika form of sandhyaavandana has a few more additional steps after this, where one has to sprinkle water to purify oneself. During maarjana, one has to ensure that the water is sprinkled over the respective body parts, perfectly after finishing chanting the last akshara of each line and neither early nor late. Their exact procedures have been explained in the relevant sections.

Arghya-Pradaana

This step is the offering of water to Surya Deva’s Antaryaami, Shri Naaraayana. First, perform praanaayaama, shrotraachamana and brahmaanjali, and say the following:

पूर्वोक्त एवङ्गुणविशेषणविशिष्टायां शुभतिथौ सवितृनामक सूर्यान्तर्गतभारतीरमणमुख्यप्राणान्तर्गत
श्रीलक्ष्मीनारायणप्रेरणया श्रीलक्ष्मीनारायणप्रीत्यर्थं प्रातः/माध्याह्निक/सायं सन्ध्याङ्ग अर्घ्यप्रदानमहं करिष्ये
॥

Now, face the direction of the Sun. Face East, North and West during the morning, midday and evening respectively. If the morning sandhyaavandana has been delayed and the Sun is overhead or at the West, one must face the North or West respectively while offering arghyas. Then, taking an uddharini full of water in the right palm or holding a small cup of water in the right hand (between the thumb and index finger), chant the Gayatri mantra. The thumbs must be kept away from the other fingers. Then pour the water on the ground or onto the arghya paatra, through the tips of the fingers. If standing in a river or tank, one could use bare hands to hold the water and then offer the libations with the cupped-palms. Make three such offerings. Make sure the water does not touch the thumbs.

Praayaschitta Arghya-Pradaana

This is an atonement in case one has missed the precise time period for offering arghyas, such as the Sun already having risen in the morning or the Sun already having set during the evening. Perform praanaayaama, shrotraachamana and brahmaanjali. Say the following:

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अर्घ्यत्रयान्ते प्रातः/माध्याह्निक/सायं सन्ध्याकालातीत क्रमदोषपरिहारार्थं चतुर्थार्घ्यप्रदानम् करिष्ये ।

Chant the Gaayatri mantra again and offer another arghya in the same manner.

Devata Tarpana

This is the final step of arghya-pradaana. First, one must perform aachamana. One must similarly hold cupped palms, chant each one of the 12 lines given below and pour some water into the arghya paatra or on the ground after mentioning each one. During Shukla-paksha, one must recite the first 12 of the 24 names of Shri Vishnu, starting from Keshava. During Krshna-paksha, it must be the ones starting from Sankarshana.

In cases where it is required, one can complete sandhyaavandana till here, attend to any other work and return for the next steps later. Nonetheless, one must keep in mind that interrupting sandhyaavandana should be strictly avoided as much as possible.

Gaayatri Mantra Japa

This is one of the most important steps of sandhyaavandana. This is the meditative chanting of the Gayatri mantra. If one is chanting the Vaidika Gayatri mantra, one must chant it with perfect pronunciation and split it into five parts as directed. Any mistake in this can invoke the sin of a murder, as even a simple deviation from its protocols can invoke a pishaacha instead of the respective Devata. Due to this reason, Vyaasa Deva has provided the Puraanika Gaayatri mantra, as an alternative, especially for non-Dvijas, as it does not have most of the restrictions of the Vaidika mantra.

यो देवः सविताऽस्माकं धियो धर्मादि गोचरः ।
प्रेरयेत् तस्य यद्दर्गः तद्वरेण्यम् उपास्महे ॥

“The Deva, Savita, who propels us in dharma and the rest, the best one whom one should worship – we worship Him.”

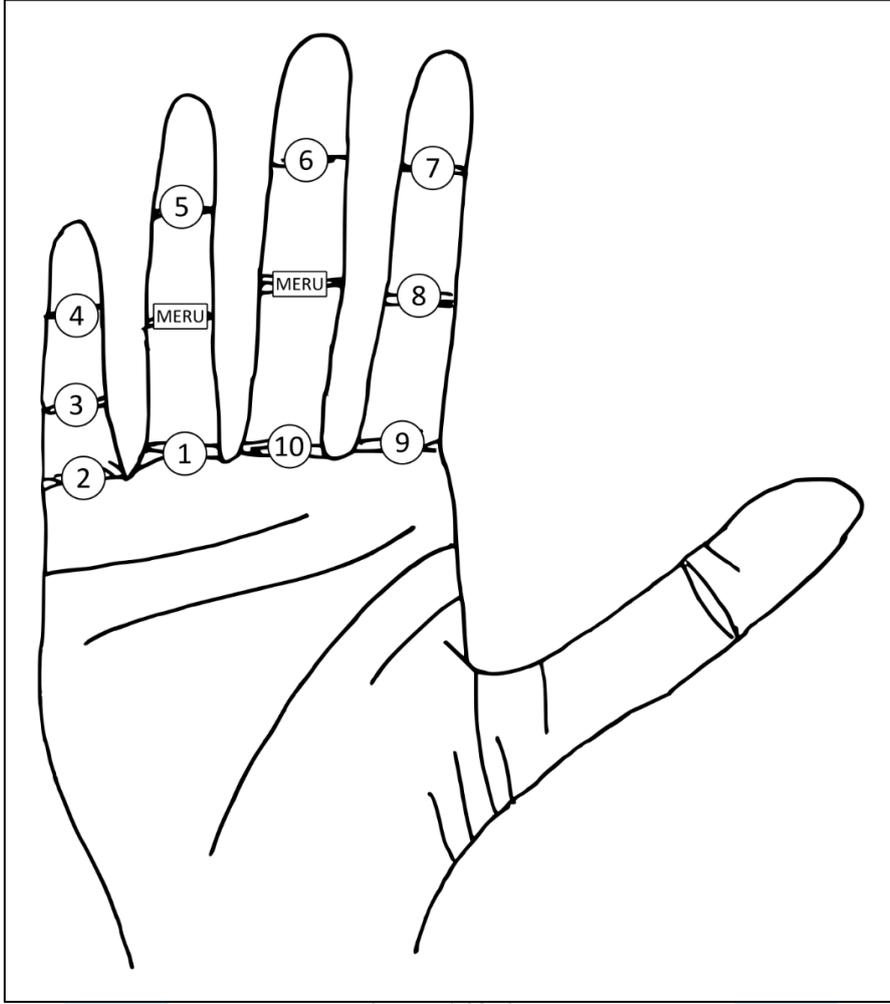
To begin, perform Nyaasa as directed in the respective sections. The purpose of Nyaasa is to invoke the Devatas and remember the Rshi and Chhandas, so that one can properly benefit from the chanting of the mantra or stuti. Then, one must chant the dhyana mantras/shlokas, which is a description of the Devata to be invoked by the prayer and the form of the Devata to be meditated upon, during chanting. Remembering the form of Surya-Naaraayana, similar to depiction on the image on the cover page of this book and the next page, chant the dhyana shloka.



ध्येयस्सदा सवितृमण्डलमध्यवर्ती नारायणस्सरसिजासनसन्निविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥

“One should always meditate upon Naaraayana, who is seated in the position of padmaasana, in the orb of the Sun. He is adorned with bracelets, armlets, earrings, a crown and necklaces, and with the complexion of gold, bears the shankha and chakra.”

Then, chant the Gaayatri mantra 10, 21, 28, 108 or 1,008 times. Use the creases on the phalanges of your fingers to keep track of the number of times you chant the mantra, as depicted in the drawing on the next page. Pause for a short duration after every five counts of chanting. Remember to keep the mind focused on chanting the mantra, knowing its meaning and contemplating on Shri Vishnu, as the Antaryaami of Mukhya Praana, who is the indweller of Surya. He is one of the infinite forms of Shri Vishnu who has manifested from His Chaturvyuhas.



Keep your hands at a level just above your abdomen in the morning, at the level of the heart during the midday and at the level of the nose during the evening. However, one can keep their hands in a mudra which they find comfortable. Once completed, perform one tarpana per 10 counts of chanting the Gaayatri mantra. To do this, chant 'सवितारं तर्पयामि' and pour some water into the arghya paatra/on the ground through the fingers of your right hand. For example, if one has chanted the Gaayatri mantra ten times, perform one tarpana. Similarly, perform ten tarpanas if you have chanted it 100 times.

After this, one can chant and perform japa of any other mantras, if they have received their upadesha from a Guru. At the end, tarpana must similarly offered per 10 counts, except for Hari-naama mantras.

Samashthyaabhivaadana

This step involves offering obeisances to all Devatas, facing the respective directions. The Vaidika sandhyaavandana has an additional step called 'Surya Upasthaana', where one must again face the direction of the Sun.

One must start from 'Om/Shree Indraaya Namaha' in the morning, 'Om/Shree Kuberaaya Namaha' during the midday and 'Om/Shri Varunaaya Namaha' in the evening. Then, one must chant their pravara and a few more shlokas.

One's pravara is indicative of their lineage and Rshis whom they descend from, as well as their Veda and varna. Braahmanas, Kshatriyas, Vaishyas and Shudras must respectively use the surnames 'Sharma', 'Varma', 'Gupta' and 'Daasa'. Women must use the surname 'Devi'. While stating one's pravara, a Braahmana must hold both hands at the ears. A Kshatriya must join the palms at the chest. A Vaishya must join the palms and hold them at the abdomen, facing away from the body. A Shudra must join the palms and make them face downwards, at the level of the thighs. It goes in the following format:

अभिवाद्ये ___ ___ ___ ऋषयः प्रवरान्वितस्य ___ गोत्रस्य (___ सूत्रस्य ___ शाखायाः)
(name) (शर्मा/वर्मा/गुप्ता/दासा/देवि) नामा अहम् अस्मि भो ।

“Salutations. Belonging to the lineage of the Rshis ____, ____, and ____, belonging to the gotra of ____, (following the ___ Sutra and ___ Veda's shaakha), I am ____ (Sharma/Varma/Gupta/Daasa/Devi).”

Then, one must chant the remaining prayers and once again, perform aachamana twice. At the end, one must bow down on the floor. Women must ensure always to fold the knees and not to rest the abdomen completely on the ground.

Rgvedeeya Sandhyaavandana

Make sure you have thoroughly read the 'Prerequisites' section before proceeding. Sit down facing the East or North in the morning and the North during the midday and evening. Chant the following shloka and then the Guru mantra.

ॐ अपवित्रः पवित्रोवा सर्वावस्थां गतोऽपिवा ।
यस्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरश्शुचिः ॥

om apavitraḥ pavitrovā sarvāvasthāṃ
gato'pivā |
yasmaret puṇḍarīkākṣaṃ sa
bāhyābhyantaraśśuciḥ ||

(Padma Puraana, Paataala Khanda, Adhyaaya 80, Shloka 12)

Guru Mantra:

ॐ श्री गुरुभ्यो नमः । ॐ परमगुरुभ्यो नमः । ॐ आदिगुरुभ्यो नमः । ॐ मूलगुरुभ्यो नमः । ॐ श्रीमदानन्दतीर्थभगवत्पादाचार्येभ्यो नमः । ॐ वेदव्यासाय नमः । ॐ भारत्यै नमः । ॐ सरस्वत्यै नमः । ॐ वायवे नमः । ॐ ब्रह्मणे नमः । ॐ महालक्ष्म्यै नमः । ॐ नारायणाय नमः । ॐ हरये नमः । ॐ मोक्षप्रदश्रीवासुदेवाय नमः ।

om śrī gurubhyo namaḥ | om paramagurubhyo namaḥ | om ādigurubhyo namaḥ | om mūlagurubhyo namaḥ | om śrīmadānandatīrthabhaḡavatpādācāryebhyo namaḥ | om vedavyāsāya namaḥ | om bhāratyai namaḥ | om sarasvatyai namaḥ | om vāyave namaḥ | om brahmaṇe namaḥ | om mahālakṣmyai namaḥ | om nārāyaṇāya namaḥ | om haraye namaḥ | mokṣapradaśrīvāsudevāya namaḥ |

If Urdhvapundra tilaka has not been applied, apply it at least on the forehead, as per the instructions given in our Tattvavaadi Vaishnava handbook.

1. आचमन (Aachamana)

Chant the following lines and sip some water from the right hand after saying each one of them:

ॐ केशवाय स्वाहा । om keśavāya svāhā |

ॐ नारायणाय स्वाहा । om nārāyaṇāya svāhā |

ॐ माधवाय स्वाहा । om mādhavāya svāhā |

Then, take a small amount of water from your right hand and spill it.

Touch the respective parts of the body with different fingers of the right hand, while saying these and remember the presence of the respective Devatas presiding over these organs:

ॐ गोविन्दाय नमः । om govindāya namaḥ | (Wash the right palm with the left palm)

- ॐ विष्णवे नमः । om viṣṇave namaḥ । (Wash the left palm with the right palm)
- ॐ मधुसूदनाय नमः । om madhusūdanāya namaḥ । (Touch the upper lip)
- ॐ त्रिविक्रमाय नमः । om trivikramāya namaḥ । (Touch the lower lip)
- ॐ वामनाय नमः । om vāmanāya namaḥ । (Touch the right cheek)
- ॐ श्रीधराय नमः । om śrīdharāya namaḥ । (Touch the left cheek)
- ॐ हृषीकेशाय नमः । om ṛṣīkeśāya namaḥ । (Wash both the hands)
- ॐ पद्मनाभाय नमः । om padmanābhāya namaḥ । (Touch the feet)
- ॐ दामोदराय नमः । om dāmodarāya namaḥ । (Touch the centre of the head with middle finger of the right hand)
- ॐ सङ्कर्षणाय नमः । om saṅkarṣaṇāya namaḥ । (Touch the tip of the nose with the middle finger of the right hand)
- ॐ वासुदेवाय नमः । om vāsudevāya namaḥ । (Touch the right side of the nose with the index finger and thumb of the right hand)
- ॐ प्रद्युम्नाय नमः । om pradyumnāya namaḥ । (Touch the left side of the nose with the index finger and thumb of the right hand)
- ॐ अनिरुद्धाय नमः । om aniruddhāya namaḥ । (Touch the right eye with the index and middle fingers of the right hand)
- ॐ पुरुषोत्तमाय नमः । om puruṣottamāya namaḥ । (Touch the left eye with the index and middle fingers of the right hand)
- ॐ अधोक्षजाय नमः । om adhokṣajāya namaḥ । (Touch the right ear with the index and ring fingers of the right hand)
- ॐ नारसिंहाय नमः । om nārasimhāya namaḥ । (Touch the left ear with the index and ring fingers of the right hand)
- ॐ अच्युताय नमः । om acyutāya namaḥ । (Touch the navel with index and little fingers of the right hand)
- ॐ जनार्दनाय नमः । om janārdanāya namaḥ । (Touch the chest, at the heart, with palm of the right hand)
- ॐ उपेन्द्राय नमः । om upendrāya namaḥ । (Touch the head with the right hand)
- ॐ हरये नमः । om haraye namaḥ । (Touch the right shoulder with all fingers of the right hand)

ॐ कृष्णाय नमः । om kṛṣṇāya namaḥ । (Touch the left shoulder with all fingers of the right hand)

2. विघ्न-अपहरणम् (Vighna-Apaharanam)

With the fists, tap the temples near the forehead about five times, while saying the following shloka, with the thought that the spiritual energy from there is dissipating throughout the body.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजं ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

śuklāambaradharaṃ viṣṇuṃ śaśivarnaṃ
caturbhujam ।
prasannavadanaṃ dhyāyet
sarvavighnopaśāntaye ॥

3. प्राणायामः (Pranayama)

Perform Nyaasa, chanting the following:

ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता । दैवी गायत्री छन्दः । सप्तानां व्याहृतीनां विश्वामित्र-
जमदग्नि-भरद्वाज-गौतम-अत्रि-वसिष्ठ-कश्यपा ऋषयः । अग्नि-वायु-आदित्य-बृहस्पति-वरुण-इन्द्र-
विश्वेदेवा देवताः । गायत्री-उष्णिक-अनुष्टुप्-बृहती-पङ्क्ति-त्रिष्टुप्-जगत्यः छन्दांसि । गायत्री शिरसः
प्रजापतिः ऋषिः । ब्रह्म-अग्नि-वायु-आदित्या देवताः । यजुः छन्दः । प्राणायामे विनियोगः ॥

om praṇavasya parabrahma ṛṣiḥ । paramātmā devatā । daivī gāyatrī chandaḥ । saptānāṃ
vyāhṛtīnāṃ viśvāmitra-jamadagni-bharadvāja-gautama-atrī-vasiṣṭha-kaśyapā ṛṣayaḥ । agni-
vāyu-āditya-brhaspati-varuṇa-indra-viśvedevā devatāḥ । gāyatrī-uṣṇik-anuṣṭup-brhatī-
pañkti-triṣṭup-jagatyāḥ chandāṃsi । gāyatrī śīrasaḥ prajāpatīḥ ṛṣiḥ । brahma-agni-vāyu-
ādityā devatāḥ । yajuḥ chandaḥ । prāṇāyāme viniyogaḥ ॥

Now, perform pranayama with the Gayatri mantra, as follows.

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः । ॐ
जनः । ॐ तपः । ॐ सत्यम् । ॐ
तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि धियो यो
नः प्रचोदयात् ।

om bhūḥ । om bhuvah । om svah । om
mahaḥ । om janaḥ । om tapaḥ । om
satyam । om tatsaviturvareṇyam । bhargo
devasya dhīmahi dhīyo yo naḥ pracodayāt
।

ॐ आपोज्योतीरसोऽमृतं ब्रह्म भूर्भुवःस्वरोम् ॥

om āpojyotīraso'mṛtaṃ brahma
bhūrbhuvahssvarom ॥

(Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka 35, Mantra 2)

After three rounds of pranayaama, perform shrotrachamana and brahmanjali. State the sankalpa.

4. सङ्कल्पः (Sankalpa)

Chant the sankalpa.

श्री शुभे शोभने मुहूर्ते विष्णोराज्ञया प्रवर्तमानस्य आद्य ब्रह्मणः द्वितीये परार्धे श्री श्वेतवराह कल्पे वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमपादे जम्बूद्वीपे भरतवर्षे भरतखण्डे दण्डकारण्ये गोदावर्याः दक्षिणे पार्श्वे शालीवाहनशके बौद्धावतारे रामक्षेत्रे अस्मिन्वर्तमानेन चान्द्रमानेन अस्य श्री ___ संवत्सरे ___ अयने ___ ऋतौ ___ मासे ___ पक्षे ___ तिथौ ___ वासरे ___ नक्षत्रे शुभयोग शुभकरण एवङ्गुण विशेषण विशिष्टायां शुभतिथौ ।

अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासी सवितृनामक श्री लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण प्रीत्यर्थं प्रातः/माध्याह्निक/सायं सन्ध्यामुपाशिष्ये ॥

śrī śubhe śobhane muhūrte viṣṇorājñayā pravartamānasya ādya brahmaṇaḥ dvitīye parārdhe śrī śvetavarāha kalpe vaivasvata manvantare aṣṭāviṃśatitame kaliyuge prathamapāde jambūdvīpe bhāratavarṣe bhāratākhaṇḍe daṇḍakāraṇye godāvaryāḥ dakṣiṇe pārśve śālīvāhanaśake bauddhāvatāre rāmakṣetre asminvartamānena cāndramānena asya śrī ___ saṃvatsare ___ ayane ___ ṛtau ___ māse ___ pakṣe ___ tithau ___ vāsare ___ nakṣatre śubhayoga śubhakarāṇa evaṅguṇa viśeṣaṇa viśiṣṭāyāṃ śubhatithau |

asmadādigurūṇāṃ śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyānivāsī savitr̥nāmaka śrī lakṣmīnārāyaṇa preraṇayā śrī lakṣmīnārāyaṇa prītyarthaṃ prātaḥ/mādhyāhnikā/sāyaṃ sandhyāmupāśiṣye ||

5. मार्जनम् (Maarjanam)

आपोहिष्ठेत्यस्य अम्बरीषः सिन्धुद्वीप ऋषिः । आपो देवता । गायत्री छन्दः । मार्जने विनियोगः ।

āpohiṣṭhetyasya ambarīṣaḥ sindhudvīpa ṛṣiḥ | āpo devatā | gāyatrī chandaḥ | mārjane viniyogaḥ |

Take water in the uddharini with the left hand and use the ring finger of the right hand to sprinkle water while chanting these mantras.

(Sprinkle water over the head while reciting the first seven mantras)

ॐ आपो हि ष्ठा मयो भुवः । ता न ऊर्जे दधातन
।
महे रणाय चक्षसे । यो वंश्शिवतंमो रसः ।
तस्य भाजयते ह नः । उशतीरिव मातरः ।
तस्मा अरंङ् गमाम वः ।

om āpo hi ṣṭhā māyo bhuvāḥ | tā nā ūrje dādhatana |
mahe raṇāya cakṣase | yo vaśśivatāmo rasāḥ |
tasya bhājayate ha naḥ | uśatīriva mātarāḥ |
tasmā arāṅ gamāma vaḥ |

यस्य क्षयायु जिन्वथ | yasya kṣayāya jinvātha | (Sprinkle water on the feet)

आपो जूनयथा च नः | āpo jānayāthā ca naḥ | (Sprinkle water again on the head)

“O water, bestow us bliss by causing this water to flow, bless us with nourishment, like our mothers. We gladly approach you, so that you may guide us to His abode (Shri Vishnu’s). Make us pure through the wisdom which grants bhakti.”

6. मन्त्राचमनम् (Mantraachamanam)

Pour an uddharini full of water into the palm of the right hand, recite the respective mantra and then sip it.

Morning:

सूर्यश्चेत्यस्य मन्त्रस्य । नारायण ऋषिः । सूर्यमामन्यु मन्युपतयो रात्रिर्देवता । प्रकृतिश्छन्दः ।
जलाभिमन्त्रणे विनियोगः ॥

sūryaścetyasya mantrasya | nārāyaṇa ṛṣiḥ | sūryamāmanyu manyupatayo rātrirdevatā |
prakṛtiśchandaḥ | jalābhimantraṇe viniyogaḥ ||

ॐ । सूर्यश्चमामन्युश्चमन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्रात्र्या पापमकार्षम् । मनसा वाचा
हस्ताभ्याम् । पद्भ्यामुदरेण शिश्रा । रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये
ज्योतिषि जुहोमि स्वाहा ॥

om | sūryaścāmānyuścāmanyupatayaśca manyūkrṛtebhyaḥ | pāpebhyo rakṣantām |
yadrātryā pāpamakāṛṣam | manasā vācā hastābhyām | padbhyāmudareṇa śiśnā |
rātristadāvalumpatu | yatkiñcā duritaṁ mayi | idamaham māmamṛtayonau | sūrye jyotiṣi
juhōmi svāhā ||

“You are the Master of Surya, who is very bright. You are the one who controls Rudra who is known for his wildness. Protect us from the paapas which are caused by the ferocity and the initiatives of the Devatas, the paapas which occurred during the night, be it through the mind, speech, hands, feet, belly or genitals. May any sins in me committed during the night be forgiven by the abhimaani of raatri (night). I offer all these to You, residing in Surya, as an oblation, for the welfare of all.”

Midday:

आपः पुनन्त्विति मन्त्रस्य पूतनामको नारायणः ऋषिः । आपो देवता । अष्टी छन्दः । प्राशने विनियोगः ॥

āpaḥ punantviti mantrasya pūtanāmako nārāyaṇaḥ ṛṣiḥ | āpo devatā | aṣṭī chandaḥ |
prāśane viniyogaḥ ||

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् । पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् । यदुच्छिष्टम्
अभोज्यम् यद् वा दुश्चरितम् मम । सर्वं पुनन्तु माम् आपोऽसतां च प्रतिगृह्ण स्वाहा ॥

āpāḥ punantu pṛthivīm pṛthivī pūtā pūnātu mām | punantu brāhmaṇaspatīrbrahmā pūtā
pūnātu mām | yaducchiṣṭham abhōjyam yad vā duścariṭam mamā | sarvāṃ punantu mām
āpó'satām cá pratigrhaꣳ svāhā ||

“May the waters purify the Earth and may the Earth purify me. May the Brahmanaspati also be purified and may Brahman purify me. May I be purified from all the demerits of consuming the remnants of others’ food and other forbidden articles, or receiving from the wrong people. I offer myself into the fire of enlightenment.”

Evening:

अग्निश्चेति मन्त्रस्य हिरण्यगर्भ ऋषिः । अग्नि-मन्यु-मन्युपत्यहानि देवताः । प्रकृतिश्छन्दः । मन्त्राचमने
विनियोगः ।

agnīsceti mantrasya hiraṇyagarbha ṛṣiḥ | agni-manyu-manyupatyahāni devatāḥ |
prakṛtiścandaḥ | mantrācamane viniyogaḥ |

अग्निश्चमा मन्युश्च मन्यु पतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यदह्ना पापमकार्षम् । मनसा वाचा
हस्ताभ्याम् । पद्भ्यामुदरेण शिश्रा । अहस्तद्वलुंपतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सत्ये
ज्योतिषि जुहोमि स्वाहा ॥

agnīscamā manyuśca manyu patayaśca manyúkṛtebhyaḥ | pāpebhyo rakṣantām | yadahná
pāpamakāṛṣam | manasā vācā hastābhyām | padbhyāmudarēṇa śiśnā | aḥstadavaluṃpatu
| yatkiñcā duritaṃ mayi | idamaham māmamṛtayōnau | satye jyotiṣi juhōmi svāhā ||

“You are the Master of Agni, who is very bright, You are the one who controls Rudra who is known for his wildness. Protect us from the paapas which are caused by the ferocity and the initiatives of the Devatas, the paapas which occurred during the day, be it through the mind, speech, hands, feet, belly or genitals. May any sins in me committed during the day be forgiven by the abhimaani of daytime. I offer all these to You, residing in Satya, as an oblation, for the welfare of all.”

7. पुनर्मार्जनम् (Punarmaarjanam)

Repeat the process of maarjana, but start with the following mantra.

दधिक्राव्ण इत्यस्य वामदेव ऋषिः । विश्वेदेवा देवताः । अनुष्टुप् छन्दः । पुनर्मार्जने विनियोगः ॥

dadhikrāvṇa ityasya vāmadeva ṛṣiḥ | viśvedevā devatāḥ | anuṣṭup chandaḥ | punarmārjane
viniyogaḥ ||

दधि क्राविण्णो आकारिषं जिष्णोरश्वस्य वाजिनः
।

सुरभि नो मुखांकरत्प्रण आयूषि तारिषत् ॥

dadhi krāviṇṇo ākāriṣam jiṣṇoraśvasya
vājināḥ |

surābhi no mukhākaratpraṇā āyūṣi
tāriṣat ||

(Rgveda, Shaakala Samhita, Mandala 4, Sukta 39, Mantra 6; Krshna-Yajurveda, Taittireeya Samhita, Kaanda 1, Prapaathaka 5, Anuvaaka 11, Mantra 4)

“May He, the Foundation, the Master and the conqueror of the universe, the repository of all knowledge in the form of a horse (Hayagreeva) and to whom I offer my salutations, free us from all hindrances to the performance of righteous deeds.”

8. अर्घ्यप्रदानम् (Arghya-Pradana)

Perform praanaayaama, shrotraachamana and brahmaanjali, and then chant the following sankalpa:

पूर्वोक्त एवङ्गुणविशेषणविशिष्टायां शुभतिथौ सवितृनामक सूर्यान्तर्गतभारतीरमणमुख्यप्राणान्तर्गत श्रीलक्ष्मीनारायणप्रेरणया श्रीलक्ष्मीनारायणप्रीत्यर्थं प्रातः/माध्याह्निक/सायं सन्ध्याङ्ग अर्घ्यप्रदानमहं करिष्ये ॥

pūrvokta evaṅguṇaviśeṣaṇaviśiṣṭāyāṃ śubhatithau savitr̥nāmaka
sūryāntargatabhāratīramaṇamukhyaprāṇāntargata śrīlakṣmīnārāyaṇapreraṇayā
śrīlakṣmīnārāyaṇaprītyartham prātaḥ/mādhyāhnikā/sāyaṃ sandhyāṅga
arghyapradānamahaṃ kariṣye ||

Face the direction of the Sun, till you complete tarpana. Taking an uddharini full of water in the right palm, chant the Gayatri mantra and then pour the water on the ground from the tips of the fingers. If standing in a river or tank then offer the libations with the cupped-palms. Make three such offerings. Make sure to split the Gayatri mantra into five parts while chanting it, as given below.

ॐ । भूः भुवः स्वः । तत् सवितुः वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

ओं सूर्याय नमः इदम् अर्घ्यम् ॥

om | bhūḥ bhuvāḥ svaḥ | tat savituh varēṇyam | bhargō devasya dhīmahi | dhiyo yo naḥ
pracodayāt ||

om sūryāya namaḥ idam arghyam ||

प्रायश्चित्तार्घ्यप्रदानम् (Prayaschitta Arghya-Pradana)

This is an atonement in case one has missed the precise time period for offering arghyas, such as the Sun already having risen in the morning or the Sun already having set during the evening.

Perform praanaayaama, shrotraachamana and brahmaanjali. Say the following:

अर्घ्यत्रयान्ते प्रातः/माध्याह्निक/सायं सन्ध्याकालातीत क्रमदोषपरिहारार्थं चतुर्थार्घ्यप्रदानम् करिष्ये ।

arghyatrayānte prātaḥ/mādhyāhnikā/sāyaṃ sandhyākālātīta kramadoṣaparihārārtham
caturthārghyapradānam kariṣye |

Chant the Gaayatri mantra and offer another arghya in the same manner.

अर्घ्यप्रदानम् (Devata Tarpanam)

Perform aachamana and anga-nyaasa again.

During Shukla-Paksha:

ॐ केशवं तर्पयामि । ॐ नारायणं तर्पयामि । ॐ माधवं तर्पयामि । ॐ गोविन्दं तर्पयामि । ॐ विष्णुं
तर्पयामि । ॐ मधुसूदनं तर्पयामि । ॐ त्रिविक्रमं तर्पयामि । ॐ वामनं तर्पयामि । ॐ श्रीधरं तर्पयामि ।
ॐ हृषीकेशं तर्पयामि । ॐ पद्मनाभं तर्पयामि । ॐ दामोदरं तर्पयामि ।

om keśavaṃ tarpayāmi | om nārāyaṇaṃ tarpayāmi | om mādhaveṃ tarpayāmi | om
govindaṃ tarpayāmi | om viṣṇuṃ tarpayāmi | om madhusūdanaṃ tarpayāmi | om
trivikramaṃ tarpayāmi | om vāmanaṃ tarpayāmi | om śrīdharaṃ tarpayāmi | om
hṛṣīkeśaṃ tarpayāmi | om padmanābhaṃ tarpayāmi | om dāmodaraṃ tarpayāmi |

During Krshna-Paksha:

ॐ सङ्कर्षणं तर्पयामि । ॐ वासुदेवं तर्पयामि । ॐ प्रद्युम्नं तर्पयामि । ॐ अनिरुद्धं तर्पयामि । ॐ
पुरुषोत्तमं तर्पयामि । ॐ अधोक्षजं तर्पयामि । ॐ नारसिंहं तर्पयामि । ॐ अच्युतं तर्पयामि । ॐ जनार्दनं
तर्पयामि । ॐ उपेन्द्रं तर्पयामि । ॐ हरिं तर्पयामि । ॐ श्री कृष्णं तर्पयामि ।

om saṅkarṣaṇaṃ tarpayāmi | om vāsudevaṃ tarpayāmi | om pradyumnaṃ tarpayāmi | om
aniruddhaṃ tarpayāmi | om puruṣottamaṃ tarpayāmi | om adhokṣajaṃ tarpayāmi | om
nārasimhaṃ tarpayāmi | om acyutaṃ tarpayāmi | om janārdanaṃ tarpayāmi | om
upendraṃ tarpayāmi | om hariṃ tarpayāmi | om śrī kṛṣṇaṃ tarpayāmi |

9. गायत्रीमन्त्रजपः (Gayatri Mantra Japa)

Perform aachamana and anganyaasa. Touch the ground, chant the following mantras and sit down:

पृथ्वीति मन्त्रस्य मेरुपृष्ठ ऋषिः । कूर्मो देवता । सुतलं छन्दः । आसने विनियोगः ॥

pr̥thvīti mantrasya merupṛṣṭha ṛṣiḥ | kūrmo devatā | sutalaṃ chandaḥ | āsane viniyogaḥ ||

पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।
त्वं च धारय मां देवि पवित्रं कुरु चाऽसनम् ॥

मां च पूतं कुरु धरे नतोऽस्मि त्वां सुरेश्वरि ।
आसने सोममण्डले कूर्मस्कन्धे उपविष्टोऽस्मि ॥

pr̥thvi tvayā dhṛtā lokā devi tvam viṣṇunā
dhṛtā |

tvam ca dhāraya māṃ devi pavitraṃ kuru
cā'sanam ||

māṃ ca pūtaṃ kuru dhare nato'smi tvāṃ
sureśvari |

āsane somamaṇḍale kūrmaskandhe
upaviṣṭo'smi ||

“Prithvi, you hold the world, O Devi, and you yourself are held by Vishnu. For the purpose of bearing me, please purify my seat. For bearing me, I offer my salutations to you, Sureshvari. I am seated here, with your seat being Kurma.”

Perform praanaayaama and then proceed to Nyaasa and Dhyaana.

न्यास (Nyaasa)

ॐ अस्य श्री गायत्रि महा मन्त्रस्य विश्वमित्रः ऋषिः । निचृद्-गायत्रि छन्दः । सविता देवता । सन्ध्य वन्दने
जपे विनियोगः ॥

om asya śrī gāyatri mahā mantrasya viśvamiṭraḥ ṛṣiḥ | nicṛd-gāyatri chandaḥ | savitā devatā
| sandhya vandane jape viniyogaḥ ||

करन्यास (Kara-Nyaasa)

ॐ तत्सवितुः अङ्गुष्ठाभ्यां नमः । om tatsavituh aṅguṣṭhābhyāṃ namaḥ | (Stroke the thumbs with the index fingers of the same hands)
ॐ वरेण्यं तर्जनीभ्यां नमः । om vareṇyaṃ tarjanībhyāṃ namaḥ | (Stroke the index fingers from the palm to the tips with the thumbs of the same hands)
ॐ भर्गो देवस्य मध्यमाभ्यां नमः । om bhargo devasya madhyamābhyāṃ namaḥ | (Stroke the middle fingers from the palm to the tips with the thumbs of the same hands)
ॐ धीमहि अनामिकाभ्यां नमः । om dhīmahī anāmikābhyāṃ namaḥ | (Stroke the ring fingers from the palm to the tips with the thumbs)
ॐ धियो यो नः कनिष्ठिकाभ्यां नमः । om dhiyo yo naḥ kaniṣṭhikābhyāṃ namaḥ | (Stroke the little fingers from the palm to the tips with the thumbs)
ॐ प्रचोदयात् कर-तल-कर-प्रष्ठाभ्यां नमः । om pracodayāt kara-tala-kara-prṣṭhābhyāṃ namaḥ | (Touch each palm and then the back of the hands)

अङ्गन्यास (Anga-Nyaasa)

Chant these lines while touching the respective parts of the body with the right hand.

ॐ तत्सवितुः हृदयाय नमः । om tatsavituh hrdayāya namaḥ | (Chest, at the heart)
ॐ वरेण्यं शिरसे स्वाहा । om vareṇyaṃ śirase svāhā | (Top of the head)
ॐ भर्गो देवस्य शिखायै वषट् । om bhargo devasya śikhāyai vaṣaṭ | (The top of the back of the head or the crown, at the shikha)
ॐ धीमहि कवचाय हुं । om dhīmahī kavacāya huṃ | (Cross your arms over your chest, touching the shoulders)
ॐ धियो यो नः नेत्रत्रयाय वौषट् । om dhiyo yo naḥ netratrāyāya vauṣaṭ | (Touch the right and left eyes with the thumb and middle finger respectively, while placing the index finger on

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the centre of the forehead)

ॐ प्रचोदयात् अस्ताय फट् । om pracodayāt astrāya phaṭ | (Clap the hands three times)

ॐ भूर्-भुवस्-सुवर्-ओम् इति दिग्बन्धः । om bhūr-bhuvas-suvar-om iti digbandhaḥ | (Snap the fingers at the 8 cardinal directions around the head)

ध्यानम् (Dhyaanam)

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः
सरसिजासनसन्निविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी हारी
हिरण्मयवपुः धृतशङ्खचक्रः ॥

dhyeyaḥ sadā savitrmaṇḍalamadhyavartī
nārāyaṇaḥ sarasijāsanasanniviṣṭaḥ |
keyūravān makarakuṇḍalavān kirīṭī hārī
hiraṇmayavapuḥ dhṛtaśaṅkhacakraḥ ||

ॐ । यो देवः सविताऽस्माकं धियो धर्मादि
गोचरः ।

om | yo devaḥ savitā'smākaṁ dhiyo
dharmādi gocaraḥ |

प्रेरयेत् तस्य यद्भर्गः तद्वरेण्यम् उपास्महे ॥

prerayet tasya yadbhargāḥ tadvareṇyam
upāsmāhe ||

Chant the Gayatri mantra at least 10 times, or 21, 28, 108 or 1,008 times.

ॐ । भूः भुवः स्वः । तत् सवितुः वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

om | bhūḥ bhuvaḥ svaḥ | tat savituḥ vareṇyam | bhargó devasya dhīmahi | dhiyo yo naḥ
pracodayāt ||

At the end, perform the required number of tarpanas and chant the following:

अनेन प्रातः/माध्याह्निक/सायं सन्ध्याङ्गायत्रिमन्त्रजपेन गायत्रीमन्त्रप्रतिपाद्यः
श्रीभारतीरमणमुख्यप्राणान्तर्गतः सवितृनामक श्रीलक्ष्मीनारायणः प्रियतां सुप्रीतो वरदो भवतु ।
श्रीकृष्णार्पणमस्तु ॥

anena prātaḥ/mādhyāhnik/sāyaṁ sandhyāṅgagāyatrīmantrajapena
gāyatrīmantrapratipādyāḥ śrībhāratīramaṇamukhyaprāṇāntargataḥ savitrnāmaka
śrīlakṣmīnārāyaṇaḥ priyatāṁ suprīto varado bhavatu | śrīkrṣṇārpaṇamastu ||

Now, perform Kara-nyaasa again and then anga-nyaasa.

After this japa, one can chant and perform japa of any other mantras, if one has received their upadesha from a suitable Guru. As an example, the protocol for chanting the Ashtaakshari mantra is provided next, as this is mandatory. One can similarly perform japa of any other mantras next. At the end, perform one tarpana per 10 counts again. This is not required for Hari-naama mantras.

10. (Ashtaakshari Mantra Japa)

Now, perform the japa of the Ashtaakshari mantra. This must be done only if you have received upadesha of the Ashtaakshari mantra.

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श्री भारतीरमण मुख्यप्राणान्तर्गत सवितृनामक श्री लक्ष्मीनारायण प्रेरणया सवितृनामक श्री लक्ष्मीनारायण प्रीत्यर्थं यथाशक्ति नारायण अष्टाक्षरमन्त्रजपं करिष्ये ॥

śrī bhāratīramaṇa mukhyaprāṇāntargata savitṛnāmaka śrī lakṣmīnārāyaṇa preraṇayā savitṛnāmaka śrī lakṣmīnārāyaṇa prītyartham yathāśakti nārāyaṇa aṣṭākṣaramantrajapaṃ kariṣye ||

Nyaasa

अस्य श्री नारायण अष्टाक्षर महामन्त्रस्य श्री अन्तर्यामी ऋषिः । दैवी गायत्री छन्दः । श्री नारायणो देवता । नारायण अष्टाक्षरमन्त्रजपे विनियोगः ॥

asya śrī nārāyaṇa aṣṭākṣara mahāmantrasya śrī antaryāmī ṛṣiḥ | daivī gāyatrī chandaḥ | śrī nārāyaṇo devatā | nārāyaṇa aṣṭākṣaramantrajape viniyogaḥ ||

ॐ क्रुद्धोल्काय हृदयाय नमः । om krudholkāya hṛdayāya namaḥ |
ॐ महोल्काय शिरसे स्वाहा । om maholkāya śirase svāhā |
ॐ वीरोल्काय शिखायै वषट् । om vīroolkāya śikhāyai vaṣaṭ |
ॐ द्यूल्काय कवचाय हुम् । om dyūlkāya kavacāya hum |
ॐ सहस्रोल्काय अस्ताय फट् । om sahasroolkāya astrāya phaṭ |
इति दिग्बन्धः । iti digbandhaḥ |

Dhyaana

उद्यद्वास्वत्समाभासश्चिदानन्दैक देहवान् ।
चक्रशङ्खगदापद्मधरो ध्येयोऽहमीश्वरः ॥

udyadbhāsvatsamābhāsaścidānandaika
dehavān |

लक्ष्मीधराभ्यामाश्लिष्टः स्वमूर्तिगणमध्यगः ।
ब्रह्मवायुशिवाहीशविपैशशक्रादिकैरपि ॥

cakraśaṅkhagadāpadmadharo
dhyeyo'hamīśvaraḥ ||

सेव्यमानोऽधिकं भक्त्या नित्यनिश्शेषशक्तिमान्
।

lakṣmīdharābhyāmāśliṣṭaḥ
svamūrtigaṇamadhyagaḥ |

मूर्तयोऽष्टावपि ध्येयाः चक्रशङ्खवराभयैः ॥

brahmavāyusivāhīśavipaiśśakrādikairapi ||

युक्ताः प्रदीपवर्णाश्च सर्वाभरणभूषिताः ।
शङ्खचक्रवराभीतिहस्तान्येतानि सर्वशः ।
मूलरूपसवर्णानि कृष्णवर्णा शिखोच्यते ॥

sevyamāno'dhikaṃ bhaktyā
nityaniśśeṣaśaktimān |
mūrtayo'ṣṭāvapi dhyeyāḥ
cakraśaṅkhavarābhayaiḥ ||

yuktāḥ pradīpavarṇāśca
sarvābharaṇabhūṣitāḥ |

śaṅkhacakravarābhītihastānyetāni
sarvaśaḥ |

mūlarūpasavarṇāni kṛṣṇavarṇā śikhocyate
||

“I meditate on Eeshvara, Naaraayana, whose body consists of sat, chit and aananda, and appears like the rising Sun, and who bears the shankha, chakra, gada and padma. He is the bearer of Lakshmi Devi and is surrounded by Brahma, Vayu, Garuda, Shesha, Rudra and the Devatas headed by Indra. He is the Master of all energies, who is to be worshiped with intense bhakti and who is in the centre of Vishva, Taijasa and other eight rupas, with a bright effulgence, adorned by all sorts of ornaments.”

Chant the following sankalpa and then proceed to perform japa.

मयि वैष्णवत्व अभिवृद्धर्थं नारायणाष्टाक्षर महामन्त्र जपतर्पणाख्यं कर्म करिष्ये ।

mayi vaiṣṇavatva abhivṛddharthaṃ nārāyaṇāṣṭākṣara mahāmantra japatarpaṇākhyam karma kariṣye |

“For the purpose of increasing the Vaishnavatva in me, I shall perform the task of japa and tarpana of the Naaraayana Ashtaakshara.”

Chant the Mulamantra thrice the number of times you have chanted the Gayatri mantra. For example, if you have chanted the Gayatri mantra 10 times, chant the Mulamantra 30 times.

After completing japa, perform one tarpana each for every 10 counts, saying 'श्री नारायणं तर्पयामि ।' (śrī nārāyaṇam tarpayāmi) For instance, if you have totally chanted it 30 times, perform three tarpanas. Finally, chant the following.

भगवान् सवितृनामक श्री लक्ष्मी नारायणप्रेरणया सवितृनामक श्रीलक्ष्मीनारायण प्रीत्यर्थं प्रातस्सन्ध्याङ्ग श्री नारायण अष्टाक्षरमन्त्रं सम्पूर्णम् । श्री कृष्णार्पणमस्तु ॥

bhagavān savitrṇāmaka śrī lakṣmī nārāyaṇapreṇayā savitrṇāmaka śrīlakṣmīnārāyaṇa prītyartham prātassandhyāṅga śrī nārāyaṇa aṣṭākṣaramantram sampūrṇam | śrī kṛṣṇārpaṇamastu ||

11. सूर्योपस्थानम् (Surya-Upasthaanam)

Rise and face the direction of the Sun. Chant the respective prayers, praying to Surya Deva.

Morning:

मित्रस्य मित्रो जनान् प्रसमित्र इत्येतेषां गायत्री-त्रिष्टुभौ विश्वेदेवा ऋषयः । मित्रो देवता । सूर्योपस्थाने विनियोगः ॥

mitrasya mitro janān prasamitra ityeteṣāṃ gāyatrī-triṣṭubhau viśvedevā ṛṣayaḥ | mitro devatā | sūryopasthāne viniyogaḥ ||

मित्रस्यं चर्षणी धृत श्रवो देवस्यं सानुसिम् । सत्यम् चित्र श्रवस्तमम् ॥ मित्रो जनानं यातयति प्रजानन् मित्रो दांधार पृथिवीम् उत द्याम् । मित्रः कृष्ठीरनिमिषाऽभिचंष्टे सत्यायं हव्यम् धृतवन्द-विधेम ॥ प्रस मित्रं

मर्तो अस्तु प्रयं स्वान् यस्तं आदित्य शिक्षति वृतेन । न हन्यते न जीयते त्वोतो नैनमगुं हों अश्रोत्यन्तितो न दूरात् ॥

mītrasyā carṣaṇī dhṛta śśravō devasyā sāṅasim | śatyam cītra śrāvastamam || mītro janānā yātayati prajānan mītro dādāhāra pṛthivīm uta dyām | mītraḥ kṛṣṭhīranimiṣṭv'bhicāṣṭe śatyāyā haṅvyam dhṛtavād-vidhema || prasa mitraḥ martō astu prayā svānā yastā ādityā śikṣāti vṛatenā | na hānyate na jīyate tvoto nainamaguṃ hō aśrotyantito na dūrāt ||

"I praise the name of Surya who is the One supporter of the Earth and Svarga. His name is Satya, easily attained and wonderful to hear. Surya who is the friend of the universe is omniscient and dispenses the fruits of actions to all mankind. He looks with unclosing eyes on all humans. We offer oblations to Him, for obtaining health. O Mitra and Surya, the cause of everything, your worshiper will be protected and will not succumb to diseases or enemies. More sins will not approach them from far away or near."

Midday:

आसत्येनेतस्य हिरण्य ऋषिः । त्रिष्टुप् छन्दः । उद्वयमित्यस्य विश्वामित्र ऋषिः । अनिष्टुप् छन्दः । चित्रं देवानामित्यादेः कुत्स ऋषिः । त्रिष्टुप् छन्दः । तच्चक्षुः इत्यादेः वसिष्ठ ऋषिः । अनुष्टुप् छन्दः । सविता देवता । सूर्योपस्थाने विनियोगः ॥

āsatyenetasya hiraṅya ṛṣiḥ | triṣṭup chandaḥ | udvayamityasya viśvāmitra ṛṣiḥ | aniṣṭup chandaḥ | citraṃ devānāmityādeḥ kutsa ṛṣiḥ | triṣṭup chandaḥ | taccakṣuḥ ityādeḥ vasiṣṭha ṛṣiḥ | anuṣṭup chandaḥ | savitā devatā | sūryopasthāne viniyogaḥ ||

ॐ आसत्येन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्येन सविता रथेनाऽऽदेवो याति भुवना वि पश्यन् ॥

उद्वयं तमसस्परि पश्यन्तो ज्योतिरुत्तरम् ।

देवं देवत्रा सूर्यमगन्तु ज्योतिरुत्तमम् ॥

उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वायु सूर्यम् ॥

चित्रं देवानाम् उदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आ प्रा द्यावां पृथिवी अन्तरिक्षं सूर्यं आत्मा जगत्स्तस्तुषंश्च ॥

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ॥ पश्येम शरदश्शतं जीवेम शरदश्शतं नन्दाम शरदश्शतं मोदाम शरदश्शतं भवाम शरदश्शतं शृण्वाम शरदश्शतं प्रब्रवाम शरदश्शतं अजीतास्याम शरदश्शतं ज्योक् चा सूर्यं दृशे ॥

om āsatyenaṅ rajāsā vartāmāno niveśayānnamṛtaṃ martyaṃ ca | hiraṅyēna savitā rathenā"devo yāti bhuvānā vi paśyaṅ ||

udvayaṃ tamāsaspari paśyānto jyotiruttāram |

devaṃ devatrā sūryamaganmā jyotiruttamam ||

udutyam jātavēdasam devaṃ vāhanti ketavaḥ | dṛśe viśvāya sūryām ||

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cītram devānām udāgādanīkaṃ cakṣūrmītrasya varuṇasyāgneḥ |
ā prā dyāvā pṛthivī antarīkṣaꣳ sūryā ātmā jagatatastuśāśca ||

taccakṣurdevahitaṃ purastācchukramuccarāt || paśyēma śaradāśśataṃ jīvēma
śaradāśśataṃ nandāma śaradāśśataṃ modāma śaradāśśataṃ bhavāma śaradāśśataṃ
śṛṇvāma śaradāśśataṃ prabrāvāma śaradāśśataṃ ajītāsyāma śaradāśśataṃ jyok cā sūryam
dṛśe ||

“Surya, the light of the eyes, oversees all the Devas and mortals as well as all lokas,
impelling them to their duties, travelling in a golden chariot.

We see the effulgence of Surya, who rises and swallows the darkness and protects the
Devas. May we attain perfect knowledge. He is the knower of all beings and is borne aloft
by the seven rays which are his horses.

May Surya, who is the eye of Mitra, Varuna and Agni, and the embodiment of all Devas, rise
high. Surya, the very Aatma of the universe, of all the motile and immotile, pervades the
realms of Prithivee as well as outer space. Surya who rises in the east ensures the wellbeing
of the gods.

May we continue to see for a hundred Sharads (autumns). May we live for a hundred
Sharads. May we rejoice for a hundred Sharads. May we enjoy for an hundred Sharads. May
we radiate with glory for an hundred Sharads. May we listen for a hundred Sharads. May we
speak properly for a hundred Sharads. May we remain undefeated for a hundred Sharads.
Thus, may we continue to pursue the path to enlightenment.”

Evening:

इमं मे वरुण इत्यस्य शुनश्मेघ ऋषिः । वरुणो देवता । गायत्री छन्दः । तत्त्वायामि इत्यस्य शुनश्मेघ ऋषिः
। वरुणो देवता । त्रिष्टुप् छन्दः । यच्छिद्धिते इत्यस्य शुनश्मेघ ऋषिः । वरुणो देवता । गायत्री छन्दः ।
यत्किञ्चेदं इत्यस्य वसिष्ठ ऋषिः । वरुणो देवता । जगती छन्दः । कितवास इत्यस्य अत्रिः ऋषिः । वरुणो
देवता । त्रिष्टुप् छन्दः । सायं सूर्योपस्थाने विनियोगः ॥

imaṃ me varuṇa ityasya śunaśmegha ṛṣiḥ | varuṇo devatā | gāyatrī chandaḥ | tattvāyāmi
ityasya śunaśmegha ṛṣiḥ | varuṇo devatā | triṣṭup chandaḥ | yacchiddhite ityasya
śunaśmegha ṛṣiḥ | varuṇo devatā | gāyatrī chandaḥ | yatkiñcedaṃ ityasya vasiṣṭha ṛṣiḥ |
varuṇo devatā | jagatī chandaḥ | kitavāsa ityasya atrīḥ ṛṣiḥ | varuṇo devatā | triṣṭup
chandaḥ | sāyaṃ sūryopasthāne viniyogaḥ ||

इमं मे वरुण श्रुधी हवम् अद्याचं मृडय । त्वाम् अंवस्युराचंके ॥

तत् त्वां यामि ब्रह्मणा वन्दं मानस् तदा शांस्ते यजमानो हविर्भिः । अहेंडमानो वरुणेह बोध्युरुशगुंसु मा नु
आयुः प्रमोषीः ॥ (Rgveda, Shaakala Samhita, Mandala 4, Sukta 1, Mantra 5; Taittireeya
Samhita, Kaanda 2, Prapaathaka 5, Anuvaaka 12, Mantra 3)

imaṃ me varuṇa śrudhī havām adyācā mṛḍaya | tvām āvaśyurācāke ||

tat tvā yāmi brahmaṇā vandā mānas tādā śāste yajāmāno havirbhiḥ | ahēḍamāno varuṇeha
bodhyurūśaguṃsā mā nā āyuḥ pramoṣīḥ ||

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

yacciddhi te viśo yathā pra dēva varuṇa vṛatam | minīmasi dyavidyavi ||

यत्किञ्चेदं वरुण दैव्ये जनेभिद्रोहं मनुष्यांश्चरंसि ।
अचित्ति यत् तव धर्मा युयोपिमा मा नस् तस्माद् एनसो देव रीरिषः ॥

कितावासो यद्रिऽरिपुर्ण दीवि यद्वाघा सत्यम् उत यन्न विद्म ।
सर्वा ता विष्य शिथिरेव देवार्था ते स्याम वरुण प्रियासः ॥

yatkiñcedaṃ varuṇa daivye janēbhidrohaṃ mānuṣyāṣcarāmasi |
acittī yat tava dharmā yuyopimā mā naś tasmād enaso deva rīriṣaḥ ||

kitāvāso yadri'ripurṇa dīvi yadvāghā śatyam uta yanna vidma |
sarvā tā viṣyā śithirevā devāthā te syāma varuṇa priyāsaḥ ||

“Varuna, listen to my prayers. Be gracious now. I am approaching you, seeking your protection.

O Varuna, praised by the Vedas, may I take refuge in you, which I aspire, through these oblations. I am offering abundant praises to you. Abstain from your anger now and guide us.

Varuna, who are highly renowned, answer my prayers even now and do not decrease the duration of our lives.

O Varuna, as indiscriminating people, we may have neglected the regular daily worship, but such deceit might have been done unwittingly. O Varuna, protect us from and do not punish us for all that we have done and all the dharmas that we have violated.

The blame that is attributed to me unjustly or the sins which I have intentionally and unintentionally committed – may all these be absolved by you, Varuna, and may we all earn your grace.”

12. समष्ट्याभिवादनम् (Samashthyaabhivaadanam)

Chant these names of the Devatas, while facing the respective directions:

ॐ इन्द्राय नमः | om indrāya namaḥ | (East)

ॐ अग्नये नमः | om agnaye namaḥ | (South-East)

ॐ यमाय नमः | om yamāya namaḥ | (South)

ॐ निऋतये नमः | om niṛtaye namaḥ | (South-West)

ॐ वरुणाय नमः | om varuṇāya namaḥ | (West)

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ॐ वायवे नमः । om vāyave namaḥ | (North-West)

ॐ कुबेराय नमः । om kuberāya namaḥ | (North)

ॐ ईशानाय नमः । om īśānāya namaḥ | (North-East)

ॐ शेषाय नमः । om śeṣāya namaḥ | (Join your palms and point them downwards)

ॐ ब्रह्मणे नमः । om brahmaṇe namaḥ | (Join your palms and point them upwards)

Now, chant these lines:

ॐ सर्वाभ्योदेवताभ्यो नमः ।

om sarvābhyodevatābhyo namaḥ |

Salutations to all the Devatas.

ॐ मातृभ्यो नमः ।

om mātr̥bhyo namaḥ |

Salutations to the mothers.

ॐ पितृभ्यो नमः ।

om pit̥r̥bhyo namaḥ |

Salutations to the fathers.

ॐ श्री गुरुभ्यो नमः ।

om śrī gurubhyo namaḥ |

Salutations to the Gurus.

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।

ākāśāt patitaṃ toyaṃ yathā gacchati

सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

sāgaram |

sarvadevanamaskāraḥ keśavaṃ

pratigacchati ||

“Just as raindrops falling from the sky go to the sea, salutations to all Devas completely goes to Keshava.”

Chant your pravara and then the following shlokas:

यां सदा सर्वभूतानि स्थावराणि चराणि च ।

yāṃ sadā sarvabhūtāni sthāvarāṇi carāṇi

सायं प्रातर्नमस्यन्ति सा मा सन्ध्याऽभिरक्षतु ॥

ca |

sāyaṃ prātarnameśyanti sā mā

sandhyā’bhirakṣatu ||

“May the One who is saluted by all living entities, movable and immovable, at dusk and dawn, protect us.”

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षि

namo’stvanantāya sahasramūrtaye

शिरोरु बाहवे ।

sahasrapādākṣi śiroru bāhave |

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे

sahasranāmne puruṣāya śāśvate

नमः ॥

sahasrakotiṣṭhādhāriṇe namaḥ ||

“Salutations to Ananta, One with thousands of forms, One with thousands of feet, eyes, heads and arms, the eternal Purusha with thousands of names, who is eternal and bears the thousands of crores of yugas.”

यस्य स्मृत्या च नामोक्त्या तपस्सन्ध्याक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

yasya smr̥tyā ca nāmoktyā
tapassandhyākriyādiṣu |
nyūnaṃ sampūrṇatām yāti sadyo vande
tamacyutam ||

“By remembering whom or by chanting His name, during Tapas, Sandhya and other activities, any defects are completely annihilated instantly – I propitiate Him, Achyuta.”

मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।
यत्कृतं तु मया देव परिपूर्णं तदस्तु मे ॥

mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ
janārdana |
yatkr̥taṃ tu mayā deva paripūrṇaṃ
tadastu me ||

“Lacking proper mantras, lacking proper protocol, lacking bhakti, O Janaardana, may that puja which has been performed by me, become complete, O Deva.”

—Vishnu Samhita, Patala 28, Shlokas 87-88

Now pour some arghya water on to your right palm and chant the following. Then, pour it on the ground/onto the arghya paatra.

अनेन प्रातः/माध्याह्निक/सायं सन्ध्यावन्दनेन भगवान् श्रीमन्मध्वाचार्याणं हृत्कमलमध्यनिवासी
अनन्तकल्याणगुणपरिपूर्णः क्षीराब्धिशायी निर्दोषानन्दात्मकः भारतीरमणमुख्यप्राणान्तर्गत सवितृनामक
श्री लक्ष्मीनारायणः प्रीयताम् । प्रीतो वरदो भवतु ।

anena prātaḥ/mādhyāhnik/sāyaṃ sandhyāvandanena bhagavān śrīmanmadhvācāryāṇaṃ
hṛtkamalamadhyānivāsī anantakalyāṇagunaparipūrṇaḥ kṣīrābdhiśāyī nirdoṣānandātmakaḥ
bhāratīramaṇamukhyaprāṇāntargata savitr̥nāmaka śrī lakṣmīnārāyaṇaḥ prīyatām | prīto
varado bhavatu |

“Through the morning/midday/evening sandhyaavandana, Bhagavaan, who is residing in the heart of Shrimat Madhvaachaarya and is filled with infinite auspicious gunas, lying down on the ocean of milk and whose Self is defectless and blissful, who is favourable to and is residing as the Indweller of Bhaarati Devi’s husband Mukhya Praana, by the name of 'Savitr' – may He grant His love and boons to me.”

कायेन वाचा मनसेन्द्रियर्वा बुद्ध्यात्मना
वानुसृतस्वभावात् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति
समर्पयामि ॥

kāyena vācā manasendriyarvā
buddhyātmanā vānusṛtasvabhāvāt |
karomi yadyat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi ||

“Whatever is done through the body, speech, mind, senses, intellect, Aatma, under the influence of my nature, I offer it, in its entirety, to Naaraayana.”

—Addendum of the Vishnu Sahasranaama; Bhaagavata Puraana, Skandha 11, Adhyaaya 2, Shloka 36 (Quoted by Shri Madhvacharya in Sadaachaara Smrti, Shloka 16)

Perform aachamana and anga-nyaasa again.

॥ श्रीकृष्णार्पणमस्तु ॥

|| śrīkṛṣṇārpaṇamastu ||

ॐ अच्युताय नमः । ॐ अनन्ताय नमः । ॐ गोविन्दाय नमः ।

अच्युतानन्तगोविन्देभ्योनमः ॥

om acyutāya namaḥ | om anantāya namaḥ | om govindāya namaḥ |

accyutānantagovindebhyonamaḥ ||



Krshna-Yajurvedeeya Sandhyaavandana

Make sure you have thoroughly read the 'Prerequisites' section before proceeding. Sit down facing the East or North in the morning and the North during the midday and evening. Chant the following shloka and then the Guru mantra.

ॐ अपवित्रः पवित्रोवा सर्वावस्थां गतोऽपिवा ।
यस्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरश्शुचिः ॥

om apavitraḥ pavitrovā sarvāvasthāṃ
gato'pivā |
yasmaret puṇḍarīkākṣaṃ sa
bāhyābhyan taraśśuciḥ ||

(Padma Puraana, Paataala Khanda, Adhyaaya 80, Shloka 12)

Guru Mantra:

ॐ श्री गुरुभ्यो नमः । ॐ परमगुरुभ्यो नमः । ॐ आदिगुरुभ्यो नमः । ॐ मूलगुरुभ्यो नमः । ॐ श्रीमदानन्दतीर्थभगवत्पादाचार्येभ्यो नमः । ॐ वेदव्यासाय नमः । ॐ भारत्यै नमः । ॐ सरस्वत्यै नमः । ॐ वायवे नमः । ॐ ब्रह्मणे नमः । ॐ महालक्ष्म्यै नमः । ॐ नारायणाय नमः । ॐ हरये नमः । ॐ मोक्षप्रदश्रीवासुदेवाय नमः ।

om śrī gurubhyo namaḥ | om paramagurubhyo namaḥ | om ādigurubhyo namaḥ | om mūlagurubhyo namaḥ | om śrīmadānandatīrthabhaḡavatpādācāryebhyo namaḥ | om vedavyāsāya namaḥ | om bhāratyai namaḥ | om sarasvatyai namaḥ | om vāyave namaḥ | om brahmaṇe namaḥ | om mahālakṣmyai namaḥ | om nārāyaṇāya namaḥ | om haraye namaḥ | mokṣapradaśrīvāsudevāya namaḥ |

If Urdhvapundra tilaka has not been applied, apply it at least on the forehead, as per the instructions given in our Tattvavaadi Vaishnava handbook.

1. आचमन (Aachamana)

Chant the following lines and sip some water from the right hand after saying each one of them:

ॐ केशवाय स्वाहा । om keśavāya svāhā |

ॐ नारायणाय स्वाहा । om nārāyaṇāya svāhā |

ॐ माधवाय स्वाहा । om mādhavāya svāhā |

Then, take a small amount of water from your right hand and spill it.

Touch the respective parts of the body with different fingers of the right hand, while saying these and remember the presence of the respective Devatas presiding over these organs:

ॐ गोविन्दाय नमः । om govindāya namaḥ | (Wash the right palm with the left palm)

- ॐ विष्णवे नमः । om viṣṇave namaḥ । (Wash the left palm with the right palm)
- ॐ मधुसूदनाय नमः । om madhusūdanāya namaḥ । (Touch the upper lip)
- ॐ त्रिविक्रमाय नमः । om trivikramāya namaḥ । (Touch the lower lip)
- ॐ वामनाय नमः । om vāmanāya namaḥ । (Touch the right cheek)
- ॐ श्रीधराय नमः । om śrīdharāya namaḥ । (Touch the left cheek)
- ॐ हृषीकेशाय नमः । om ṛṣīkeśāya namaḥ । (Wash both the hands)
- ॐ पद्मनाभाय नमः । om padmanābhāya namaḥ । (Touch the feet)
- ॐ दामोदराय नमः । om dāmodarāya namaḥ । (Touch the centre of the head with middle finger of the right hand)
- ॐ सङ्कर्षणाय नमः । om saṅkarṣaṇāya namaḥ । (Touch the tip of the nose with the middle finger of the right hand)
- ॐ वासुदेवाय नमः । om vāsudevāya namaḥ । (Touch the right side of the nose with the index finger and thumb of the right hand)
- ॐ प्रद्युम्नाय नमः । om pradyumnāya namaḥ । (Touch the left side of the nose with the index finger and thumb of the right hand)
- ॐ अनिरुद्धाय नमः । om aniruddhāya namaḥ । (Touch the right eye with the index and middle fingers of the right hand)
- ॐ पुरुषोत्तमाय नमः । om puruṣottamāya namaḥ । (Touch the left eye with the index and middle fingers of the right hand)
- ॐ अधोक्षजाय नमः । om adhokṣajāya namaḥ । (Touch the right ear with the index and ring fingers of the right hand)
- ॐ नारसिंहाय नमः । om nārasimhāya namaḥ । (Touch the left ear with the index and ring fingers of the right hand)
- ॐ अच्युताय नमः । om acyutāya namaḥ । (Touch the navel with index and little fingers of the right hand)
- ॐ जनार्दनाय नमः । om janārdanāya namaḥ । (Touch the chest, at the heart, with palm of the right hand)
- ॐ उपेन्द्राय नमः । om upendrāya namaḥ । (Touch the head with the right hand)
- ॐ हरये नमः । om haraye namaḥ । (Touch the right shoulder with all fingers of the right hand)

ॐ कृष्णाय नमः । om kṛṣṇāya namaḥ । (Touch the left shoulder with all fingers of the right hand)

2. विघ्न-अपहरणम् (Vighna-Apaharanam)

With the fists, tap the temples near the forehead about five times, while saying the following shloka, with the thought that the spiritual energy from there is dissipating throughout the body.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजं ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

śuklāambaradharaṃ viṣṇuṃ śaśivarnaṃ
caturbhujam ।
prasannavadanaṃ dhyāyet
sarvavighnopaśāntaye ॥

3. प्राणायामः (Praanaayaama)

Perform Nyaasa, chanting the following:

ॐ प्रणवस्य परब्रह्म ऋषिः । परमात्मा देवता । दैवी गायत्री छन्दः । सप्तानां व्याहृतीनां विश्वामित्र-
जमदग्नि-भरद्वाज-गौतम-अत्रि-वसिष्ठ-कश्यपा ऋषयः । अग्नि-वायु-आदित्य-बृहस्पति-वरुण-इन्द्र-
विश्वेदेवा देवताः । गायत्री-उष्णिक-अनुष्टुप्-बृहती-पङ्क्ति-त्रिष्टुप्-जगत्यः छन्दांसि । गायत्री शिरसः
प्रजापतिः ऋषिः । ब्रह्म-अग्नि-वायु-आदित्या देवताः । यजुः छन्दः । प्राणायामे विनियोगः ॥

om praṇavasya parabrahma ṛṣiḥ । paramātmā devatā । daivī gāyatrī chandaḥ । saptānāṃ
vyāhṛtīnāṃ viśvāmitra-jamadagni-bharadvāja-gautama-atrī-vasiṣṭha-kaśyapā ṛṣayaḥ । agni-
vāyu-āditya-brhaspati-varuṇa-indra-viśvedevā devatāḥ । gāyatrī-uṣṇik-anuṣṭup-brhatī-
pañkti-triṣṭup-jagatyāḥ chandāṅsi । gāyatrī śīrasaḥ prajāpatiḥ ṛṣiḥ । brahma-agni-vāyu-
ādityā devatāḥ । yajuḥ chandaḥ । prāṇāyāme viniyogaḥ ॥

Now, perform praanaayaama with the Gayatri mantra, as follows.

ॐ भूः । ॐ भुवः । ओ३ सुवः । ॐ महः । ॐ
जनः । ॐ तपः । ओ३ सत्यम् । ॐ
तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि धियो यो
नः प्रचोदयात् ।

ॐ आपोज्योतीरसोऽमृतं ब्रह्म भूर्भुवःस्सुवरोम् ॥

om bhūḥ । om bhuvah । oḡ suvah । om
mahah । om janaḥ । om tapaḥ । oḡ
satyam । om tatsaviturvareṇyam । bhargo
devasya dhīmahi dhīyo yo naḥ pracodayāt
।

om āpojyotīraso'mṛtaṃ brahma
bhūrbhuvahṣsuvarom ॥

(Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka 35, Mantra 2)

After three rounds of praanaayaama, perform shrotraachamana and brahmaanjali. State the sankalpa.

4. सङ्कल्पः (Sankalpa)

Chant the sankalpa.

श्री शुभे शोभने मुहूर्ते विष्णोराज्ञया प्रवर्तमानस्य आद्य ब्रह्मणः द्वितीये परार्धे श्री श्वेतवराह कल्पे वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमपादे जम्बूद्वीपे भरतवर्षे भरतखण्डे दण्डकारण्ये गोदावर्याः दक्षिणे पार्श्वे शालीवाहनशके बौद्धावतारे रामक्षेत्रे अस्मिन्वर्तमानेन चान्द्रमानेन अस्य श्री ___ संवत्सरे ___ अयने ___ ऋतौ ___ मासे ___ पक्षे ___ तिथौ ___ वासरे ___ नक्षत्रे शुभयोग शुभकरण एवङ्गुण विशेषण विशिष्टायां शुभतिथौ ।

अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासी सवितृनामक श्री लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण प्रीत्यर्थं प्रातः/माध्याह्निक/सायं सन्ध्यामुपाशिष्ये ॥

śrī śubhe śobhane muhūrte viṣṇorājñayā pravartamānasya ādya brahmaṇaḥ dvitīye parārdhe śrī śvetavarāha kalpe vaivasvata manvantare aṣṭāviṃśatitame kaliyuge prathamapāde jambūdvīpe bhāratavarṣe bhāratākhaṇḍe daṇḍakāraṇye godāvaryāḥ dakṣiṇe pārśve śālīvāhanaśake bauddhāvātāre rāmakṣetre asminvartamānena cāndramānena asya śrī ___ saṃvatsare ___ ayane ___ ṛtau ___ māse ___ pakṣe ___ tithau ___ vāsare ___ nakṣatre śubhayoga śubhakarāṇa evaṅguṇa viśeṣaṇa viśiṣṭyāṃ śubhatithau |

asmadādigurūṇāṃ śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyānivāsī savitrṇāmaka śrī lakṣmīnārāyaṇa preraṇayā śrī lakṣmīnārāyaṇa prītyartham prātaḥ/mādhyāhnikā/sāyaṃ sandhyāmupāśiṣye ||

5. मार्जनम् (Maarjanam)

आपोहिष्ठेत्यस्य अम्बरीषः सिन्धुद्वीप ऋषिः । आपो देवता । गायत्री छन्दः । मार्जने विनियोगः ।

āpohiṣṭhetyasya ambarīṣaḥ sindhudvīpa ṛṣiḥ | āpo devatā | gāyatrī chandaḥ | mārjane viniyogaḥ |

Take water in the uddharini with the left hand and use the ring finger of the right hand to sprinkle water while chanting these mantras.

(Sprinkle water over the head while reciting the first seven mantras)

ॐ आपो हि ष्ठा मयो भुवः । ता न ऊर्जे दधातन
।
महे रणाय चक्षसे । यो वंश्शिवतंमो रसः ।
तस्य भाजयते ह नः । उशतीरिव मातरः ।
तस्मा अरंङ् गमाम वः ।

om āpo hi ṣṭhā māyo bhuvāḥ | tā nā ūrje dādhatana |
mahe raṇāya cakṣase | yo vaśśivatāmo rasāḥ |
tasya bhājayate ha naḥ | uśatīriva mātarāḥ |
tasmā arāṅ gamāma vaḥ |

यस्य क्षयायुं जिन्वथ | yasya kṣayāyū jinvātha | (Sprinkle water on the feet)
आपो ज्ञनयथा च नः | āpo jñanayāthā ca naḥ | (Sprinkle water again on the head)

“O water, bestow us bliss by causing this water to flow, bless us with nourishment, like our mothers. We gladly approach you, so that you may guide us to His abode (Shri Vishnu’s). Make us pure through the wisdom which grants bhakti.”

6. मन्त्राचमनम् (Mantraachamanam)

Pour an uddharini full of water into the palm of the right hand, recite the respective mantra and then sip it.

Morning:

सूर्यश्चेत्यस्य मन्त्रस्य नारायण ऋषिः । सूर्यमामन्यु मन्युपतयो रात्रिर्देवता । प्रकृतिश्छन्दः । जलाभिमन्त्रणे विनियोगः ॥

sūryaścetyasya mantrasya nārāyaṇa ṛṣiḥ | sūryamāmanyu manyupatayo rātrirdevatā | prakṛtiśchandaḥ | jalābhimantraṇe viniyogaḥ ||

ॐ । सूर्यश्चमामन्युश्चमन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्रात्र्या पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्रा । रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥

om | sūryaścāmānyuścāmanyupatayaśca manyukṛtebhyaḥ | pāpebhyo rakṣantām | yadrātryā pāpamakāṛṣam | manasā vācā hastābhyām | padbhyāmudareṇa śiśnā | rātriṣṭadāvalumpatu | yatkiñcā duritaṁ mayi | idamaham māmamṛtayonau | sūrye jyotiṣi juhōmi svāhā ||

“You are the Master of Surya, who is very bright. You are the one who controls Rudra who is known for his wildness. Protect us from the paapas which are caused by the ferocity and the initiatives of the Devatas, the paapas which occurred during the night, be it through the mind, speech, hands, feet, belly or genitals. May any sins in me committed during the night be forgiven by the abhimaani of raatri (night). I offer all these to You, residing in Surya, as an oblation, for the welfare of all.”

Midday:

आपः पुनन्त्विति मन्त्रस्य पूतनामको नारायणः ऋषिः । आपो देवता । अष्टी छन्दः । प्राशने विनियोगः ॥

āpaḥ punantviti mantrasya pūtanāmakō nārāyaṇaḥ ṛṣiḥ | āpo devatā | aṣṭī chandaḥ | prāśane viniyogaḥ ||

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् । पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् । यदुच्छिष्टम् अभौज्यम् यद् वा दुश्चरितम् मम । सर्वं पुनन्तु माम् आपोऽसतां च प्रतिगृह्स्व स्वाहा ॥

āpāḥ punantu pṛthivīm pṛthivī pūtā pūnātu mām | punantu brāhmaṇaspatīrbrahmā pūtā
pūnātu mām | yaducchiṣṭham abhōjyam yad vā duścariṭam mamā | sarvāṃ punantu mām
āpō'satāṃ cā pratigrhaḡ svāhā ||

“May the waters purify the Earth and may the Earth purify me. May the Brahmanaspati also be purified and may Brahman purify me. May I be purified from all the demerits of consuming the remnants of others’ food and other forbidden articles, or receiving from the wrong people. I offer myself into the fire of enlightenment.”

Evening:

अग्निश्चेति मन्त्रस्य हिरण्यगर्भ ऋषिः । अग्नि-मन्यु-मन्युपत्यहानि देवताः । प्रकृतिश्छन्दः । मन्त्राचमने
विनियोगः ।

agniśceti mantrasya hiraṇyagarbha ṛṣiḥ | agni-manyu-manyupatyahāni devatāḥ |
prakṛtiścandaḥ | mantrācamane viniyogaḥ |

अग्निश्चमा मन्युश्च मन्यु पतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यदह्ना पापमकार्षम् । मनसा वाचा
हस्ताभ्याम् । पद्भ्यामुदरेण शिश्रा । अहस्तद्वलुपतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सत्ये
ज्योतिषि जुहोमि स्वाहा ॥

agniścamaṃ manyuśca manyu patayaśca manyukṛtebhyaḥ | pāpebhyo rakṣantām | yadahnā
pāpamakāṛṣam | manasā vācā hastābhyām | padbhyāmudarēṇa śiśnā | aḥstadavaluṃpatu
| yatkiñcā duritaṃ mayi | idamaham māmamṛtayonau | satye jyotiṣi juhōmi svāhā ||

“You are the Master of Agni, who is very bright, You are the one who controls Rudra who is known for his wildness. Protect us from the paapas which are caused by the ferocity and the initiatives of the Devatas, the paapas which occurred during the day, be it through the mind, speech, hands, feet, belly or genitals. May any sins in me committed during the day be forgiven by the abhimaani of daytime. I offer all these to You, residing in Satya, as an oblation, for the welfare of all.”

7. पुनर्मार्जनम् (Punarmaarjanam)

Repeat the process of maarjana, but start with the following mantra.

दधिक्राव्ण इत्यस्य वामदेव ऋषिः । विश्वेदेवा देवताः । अनुष्टुप् छन्दः । पुनर्मार्जने विनियोगः ॥

dadhikrāvṇa ityasya vāmadeva ṛṣiḥ | viśvedevā devatāḥ | anuṣṭup chandaḥ | punarmārjane
viniyogaḥ ||

दधि क्राविण्णो आकारिषं जिष्णोरश्वस्य वाजिनः
।

सुरभि नो मुखांकरत्प्रण आयूषि तारिषत् ॥

dadhī krāviṇṇo ākāriṣaṃ jiṣṇoraśvasya
vājināḥ |

surābhi no mukhākaratpraṇa āyūṣi tāriṣat
||

(Krshna-Yajurveda, Taittireeya Samhita, Kaanda 1, Prapaathaka 5, Anuvaaka 11, Mantra 4; Rgveda, Shaakala Samhita, Mandala 4, Sukta 39, Mantra 6)

“May He, the Foundation, the Master and the conqueror of the universe, the repository of all knowledge in the form of a horse (Hayagreeva) and to whom I offer my salutations, free us from all hindrances to the performance of righteous deeds.”

8. अर्घ्यप्रदानम् (Arghya-Pradaanam)

Perform praanaayaama, shrotraachamana and brahmaanjali, and then chant the following sankalpa:

पूर्वोक्त एवङ्गुणविशेषणविशिष्टायां शुभतिथौ सवितृनामक सूर्यान्तर्गतभारतीरमणमुख्यप्राणान्तर्गत श्रीलक्ष्मीनारायणप्रेरणया श्रीलक्ष्मीनारायणप्रीत्यर्थं प्रातः/माध्याह्निक/सायं सन्ध्याङ्ग अर्घ्यप्रदानमहं करिष्ये ॥

pūrvokta evaṅguṇaviśeṣaṇaviśiṣṭāyāṃ śubhatithau savitr̥nāmaka
sūryāntargatabhāratīramaṇamukhyaprāṇāntargata śrīlakṣmīnārāyaṇapreraṇayā
śrīlakṣmīnārāyaṇaprītyartham prātaḥ/mādhyāhnikā/sāyaṃ sandhyāṅga
arghyapradānamahaṃ kariṣye ||

Face the direction of the Sun, till you complete tarpana. Taking an uddharini full of water in the right palm, chant the Gayatri mantra and then pour the water on the ground from the tips of the fingers. If standing in a river or tank then offer the libations with the cupped-palms. Make three such offerings. Make sure to split the Gayatri mantra into five parts while chanting it, as given below.

ॐ । भूः भुवः सुवः । तत् सवितुः वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

ओं सूर्याय नमः इदम् अर्घ्यम् ॥

om | bhūḥ bhuvah suvah | tat savituh vareṇyam | bhargó devasya dhīmahī | dhiyo yo naḥ
pracodayāt ||

om sūryāya namaḥ idam arghyam ||

प्रायश्चित्तार्घ्यप्रदानम् (Praayaschitta Arghya-Pradaanam)

This is an atonement in case one has missed the precise time period for offering arghyas, such as the Sun already having risen in the morning or the Sun already having set during the evening.

Perform praanaayaama, shrotraachamana and brahmaanjali. Say the following:

अर्घ्यत्रयान्ते प्रातः/माध्याह्निक/सायं सन्ध्याकालातीत क्रमदोषपरिहारार्थं चतुर्थार्घ्यप्रदानम् करिष्ये ।

arghyatrayānte prātaḥ/mādhyāhnikā/sāyaṃ sandhyākālātīta kramadoṣaparihārārtham
caturthārghyapradānam kariṣye |

Chant the Gaayatri mantra and offer another arghya in the same manner.

अर्घ्यप्रदानम् (Devata Tarpanam)

Perform aachamana and anga-nyaasa again.

During Shukla-Paksha:

ॐ केशवं तर्पयामि । ॐ नारायणं तर्पयामि । ॐ माधवं तर्पयामि । ॐ गोविन्दं तर्पयामि । ॐ विष्णुं
तर्पयामि । ॐ मधुसूदनं तर्पयामि । ॐ त्रिविक्रमं तर्पयामि । ॐ वामनं तर्पयामि । ॐ श्रीधरं तर्पयामि ।
ॐ हृषीकेशं तर्पयामि । ॐ पद्मनाभं तर्पयामि । ॐ दामोदरं तर्पयामि ।

om keśavaṃ tarpayāmi | om nārāyaṇaṃ tarpayāmi | om mādhaveṃ tarpayāmi | om
govindaṃ tarpayāmi | om viṣṇuṃ tarpayāmi | om madhusūdanaṃ tarpayāmi | om
trivikramaṃ tarpayāmi | om vāmanaṃ tarpayāmi | om śrīdharaṃ tarpayāmi | om
hṛṣīkeśaṃ tarpayāmi | om padmanābhaṃ tarpayāmi | om dāmodaraṃ tarpayāmi |

During Krshna-Paksha:

ॐ सङ्कर्षणं तर्पयामि । ॐ वासुदेवं तर्पयामि । ॐ प्रद्युम्नं तर्पयामि । ॐ अनिरुद्धं तर्पयामि । ॐ
पुरुषोत्तमं तर्पयामि । ॐ अधोक्षजं तर्पयामि । ॐ नारसिंहं तर्पयामि । ॐ अच्युतं तर्पयामि । ॐ जनार्दनं
तर्पयामि । ॐ उपेन्द्रं तर्पयामि । ॐ हरिं तर्पयामि । ॐ श्री कृष्णं तर्पयामि ।

om saṅkarṣaṇaṃ tarpayāmi | om vāsudevaṃ tarpayāmi | om pradyumnaṃ tarpayāmi | om
aniruddhaṃ tarpayāmi | om puruṣottamaṃ tarpayāmi | om adhokṣajaṃ tarpayāmi | om
nārasimhaṃ tarpayāmi | om acyutaṃ tarpayāmi | om janārdanaṃ tarpayāmi | om
upendraṃ tarpayāmi | om hariṃ tarpayāmi | om śrī kṛṣṇaṃ tarpayāmi |

9. गायत्रीमन्त्रजपः (Gayatri Mantra Japa)

Perform aachamana and anganyaasa. Touch the ground, chant the following mantras and sit down:

पृथ्वीति मन्त्रस्य मेरुपृष्ठ ऋषिः । कूर्मो देवता । सुतलं छन्दः । आसने विनियोगः ॥

pr̥thvīti mantrasya merupṛṣṭha ṛṣiḥ | kūrmo devatā | sutalaṃ chandaḥ | āsane viniyogaḥ ||

पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।
त्वं च धारय मां देवि पवित्रं कुरु चाऽसनम् ॥

pr̥thvi tvayā dhṛtā lokā devi tvam viṣṇunā
dhṛtā |

मां च पूतं कुरु धरे नतोऽस्मि त्वां सुरेश्वरि ।
आसने सोममण्डले कूर्मस्कन्धे उपविष्टोऽस्मि ॥

tvam ca dhāraya māṃ devi pavitraṃ kuru
cā'sanam ||

māṃ ca pūtaṃ kuru dhare nato'smi tvam
sureśvari |

āsane somamaṇḍale kūrmaskandhe
upaviṣṭo'smi ||

“Prithvi, you hold the world, O Devi, and you yourself are held by Vishnu. For the purpose of bearing me, please purify my seat. For bearing me, I offer my salutations to you, Sureshvari. I am seated here, with your seat being Kurma.”

Perform praanaayaama and then proceed to Nyaasa and Dhyaana.

न्यास (Nyaasa)

ॐ अस्य श्री गायत्रि महा मन्त्रस्य विश्वमित्रः ऋषिः । निचृद्-गायत्रि छन्दः । सविता देवता । सन्ध्य वन्दने
जपे विनियोगः ॥

om asya śrī gāyatri mahā mantrasya viśvamiṭraḥ ṛṣiḥ | nicṛd-gāyatri chandaḥ | savitā devatā
| sandhya vandane jape viniyogaḥ ||

करन्यास (Kara-Nyaasa)

ॐ तत्सवितुः अङ्गुष्ठाभ्यां नमः । om tatsavituh aṅguṣṭhābhyāṃ namaḥ | (Stroke the thumbs
with the index fingers of the same hands)

ॐ वरेण्यं तर्जनीभ्यां नमः । om vareṇyaṃ tarjanībhyāṃ namaḥ | (Stroke the index fingers from
the palm to the tips with the thumbs of the same hands)

ॐ भर्गो देवस्य मध्यमाभ्यां नमः । om bhargo devasya madhyamābhyāṃ namaḥ | (Stroke the
middle fingers from the palm to the tips with the thumbs of the same hands)

ॐ धीमहि अनामिकाभ्यां नमः । om dhīmahī anāmikābhyāṃ namaḥ | (Stroke the ring fingers
from the palm to the tips with the thumbs)

ॐ धियो यो नः कनिष्ठिकाभ्यां नमः । om dhiyo yo naḥ kaniṣṭhikābhyāṃ namaḥ | (Stroke the
little fingers from the palm to the tips with the thumbs)

ॐ प्रचोदयात् कर-तल-कर-प्रष्ठाभ्यां नमः । om pracodayāt kara-tala-kara-prṣṭhābhyāṃ namaḥ |
(Touch each palm and then the back of the hands)

अङ्गन्यास (Anga-Nyaasa)

Chant these lines while touching the respective parts of the body with the right hand.

ॐ तत्सवितुः हृदयाय नमः । om tatsavituh hrdayāya namaḥ | (Chest, at the heart)

ॐ वरेण्यं शिरसे स्वाहा । om vareṇyaṃ śirase svāhā | (Top of the head)

ॐ भर्गो देवस्य शिखायै वषट् । om bhargo devasya śikhāyai vaṣaṭ | (The top of the back of the
head or the crown, at the shikha)

ॐ धीमहि कवचाय हुं । om dhīmahī kavacāya huṃ | (Cross your arms over your chest,
touching the shoulders)

ॐ धियो यो नः नेत्रत्रयाय वौषट् । om dhiyo yo naḥ netratrāyāya vauṣaṭ | (Touch the right and
left eyes with the thumb and middle finger respectively, while placing the index finger on

the centre of the forehead)

ॐ प्रचोदयात् अस्ताय फट् । om pracodayāt astrāya phaṭ | (Clap the hands three times)

ॐ भूर्-भुवस्-सुवर्-ओम् इति दिग्बन्धः । om bhūr-bhuvas-suvar-om iti digbandhaḥ | (Snap the fingers at the 8 cardinal directions around the head)

ध्यानम् (Dhyaanam)

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः
सरसिजासनसन्निविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी हारी
हिरण्मयवपुः धृतशङ्खचक्रः ॥

dhyeyaḥ sadā savitrmaṇḍalamadhyavartī
nārāyaṇaḥ sarasijāsanasanniviṣṭaḥ |
keyūravān makarakuṇḍalavān kirīṭī hārī
hiraṇmayavapuḥ dhṛtaśaṅkhacakraḥ ||

ॐ । यो देवः सविताऽस्माकं धियो धर्मादि
गोचरः ।

om | yo devaḥ savitā'smākaṁ dhiyo
dharmādi gocaraḥ |

प्रेरयेत् तस्य यद्भर्गः तद्वरेण्यम् उपास्महे ॥

prerayet tasya yadbhargāḥ tadvareṇyam
upāsmāhe ||

Chant the Gayatri mantra at least 10 times, or 21, 28, 108 or 1,008 times.

ॐ । भूः भुवः सुवः । तत् सवितुः वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

om | bhūḥ bhuvaḥ suvaḥ | tat savituh varēṇyam | bhargó devasya dhīmahi | dhiyo yo naḥ
pracodayāt ||

At the end, perform the required number of tarpanas and chant the following:

अनेन प्रातः/माध्याह्निक/सायं सन्ध्याङ्गायत्रिमन्त्रजपेन गायत्रीमन्त्रप्रतिपाद्यः
श्रीभारतीरमणमुख्यप्राणान्तर्गतः सवितृनामक श्रीलक्ष्मीनारायणः प्रियतां सुप्रीतो वरदो भवतु ।
श्रीकृष्णार्पणमस्तु ॥

anena prātaḥ/mādhyāhnik/sāyaṁ sandhyāṅgagāyatrīmantrajapena
gāyatrīmantrapratipādyāḥ śrībhāratīramaṇamukhyaprāṇāntargataḥ savitrnāmaka
śrīlakṣmīnārāyaṇaḥ priyatāṁ suprīto varado bhavatu | śrīkrṣṇārpaṇamastu ||

Now, perform Kara-nyaasa again and then anga-nyaasa.

After this japa, one can chant and perform japa of any other mantras, if one has received their upadesha from a suitable Guru. As an example, the protocol for chanting the Ashtaakshari mantra is provided next, as this is mandatory. One can similarly perform japa of any other mantras next. At the end, perform one tarpana per 10 counts again. This is not required for Hari-naama mantras.

10. अष्टाक्षरमन्त्रजपः (Ashtaakshara Mantra Japa)

Now, perform the japa of the Ashtaakshari mantra. This must be done only if you have received upadesha of the Ashtaakshari mantra.

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श्री भारतीरमण मुख्यप्राणान्तर्गत सवितृनामक श्री लक्ष्मीनारायण प्रेरणया सवितृनामक श्री लक्ष्मीनारायण प्रीत्यर्थं यथाशक्ति नारायण अष्टाक्षरमन्त्रजपं करिष्ये ॥

śrī bhāratīramaṇa mukhyaprāṇāntargata savitr̥nāmaka śrī lakṣmīnārāyaṇa preraṇayā savitr̥nāmaka śrī lakṣmīnārāyaṇa prītyartham yathāśakti nārāyaṇa aṣṭākṣaramantrajapaṁ kariṣye ||

Nyaasa

अस्य श्री नारायण अष्टाक्षर महामन्त्रस्य श्री अन्तर्यामी ऋषिः । दैवी गायत्री छन्दः । श्री नारायणो देवता । नारायण अष्टाक्षरमन्त्रजपे विनियोगः ॥

asya śrī nārāyaṇa aṣṭākṣara mahāmantrasya śrī antaryāmī ṛṣiḥ | daivī gāyatrī chandaḥ | śrī nārāyaṇo devatā | nārāyaṇa aṣṭākṣaramantrajape viniyogaḥ ||

ॐ क्रुद्धोल्काय हृदयाय नमः । om krudholkāya hṛdayāya namaḥ |
ॐ महोल्काय शिरसे स्वाहा । om maholkāya śirase svāhā |
ॐ वीरोल्काय शिखायै वषट् । om vīroolkāya śikhāyai vaṣaṭ |
ॐ द्यूल्काय कवचाय हुम् । om dyūlkāya kavacāya hum |
ॐ सहस्रोल्काय अस्ताय फट् । om sahasroolkāya astrāya phaṭ |
इति दिग्बन्धः । iti digbandhaḥ |

Dhyaana

उद्यद्वास्वत्समाभासश्चिदानन्दैक देहवान् ।
चक्रशङ्खगदापद्मधरो ध्येयोऽहमीश्वरः ॥

udyadbhāsvatsamābhāsaścidānandaika
dehavān |

लक्ष्मीधराभ्यामाश्लिष्टः स्वमूर्तिगणमध्यगः ।
ब्रह्मवायुशिवाहीशविपैशशक्रादिकैरपि ॥

cakraśaṅkhagadāpadmadharo
dhyeyo'hamīśvaraḥ ||

सेव्यमानोऽधिकं भक्त्या नित्यनिश्शेषशक्तिमान्
।

lakṣmīdharābhyāmāśliṣṭaḥ
svamūrtigaṇamadhyagaḥ |

मूर्तयोऽष्टावपि ध्येयाः चक्रशङ्खवराभयैः ॥

brahmavāyusivāhīśavipaiśśakrādikairapi ||

युक्ताः प्रदीपवर्णाश्च सर्वाभरणभूषिताः ।
शङ्खचक्रवराभीतिहस्तान्येतानि सर्वशः ।
मूलरूपसवर्णानि कृष्णवर्णा शिखोच्यते ॥

sevyamāno'dhikaṁ bhaktyā
nityaniśśeṣaśaktimān |
mūrtayo'ṣṭāvapi dhyeyāḥ
cakraśaṅkhavarābhayaiḥ ||

yuktāḥ pradīpavarṇāśca
sarvābharaṇabhūṣitāḥ |

śaṅkhacakravarābhītihastānyetāni
sarvaśaḥ |

mūlarūpasavarṇāni kṛṣṇavarṇā śikhocyate
||

“I meditate on Eeshvara, Naaraayana, whose body consists of sat, chit and aananda, and appears like the rising Sun, and who bears the shankha, chakra, gada and padma. He is the bearer of Lakshmi Devi and is surrounded by Brahma, Vayu, Garuda, Shesha, Rudra and the Devatas headed by Indra. He is the Master of all energies, who is to be worshiped with intense bhakti and who is in the centre of Vishva, Taijasa and other eight rupas, with a bright effulgence, adorned by all sorts of ornaments.”

Chant the following sankalpa and then proceed to perform japa.

मयि वैष्णवत्व अभिवृद्धर्थं नारायणाष्टाक्षर महामन्त्र जपतर्पणाख्यं कर्म करिष्ये ।

mayi vaiṣṇavatva abhivṛddharthaṃ nārāyaṇāṣṭākṣara mahāmantra japatarpaṇākhyam karma kariṣye |

“For the purpose of increasing the Vaishnavatva in me, I shall perform the task of japa and tarpana of the Naaraayana Ashtaakshara.”

Chant the Mulamantra 3 times the number of times you have chanted the Gayatri mantra. For example, if you have chanted the Gayatri mantra 10 times, chant the Mulamantra 30 times.

After completing japa, perform one tarpana each for every 10 counts, saying 'श्री नारायणं तर्पयामि ।' For instance, if you have totally chanted it 30 times, perform three tarpanas. Finally, chant the following.

भगवान् सवितृनामक श्री लक्ष्मी नारायणप्रेरणया सवितृनामक श्रीलक्ष्मीनारायण प्रीत्यर्थं प्रातस्सन्ध्याङ्ग श्री नारायण अष्टाक्षरमन्त्रं सम्पूर्णम् । श्री कृष्णार्पणमस्तु ॥

bhagavān savitṛnāmaka śrī lakṣmī nārāyaṇapreṛaṇayā savitṛnāmaka śrīlakṣmīnārāyaṇa prītyartham prātassandhyāṅga śrī nārāyaṇa aṣṭākṣaramantram sampūrṇam | śrī kṛṣṇārpaṇamastu ||

11. सूर्योपस्थानम् (Surya-Upasthaanam)

Rise and face the direction of the Sun. Chant the respective prayers, praying to Surya Deva.

Morning:

मित्रस्य मित्रो जनान् प्रसमित्र इत्येतेषां गायत्री-त्रिष्टुभौ विश्वेदेवा ऋषयः । मित्रो देवता । सूर्योपस्थाने विनियोगः ॥

mitrasya mitro janān prasamitra ityeteṣāṃ gāyatrī-triṣṭubhau viśvedevā ṛṣayaḥ | mitro devatā | sūryopasthāne viniyogaḥ ||

मित्रस्यं चर्षणी धृत श्रवो देवस्यं सानुसिम् । सत्यम् चित्रं श्रवस्तमम् ॥ मित्रो जनानं यातयति प्रजानन् मित्रो दाधार पृथिवीम् उत द्याम् । मित्रः कृष्ठीरनिमिषाऽभिचष्टे सत्यायं हव्यम् धृतवन्द-विधेम ॥ प्रस मित्रं

मर्तो अस्तु प्रयं स्वान् यस्तं आदित्य शिक्षति वृतेन । न हन्यते न जीयते त्वोतो नैनमगुं हों अश्रोत्यन्तितो न दूरात् ॥

mītrasyā carṣaṇī dhṛta śśravo devasyā sāṅsim | satyam cītra śrāvastamam || mītro janānā yātayati prajānan mītro dādāhāra pṛthivīm uta dyām | mītraḥ kṛṣṭhīranimiṣṭv'bhicāṣṭe satyāyā havyam dhṛtavād-vidhema || prasa mitraḥ martō astu prayā svānā yastā ādityā śikṣāti vṛatenā | na hanyate na jīyate tvoto nainamaguṃ hō aśrotyantito na dūrāt ||

“I praise the name of Surya who is the One supporter of the Earth and Svarga. His name is Satya, easily attained and wonderful to hear. Surya who is the friend of the universe is omniscient and dispenses the fruits of actions to all mankind. He looks with unclosing eyes on all humans. We offer oblations to Him, for obtaining health. O Mitra and Surya, the cause of everything, your worshiper will be protected and will not succumb to diseases or enemies. More sins will not approach them from far away or near.”

Midday:

आसत्येनेतस्य हिरण्य ऋषिः । त्रिष्टुप् छन्दः । उद्वयमित्यस्य विश्वामित्र ऋषिः । अनिष्टुप् छन्दः । चित्रं देवानामित्यादेः कुत्स ऋषिः । त्रिष्टुप् छन्दः । तच्चक्षुः इत्यादेः वसिष्ठ ऋषिः । अनुष्टुप् छन्दः । सविता देवता । सूर्योपस्थाने विनियोगः ॥

āsatyenetasya hiraṇya ṛṣiḥ | triṣṭup chandaḥ | udvayamityasya viśvāmitra ṛṣiḥ | aniṣṭup chandaḥ | citraṃ devānāmityādeḥ kutsa ṛṣiḥ | triṣṭup chandaḥ | taccakṣuḥ ityādeḥ vasiṣṭha ṛṣiḥ | anuṣṭup chandaḥ | savitā devatā | sūryopasthāne viniyogaḥ ||

ॐ आसत्येन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्येन सविता रथेनाऽऽदेवो याति भुवना वि पश्यन् ॥

उद्वयं तमसस्पृष्टि पश्यन्तो ज्योतिरुत्तरम् ।
देवं देवत्रा सूर्यमगन्तु ज्योतिरुत्तमम् ॥
उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वायु सूर्यम् ॥

om āsatyenaḥ rajāsā vartāmāno niveśayannamṛtaṃ martyaṃ ca | hiraṇyena savitā rathenā”devo yāti bhuvanā vi paśyaṇ ||

udvayaṃ tamasaṣpari paśyānto jyotiruttāram |
devaṃ devatrā sūryamaganma jyotiruttamam ||
udutyam jātavēdasam devaṃ vāhanti ketavaḥ | dṛśe viśvāya sūryam ||

चित्रं देवानाम् उदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आ प्रा द्यावां पृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्तुषंश्च ॥

cītraṃ devānām udāgādanīkaṃ cakṣurmitrasya varuṇasyāgneḥ |
ā prā dyāvā pṛthivī antarikṣaḥ sūryā ātmā jagatastastuṣāṣca ||

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ॥ पश्येम शरदंशतं जीवेम शरदंशतं नन्दाम शरदंशतं मोदाम
शरदंशतं भवाम शरदंशतं शृण्वाम शरदंशतं प्रब्रवाम शरदंशतं अजीतास्याम शरदंशतं ज्योक् चा
सूर्यं दृशे ॥

taccākṣurdevahitaṃ purastācchukramuccarāt || paśyēma śaradāśśataṃ jīvēma
śaradāśśataṃ nandāma śaradāśśataṃ modāma śaradāśśataṃ bhavāma śaradāśśataṃ
śṛṇvāma śaradāśśataṃ prabrāvāma śaradāśśataṃ ajitāsyāma śaradāśśataṃ jyok cā sūryaṃ
dṛśe ||

“Surya, the light of the eyes, oversees all the Devas and mortals as well as all lokas,
impelling them to their duties, travelling in a golden chariot.

We see the effulgence of Surya, who rises and swallows the darkness and protects the
Devas. May we attain perfect knowledge. He is the knower of all beings and is borne aloft
by the seven rays which are his horses.

May Surya, who is the eye of Mitra, Varuna and Agni, and the embodiment of all Devas, rise
high. Surya, the very Aatma of the universe, of all the motile and immotile, pervades the
realms of Prithivee as well as outer space. Surya who rises in the east ensures the wellbeing
of the gods.

May we continue to see for a hundred Sharads (autumns). May we live for a hundred
Sharads. May we rejoice for a hundred Sharads. May we enjoy for an hundred Sharads. May
we radiate with glory for an hundred Sharads. May we listen for a hundred Sharads. May we
speak properly for a hundred Sharads. May we remain undefeated for a hundred Sharads.
Thus, may we continue to pursue the path to enlightenment.”

Evening:

इमं मे वरुण इत्यस्य शुनश्मेघ ऋषिः । वरुणो देवता । गायत्री छन्दः । तत्त्वायामि इत्यस्य शुनश्मेघ ऋषिः
। वरुणो देवता । त्रिष्टुप् छन्दः । यच्छिद्धिते इत्यस्य शुनश्मेघ ऋषिः । वरुणो देवता । गायत्री छन्दः ।
यत्किञ्चेदं इत्यस्य वसिष्ठ ऋषिः । वरुणो देवता । जगती छन्दः । कितवास इत्यस्य अत्रिः ऋषिः । वरुणो
देवता । त्रिष्टुप् छन्दः । सायं सूर्योपस्थाने विनियोगः ॥

imaṃ me varuṇa ityasya śunaśmegha ṛṣiḥ | varuṇo devatā | gāyatrī chandah | tattvāyāmi
ityasya śunaśmegha ṛṣiḥ | varuṇo devatā | triṣṭup chandah | yacchiddhite ityasya
śunaśmegha ṛṣiḥ | varuṇo devatā | gāyatrī chandah | yatkiñcedaṃ ityasya vasiṣṭha ṛṣiḥ |
varuṇo devatā | jagatī chandah | kitavāsa ityasya atriḥ ṛṣiḥ | varuṇo devatā | triṣṭup
chandah | sāyaṃ sūryopasthāne viniyogaḥ ||

इमं मे वरुण श्रुधी हवम् अद्याचं मृडय । त्वाम् अं वस्युराचंके ॥

तत् त्वां यामि ब्रह्मणा वन्दं मानस् तदा शास्ते यजमानो हविर्भिः । अहैडमानो वरुणेह बोध्युरुशगुंसु मा न
आयुः प्रमोषीः ॥ (Taittireeya Samhita, Kaanda 2, Prapaathaka 5, Anuvaaka 12, Mantra 3;
Rgveda, Shaakala Samhita, Mandala 4, Sukta 1, Mantra 5)

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imaṃ me varuṇa śrudhī havām ādyācā mṛḍaya | tvām āvaśyurācāke ||

tat tvā yāmi brahmāṇā vandā mānas tādā śāste yajāmāno havirbhiḥ | ahēḍamāno varuṇeha
bodhyurūśaguṃsā mā nā āyuh pramoṣīḥ ||

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

yacciddhi te viśo yathā pra dēva varuṇa vṛatam | minīmasi dyavidyavi ||

यत्किञ्चेदं वरुण दैव्ये जनेभिद्रोहं मनुष्यांश्चरमसि ।
अचित्ति यत् तव धर्मा युयोपिमा मा नस् तस्माद् एनसो देव रीरिषः ॥

कितावासो यद्रिऽरिपुर्ण दीवि यद्वाघा सत्यम् उत यन्न विद्म ।
सर्वा ता विष्य शिथिरेव देवार्था ते स्याम वरुण प्रियासः ॥

yatkiñcedaṃ varuṇa daivye janēbhidrohaṃ mānuṣyāṣcarāmasi |
acittī yat tava dharmā yuyopimā mā naś tasmād enaso deva rīriṣaḥ ||

kitāvāso yadri'ripurṇa dīvi yadvāghā śatyam uta yanna vidma |
sarvā tā viṣyā śithirevā devāthā te syāma varuṇa priyāsaḥ ||

“Varuna, listen to my prayers. Be gracious now. I am approaching you, seeking your protection.

O Varuna, praised by the Vedas, may I take refuge in you, which I aspire, through these oblations. I am offering abundant praises to you. Abstain from your anger now and guide us.

Varuna, who are highly renowned, answer my prayers even now and do not decrease the duration of our lives.

O Varuna, as indiscriminating people, we may have neglected the regular daily worship, but such deceit might have been done unwittingly. O Varuna, protect us from and do not punish us for all that we have done and all the dharmas that we have violated.

The blame that is attributed to me unjustly or the sins which I have intentionally and unintentionally committed – may all these be absolved by you, Varuna, and may we all earn your grace.”

12. समष्ट्याभिवादनम् (Samashthyaabhivaadanam)

Chant these names of the Devatas, while facing the respective directions:

ॐ इन्द्राय नमः | om indrāya namaḥ | (East)

ॐ अग्नये नमः | om agnaye namaḥ | (South-East)

ॐ यमाय नमः | om yamāya namaḥ | (South)

ॐ निऋतये नमः | om niṛtaye namaḥ | (South-West)

ॐ वरुणाय नमः | om varuṇāya namaḥ | (West)

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ॐ वायवे नमः । om vāyave namaḥ | (North-West)

ॐ कुबेराय नमः । om kuberāya namaḥ | (North)

ॐ ईशानाय नमः । om īśānāya namaḥ | (North-East)

ॐ शेषाय नमः । om śeṣāya namaḥ | (Join your palms and point them downwards)

ॐ ब्रह्मणे नमः । om brahmaṇe namaḥ | (Join your palms and point them upwards)

Now, chant these lines:

ॐ सर्वाभ्योदेवताभ्यो नमः ।

om sarvābhyodevatābhyo namaḥ |

Salutations to all the Devatas.

ॐ मातृभ्यो नमः ।

om mātr̥bhyo namaḥ |

Salutations to the mothers.

ॐ पितृभ्यो नमः ।

om pit̥r̥bhyo namaḥ |

Salutations to the fathers.

ॐ श्री गुरुभ्यो नमः ।

om śrī gurubhyo namaḥ |

Salutations to the Gurus.

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।

सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

ākāśāt patitaṃ toyaṃ yathā gacchati

sāgaram |

sarvadevanamaskāraḥ keśavaṃ

pratigacchati ||

“Just as raindrops falling from the sky go to the sea, salutations to all Devas completely goes to Keshava.”

Chant your pravara and then the following shlokas:

यां सदा सर्वभूतानि स्थावराणि चराणि च ।

सायं प्रातर्नमस्यन्ति सा मा सन्ध्याऽभिरक्षतु ॥

yāṃ sadā sarvabhūtāni sthāvarāṇi carāṇi

ca |

sāyaṃ prātarnameśyanti sā mā

sandhyā’bhirakṣatu ||

“May the One who is saluted by all living entities, movable and immovable, at dusk and dawn, protect us.”

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षि

शिरोरु बाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे

नमः ॥

namo’stvanantāya sahasramūrtaye

sahasrapādākṣi śiroru bāhave |

sahasranāmne puruṣāya śāśvate

sahasrakotiṣyugadhāriṇe namaḥ ||

“Salutations to Ananta, One with thousands of forms, One with thousands of feet, eyes, heads and arms, the eternal Purusha with thousands of names, who is eternal and bears the thousands of crores of yugas.”

यस्य स्मृत्या च नामोक्त्या तपस्सन्ध्याक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

yasya smr̥tyā ca nāmoktyā
tapassandhyākriyādiṣu |
nyūnaṃ sampūrṇatām yāti sadyo vande
tamacyutam ||

“By remembering whom or by chanting His name, during Tapas, Sandhya and other activities, any defects are completely annihilated instantly – I propitiate Him, Achyuta.”

मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।
यत्कृतं तु मया देव परिपूर्णं तदस्तु मे ॥

mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ
janārdana |
yatkr̥taṃ tu mayā deva paripūrṇaṃ
tadastu me ||

“Lacking proper mantras, lacking proper protocol, lacking bhakti, O Janaardana, may that puja which has been performed by me, become complete, O Deva.”

—Vishnu Samhita, Patala 28, Shlokas 87-88

Now pour some arghya water on to your right palm and chant the following. Then, pour it on the ground/onto the arghya paatra.

अनेन प्रातः/माध्याह्निक/सायं सन्ध्यावन्दनेन भगवान् श्रीमन्मध्वाचार्याणं हृत्कमलमध्यनिवासी
अनन्तकल्याणगुणपरिपूर्णः क्षीराब्धिशायी निर्दोषानन्दात्मकः भारतीरमणमुख्यप्राणान्तर्गत सवितृनामक
श्री लक्ष्मीनारायणः प्रीयताम् । प्रीतो वरदो भवतु ।

anena prātaḥ/mādhyāhnik/sāyaṃ sandhyāvandanena bhagavān śrīmanmadhvācāryāṇaṃ
hṛtkamalamadhyānivāsī anantakalyāṇagunaparipūrṇaḥ kṣīrābdhiśāyī nirdoṣānandātmakaḥ
bhāratīramaṇamukhyaprāṇāntargata savitr̥nāmaka śrī lakṣmīnārāyaṇaḥ prīyatām | prīto
varado bhavatu |

“Through the morning/midday/evening sandhyaavandana, Bhagavaan, who is residing in the heart of Shrimat Madhvaachaarya and is filled with infinite auspicious gunas, lying down on the ocean of milk and whose Self is defectless and blissful, who is favourable to and is residing as the Indweller of Bhaarati Devi’s husband Mukhya Praana, by the name of 'Savitr' – may He grant His love and boons to me.”

कायेन वाचा मनसेन्द्रियर्वा बुद्ध्यात्मना
वानुसृतस्वभावात् ।
करोमि यद्यत् सकलं परस्मै नारायणायेति
समर्पयामि ॥

kāyena vācā manasendriyarvā
buddhyātmanā vānusṛtasvabhāvāt |
karomi yadyat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi ||

“Whatever is done through the body, speech, mind, senses, intellect, Aatma, under the influence of my nature, I offer it, in its entirety, to Naaraayana.”

—Addendum of the Vishnu Sahasranaama; Bhaagavata Puraana, Skandha 11, Adhyaaya 2, Shloka 36 (Quoted by Shri Madhvacharya in Sadaachaara Smrti, Shloka 16)

Perform aachamana and anga-nyaasa again.

॥ श्रीकृष्णार्पणमस्तु ॥

|| śrīkṛṣṇārpaṇamastu ||

ॐ अच्युताय नमः । ॐ अनन्ताय नमः । ॐ गोविन्दाय नमः ।

अच्युतानन्तगोविन्देभ्योनमः ॥

om acyutāya namaḥ | om anantāya namaḥ | om govindāya namaḥ |

accyutānantagovindebhyonamaḥ ||



Pauraanika Sandhyaavandana

Make sure you have thoroughly read the 'Prerequisites' section before proceeding. Sit down facing the East or North in the morning and the North during the midday and evening. Chant the following shloka and then the Guru mantra.

अपवित्रः पवित्रोवा सर्वावस्थां गतोऽपिवा । apavitraḥ pavitrovā sarvāvasthām
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥ gato'pivā |
yaḥ smaret puṇḍarīkākṣam sa
bāhyābhyantaraḥ śuciḥ ||

(Padma Puraana, Paataala Khanda, Adhyaaya 80, Shloka 12)

Guru Mantra:

श्रीगुरुभ्यो नमः । श्रीपरमगुरुभ्यो नमः । श्री आदिगुरुभ्यो नमः । श्रीमूलगुरुभ्यो नमः ।
श्रीमदानन्दतीर्थभगवत्पादाचार्येभ्यो नमः । श्रीवेदव्यासाय नमः । श्रीभारत्यै नमः । श्रीसरस्वत्यै नमः ।
श्रीवायवे नमः । श्रीब्रह्मणे नमः । श्रीमहालक्ष्म्यै नमः । श्रीनारायणाय नमः । श्री हरये नमः ।
मोक्षप्रदश्रीवासुदेवाय नमः ।

śrīgurubhyo namaḥ | śrīparamagurubhyo namaḥ | śrī ādigurubhyo namaḥ |
śrīmūlagurubhyo namaḥ | śrīmadānandatīrthabhagavatpādācāryebhyo namaḥ |
śrīvedavyāsāya namaḥ | śrībhāratyai namaḥ | śrīsarasvatyai namaḥ | śrīvāyave namaḥ |
śrībrahmaṇe namaḥ | śrīmahālakṣmyai namaḥ | śrīnārāyaṇāya namaḥ | śrī haraye namaḥ |
mokṣapradaśrīvāsudevāya namaḥ |

If Urdhvapundra tilaka has not been applied, apply it at least on the forehead, as per the instructions given in our Tattvavaadi Vaishnava handbook.

1. आचमन (Aachamana)

Chant the following lines and sip some water from the right hand after saying each one of them:

श्री केशवाय स्वाहा । śrī keśavāya svāhā |
श्री नारायणाय स्वाहा । śrī nārāyaṇāya svāhā |
श्री माधवाय स्वाहा । śrī mādhavāya svāhā |

Then, take a small amount of water from your right hand and spill it.

Touch the respective parts of the body with different fingers of the right hand, while saying these and remember the presence of the respective Devatas presiding over these organs:

श्री गोविन्दाय नमः । śrī govindāya namaḥ | (Wash the right palm with the left palm)

श्री विष्णवे नमः । śrī viṣṇave namaḥ | (Wash the left palm with the right palm)

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- श्री मधुसूदनाय नमः । śrī madhusūdanāya namaḥ । (Touch the upper lip)
- श्री त्रिविक्रमाय नमः । śrī trivikramāya namaḥ । (Touch the lower lip)
- श्री वामनाय नमः । śrī vāmanāya namaḥ । (Touch the right cheek)
- श्री श्रीधराय नमः । śrī śrīdharāya namaḥ । (Touch the left cheek; the seat of Agni)
- श्री हृषीकेशाय नमः । śrī hṛṣīkeśāya namaḥ । (Wash both the hands)
- श्री पद्मनाभाय नमः । śrī padmanābhāya namaḥ । (Touch the feet)
- श्री दामोदराय नमः । śrī dāmodarāya namaḥ । (Touch the centre of the head with middle finger of the right hand; the seat of Paramaatma)
- श्री सङ्कर्षणाय नमः । śrī saṅkarṣaṇāya namaḥ । (Touch the tip of the nose with the middle finger of the right hand)
- श्री वासुदेवाय नमः । śrī vāsudevāya namaḥ । (Touch the right side of the nose with the index finger and thumb of the right hand)
- श्री प्रद्युम्नाय नमः । śrī pradyumnāya namaḥ । (Touch the left side of the nose with the index finger and thumb of the right hand; the seat of Vaayu)
- श्री अनिरुद्धाय नमः । śrī aniruddhāya namaḥ । (Touch the right eye with the index and middle fingers of the right hand)
- श्री पुरुषोत्तमाय नमः । śrī puruṣottamāya namaḥ । (Touch the left eye with the index and middle fingers of the right hand; the seat of Surya)
- श्री अधोक्षजाय नमः । śrī adhokṣajāya namaḥ । (Touch the right ear with the index and ring fingers of the right hand)
- श्री नारसिंहाय नमः । śrī nārasimhāya namaḥ । (Touch the left ear with the index and ring fingers of the right hand; the seat of Indra)
- श्री अच्युताय नमः । śrī acyutāya namaḥ । (Touch the navel with index and little fingers of the right hand; the seat of Naaraayana)
- श्री जनार्दनाय नमः । śrī janārdanāya namaḥ । (Touch the chest, at the heart, with palm of the right hand; also the seat of Naaraayana)
- श्री उपेन्द्राय नमः । śrī upendrāya namaḥ । (Touch the head with the right hand)
- श्री हरये नमः । śrī haraye namaḥ । (Touch the right shoulder with all fingers of the right hand)
- श्री कृष्णाय नमः । śrī kṛṣṇāya namaḥ । (Touch the left shoulder with all fingers of the right hand; the seat of Prajaapati)

2. विघ्न-अपहरणम् (Vighna-Apaharanam)

With the fists, tap the temples near the forehead about five times, while saying the following shloka, with the thought that the spiritual energy from there is dissipating throughout the body.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजं ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

śuklāambaradharaṃ viṣṇuṃ śaśivarnaṃ
caturbhujam |
prasannavadanaṃ dhyāyet
sarvavighnopaśāntaye ||

3. प्राणायामः (Praanaayaama)

Mentally contemplating upon Paramaatma as Surya-Naaraayana, depicted on the cover page of this book, chanting the Gayatri mantra as given below, perform praanaayaama.

यो देवः सविताऽस्माकं धियो धर्मादि गोचरः ।
प्रेरयेत् तस्य यद्भर्गः तद्वरेण्यम् उपास्महे ॥

yo devaḥ savitā'smākaṃ dhiyo dharmādi
gocaraḥ |
prerayet tasya yadbhargah tadvareṇyam
upāsmāhe ||

After three rounds of praanaayaama, perform shrotraachamana and brahmaanjali. State the sankalpa.

4. सङ्कल्पः (Sankalpa)

Chant the following, mentioning the respective names of the samvatsara (year), ayana (half-year), maasa (month), etc., in accordance with the Panchaanga.

श्री शुभे शोभने मुहूर्ते विष्णोराज्ञया प्रवर्तमानस्य आद्य ब्रह्मणः द्वितीये परार्धे श्री श्वेतवराह कल्पे वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमपादे जम्बूद्वीपे भरतवर्षे भरतखण्डे दण्डकारण्ये गोदावर्याः दक्षिणे पार्श्वे शालीवाहनशके बौद्धावतारे रामक्षेत्रे अस्मिन्वर्तमानेन चान्द्रमानेन अस्य श्री ___ संवत्सरे ___ अयने ___ ऋतौ ___ मासे ___ पक्षे ___ तिथौ ___ वासरे ___ नक्षत्रे शुभयोग शुभकरण एवङ्गुण विशेषण विशिष्टायां शुभतिथौ ।

अस्मदादिगुरूणां श्रीमन्मध्वाचार्याणां हृत्कमलमध्यनिवासी सवितृनामक श्री लक्ष्मीनारायण प्रेरणया श्री लक्ष्मीनारायण प्रीत्यर्थं प्रातः/माध्याह्निक/सायं सन्ध्यामुपाशिष्ये ॥

śrī śubhe śobhane muhūrte viṣṇorājñayā pravartamānasya ādya brahmaṇaḥ dvitīye parārdhe śrī śvetavarāha kalpe vaivasvata manvantare aṣṭāviṃśatitame kaliyuge prathamapāde jambūdvīpe bharatavarṣe bharatakhaṇḍe daṇḍakāraṇye godāvaryāḥ dakṣiṇe pārśve śālīvāhanaśake bauddhāvatāre rāmakṣetre asminvartamānena cāndramānena asya śrī ___ samvatsare ___ ayane ___ ṛtau ___ māse ___ pakṣe ___ tithau ___ vāsare ___ nakṣatre śubhayoga śubhakaraṇa evaṅguṇa viśeṣaṇa viśiṣṭyām śubhatithau |

asmadādigurūṇāṃ śrīmanmadhvācāryāṇāṃ hṛtkamalamadhyānivāsī savitṛnāmaka śrī
lakṣmīnārāyaṇa preraṇayā śrī lakṣmīnārāyaṇa prītyartham prātaḥ/mādhyāhnika/sāyaṃ
sandhyāmupāśiṣye ||

5. अर्घ्यप्रदानम् (Arghya-Pradana)

Perform praanaayaama and with cupped palms, keeping the thumbs distant, chant the Pauranika Gayatri mantra and then pour the water on the ground through the tips of the fingers from a cup. If standing in a tank or river, pour the water back into it. Make three such offerings.

श्रीम् । यो देवः सविताऽस्माकं धियो धर्मादि
गोचरः ।

śrīm | yo devaḥ savitā'smākaṃ dhiyo
dharmādi gocaraḥ |

प्रेरयेत् तस्य यद्भर्गः तद्वरेण्यम् उपास्महे ॥

prerayet tasya yadbharghaḥ tadvareṇyam
upāsmāhe ||

“The Deva, Savita, who propels us in dharma and the rest, the best one whom one should worship – we worship Him.”

अर्घ्यप्रदानम् (Prayaschitta Arghya-Pradana)

This is an atonement in case one has missed the precise time period for offering arghyas, such as the Sun already having risen in the morning or the Sun already having set during the evening.

Perform praanaayaama, shrotraachamana and brahmaanjali. Say the following:

अर्घ्यत्रयान्ते प्रातः/माध्याह्निक/सायं सन्ध्याकालातीत क्रमदोषपरिहारार्थं चतुर्थार्घ्यप्रदानम् करिष्ये ।

arghyatrayānte prātaḥ/mādhyāhnika/sāyaṃ sandhyākālātīta kramadoṣaparihārārtham
caturthārghyapradānam kariṣye |

Chant the Gaayatri mantra and offer another arghya in the same manner.

तर्पणम् (Tarpanam)

Perform aachamana and anga-nyaasa again.

During Shukla-Paksha:

श्री केशवं तर्पयामि । श्री नारायणं तर्पयामि । श्री माधवं तर्पयामि । श्री गोविन्दं तर्पयामि । श्री विष्णुं
तर्पयामि । श्री मधुसूदनं तर्पयामि । श्री त्रिविक्रमं तर्पयामि । श्री वामनं तर्पयामि । श्री श्रीधरं तर्पयामि । श्री
हृषीकेशं तर्पयामि । श्री पद्मनाभं तर्पयामि । श्री दामोदरं तर्पयामि ।

śrī keśavaṃ tarpayāmi | śrī nārāyaṇaṃ tarpayāmi | śrī mādhavaṃ tarpayāmi | śrī govindaṃ
tarpayāmi | śrī viṣṇuṃ tarpayāmi | śrī madhusūdanaṃ tarpayāmi | śrī trivikramaṃ

tarpayāmi | śrī vāmanaṃ tarpayāmi | śrī śrīdharaṃ tarpayāmi | śrī ṛṣīkeśaṃ tarpayāmi |
śrī padmanābhaṃ tarpayāmi | śrī dāmodaraṃ tarpayāmi |

During Krshna-Paksha:

श्री सङ्कर्षणं तर्पयामि । श्री वासुदेवं तर्पयामि । श्री प्रद्युम्नं तर्पयामि । श्री अनिरुद्धं तर्पयामि । श्री
पुरुषोत्तमं तर्पयामि । श्री अधोक्षजं तर्पयामि । श्री नारसिंहं तर्पयामि । श्री अच्युतं तर्पयामि । श्री जनार्दनं
तर्पयामि । श्री उपेन्द्रं तर्पयामि । श्री हरिं तर्पयामि । श्री कृष्णं तर्पयामि ।

śrī saṅkarṣaṇaṃ tarpayāmi | śrī vāsudevaṃ tarpayāmi | śrī pradyumnaṃ tarpayāmi | śrī
aniruddhaṃ tarpayāmi | śrī puruṣottamaṃ tarpayāmi | śrī adhokṣajaṃ tarpayāmi | śrī
nārasimhaṃ tarpayāmi | śrī acyutaṃ tarpayāmi | śrī janārdanaṃ tarpayāmi | śrī upendraṃ
tarpayāmi | śrī hariṃ tarpayāmi | śrī kṛṣṇaṃ tarpayāmi |

6. गायत्री जप (Gayatri Japa)

This is the chanting of the Gayatri mantra.

न्यास (Nyaasa)

While performing Nyaasa of any mantra, place the right hand on the top of the head while mentioning the Rshi. Place the right hand on the mouth while mentioning the Chhandas. Place it on the chest, at the heart, while mentioning the Devata. Rotate the hands at the level of the chest while mentioning the viniyoga.

अस्य श्री गायत्रीमहामन्त्रस्य भगवान् वेदव्यास ऋषिः । अनुष्टुप् छन्दः । सवितृनामक श्री लक्ष्मीनारायणो
देवता । सन्ध्यवन्दने जपे विनियोगः ।

asya śrī gāyatrīmahāmantrasya bhagavān vedavyāsa ṛṣiḥ | anuṣṭup chndaḥ | savitṛnāmaka
śrī lakṣmīnārāyaṇo devatā | sandhyavandane jape viniyogaḥ |

Chant the following lines, while touching the respective parts of the body:

यो देवः सविताऽस्माकं हृदयाय नमः । yo devaḥ savitā'smākaṃ hṛdayāya namaḥ | (Place the
right hand on the chest, at the heart)

धियो धर्मादि गोचरः शिरसे स्वाहा । dhiyo dharmādi gocaraḥ śirase svāhā | (Place the right hand
on top of the head)

प्रेरयेत् तस्य शिखायै वषट् । prerayet tasya śikhāyai vaṣaṭ | (Place the right hand on the crown
of the head)

यद्भर्गाः कवचाय हुम् । yadbhargāḥ kavacāya hum | (Cross the arms over the chest)

तद्वरेण्यम् नेत्रत्रयाय वौषट् । tadvareṇyam netratrayāya vauṣaṭ | (Place the thumb, middle
finger and index finger respectively on the right eye, left eye and centre of the forehead)

उपास्महे अस्ताय फट् । upāsmāhe astrāya phaṭ | (Clap the hands and then snap the fingers at the 8 cardinal directions around the head)

ध्यानम् (Dhyaanam)

Chant the following shloka and mentally remember the form of Shri Vishnu as described here and depicted in the painting on the initial pages of this book.

ध्येयस्सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसन्निविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्मयवपुः धृतशङ्खचक्रः ॥

dhyeyassadā savitṛmaṇḍalamadhyavartī nārāyaṇaḥ sarasijāsanīviṣṭaḥ |
keyūravān makarakuṇḍalavān kirīṭī hārī hiraṇmayavapuḥ dhṛtaśaṅkhacakraḥ ||

“One should always meditate upon Naaraayana, who is seated in the position of padmaasana, in the orb of the Sun. He is adorned with bracelets, armlets, earrings and necklaces, and with the complexion of gold, bears the shankha and chakra.”

Chant the Pauranika Gayatri at least 10 times, or 21, 28, 108 or 1,008 times:

श्रीम् । यो देवः सविताऽस्माकं धियो धर्मादि गोचरः ।
श्रीम् । यो देवः सविताऽस्माकं धियो धर्मादि गोचरः ।
प्रेरयेत् तस्य यद्भर्गः तद्वरेण्यम् उपास्महे ॥

śrīm | yo devaḥ savitā'smākaṁ dhiyo dharmādi gocaraḥ |
prerayet tasya yadbhargāḥ tadvareṇyam upāsmāhe ||

At the end, perform the required number of tarpanas and chant the following:

अनेन प्रातः/माध्याह्निक/सायं सन्ध्याङ्गगायत्रिमन्त्रजपेन गायत्रीमन्त्रप्रतिपाद्यः
श्रीभारतीरमणमुख्यप्राणान्तर्गतः सवितृनामक श्रीलक्ष्मीनारायणः प्रियतां सुप्रीतो वरदो भवतु ।
श्रीकृष्णार्पणमस्तु ॥

anena prātaḥ/mādhyāhnik/sāyaṁ sandhyāṅgagāyatrīmantrajapena
gāyatrīmantrapratipādyāḥ śrībhāratīramaṇamukhyaprāṇāntargataḥ savitṛnāmaka
śrīlakṣmīnārāyaṇaḥ priyatām supṛīto varado bhavatu | śrīkrṣṇārpaṇamastu ||

After this japa, one can chant and perform japa of any other mantras, such as the Krishna mantra, if one has received their upadesha from a suitable Guru.

7. समष्ट्याभिवादनम् (Samashthyaabhivaadanam)

Chant these names of the Devatas by facing the respective directions:

श्री इन्द्राय नमः । śrī indrāya namaḥ | (East)
श्री अग्नये नमः । śrī agnaye namaḥ | (South-East)
श्री यमाय नमः । śrī yamāya namaḥ | (South)
श्री निऋतये नमः । śrī niṛtaye namaḥ | (South-West)

श्री वरुणाय नमः । śrī varuṇāya namaḥ | (West)

श्री वायवे नमः । śrī vāyave namaḥ | (North-West)

श्री कुबेराय नमः । śrī kuberāya namaḥ | (North)

श्री ईशानाय नमः । śrī īśānāya namaḥ | (North-East)

श्री शेषाय नमः । śrī śeṣāya namaḥ | (Join your palms and point them downwards)

श्री ब्रह्मणे नमः । śrī brahmaṇe namaḥ | (Join your palms and point them upwards)

Now, chant these lines:

श्री सर्वाभ्योदेवताभ्यो नमः ।

śrī sarvābhyodevatābhyo namaḥ |

Salutations to all the Devatas.

श्री मातृभ्यो नमः ।

śrī mātṛbhyo namaḥ |

Salutations to the mothers.

श्री पितृभ्यो नमः ।

śrī pitṛbhyo namaḥ |

Salutations to the fathers.

श्री गुरुभ्यो नमः ।

śrī gurubhyo namaḥ |

Salutations to the Gurus.

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।

ākāśāt patitaṃ toyam yathā gacchati

सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

sāgaram |

sarvadevanamaskāraḥ keśavam

pratigacchati ||

“Just as raindrops falling from the sky go to the sea, salutations to all Devas completely goes to Keshava.”

Mention your pravara:

अभिवादये ___ ऋषयः प्रवरान्वितस्य ___ गोत्रस्य (___ सूत्रस्य ___ शाखायाः)
(name) (शर्मा/वर्मा/गुप्ता/दासा/देवि) नामा अहम् अस्मि भो ।

abhivādaye ___ ṛṣayaḥ pravaraṅvitasya ___ gotrasya (___ sūtrasya
___ śākhāyāḥ) ___<name>___ (śarmā/varmā/guptā/dāsā/devi) nāmā aham asmi bho |

Now, chant the following shlokas:

यां सदा सर्वभूतानि स्थावराणि चराणि च ।
सायं प्रातर्नमस्यन्ति सा मा सन्ध्याऽभिरक्षतु ॥

yāṃ sadā sarvabhūtāni sthāvarāṇi carāṇi
ca |

sāyaṃ prātarnamasyanti sā mā
sandhyā’bhirakṣatu ||

“May the One who is saluted by all living entities, movable and immovable, at dusk and dawn, protect us.”

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षि
शिरोरु बाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे
नमः ॥

namo'stvanantāya sahasramūrtaye
sahasrapādākṣi śīroru bāhave |
sahasranāmne puruṣāya śāśvate
sahasrakōṭiyugadhāriṇe namaḥ ||

“Salutations to Ananta, One with thousands of forms, One with thousands of feet, eyes, heads and arms, the eternal Purusha with thousands of names, who is eternal and bears the thousands of crores of yugas.”

यस्य स्मृत्या च नामोक्त्या तपस्सन्ध्याक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

yasya smṛtyā ca nāmoktyā
tapassandhyākriyādiṣu |
nyūnaṁ sampūrṇatāṁ yāti sadyo vande
tamacyutam ||

“By remembering whom or by chanting His name, during Tapas, Sandhya and other activities, any defects are completely annihilated instantly – I propitiate Him, Achyuta.”

मन्त्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।
यत्कृतं तु मया देव परिपूर्णं तदस्तु मे ॥

mantrahīnaṁ kriyāhīnaṁ bhaktihīnaṁ
janārdana |
yatkr̥taṁ tu mayā deva paripūrṇaṁ
tadastu me ||

“Lacking proper mantras, lacking proper protocol, lacking bhakti, O Janaardana, may that puja which has been performed by me, become complete, O Deva.”

—Vishnu Samhita, Patala 28, Shlokas 87-88

Now pour some arghya water on to your right palm and chant the following. Then, pour it on the ground/onto the arghya paatra.

अनेन प्रातः/माध्याह्निक/सायं सन्ध्यावन्दनेन भगवान् श्रीमन्मध्वाचार्याणं हृत्कमलमध्यनिवासी
अनन्तकल्याणगुणपरिपूर्णः क्षीराब्धिशायी निर्दोषानन्दात्मकः भारतीरमणमुख्यप्राणान्तर्गत सवितृनामक
श्री लक्ष्मीनारायणः प्रीयताम् । प्रीतो वरदो भवतु ।

anena prātaḥ/mādhyāhnik/sāyaṁ sandhyāvandanena bhagavān śrīmanmadhvācāryāṇaṁ
hṛtkamalamadhyānivāsī anantakalyāṇaguṇaparipūrṇaḥ kṣīrābdhiśāyī nirdoṣānandātmakaḥ
bhāratīramaṇamukhyaprāṇāntargata savitr̥nāmaka śrī lakṣmīnārāyaṇaḥ prīyatām | prīto
varado bhavatu |

“Through the morning/midday/evening sandhyaavandana, Bhagavaan, who is residing in the heart of Shri Madhvaachaarya and is filled with infinite auspicious gunas, lying down on the ocean of milk and whose Self is defectless and blissful, who is favourable to and is

residing as the Indweller of Bhaarati Devi's husband Mukhya Praana, by the name of 'Savitr'
– may He grant His love and boons to me.”

कायेन वाचा मनसेन्द्रियर्वा बुद्ध्यात्मना
वानुसृतस्वभावात् ।
नारायणायेति समर्पयामि ॥

kāyena vācā manasendriyarvā
buddhyātmanā vānusṛtasvabhāvāt |
karomi yadyat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi ||

“Whatever is done through the body, speech, mind, senses, intellect, Aatma, under the
influence of my nature, I offer it, in its entirety, to Naaraayana.”

—Addendum of the Vishnu Sahasranaama; Bhaagavata Puraana, Skandha 11, Adhyaaya 2,
Shloka 36 (Quoted by Shri Madhvacharya in Sadaachaara Smṛti, Shloka 16)

Perform achamana and anga-nyaasa again.

॥ श्रीकृष्णार्पणमस्तु ॥

|| śrīkṛṣṇārpaṇamastu ||

(श्री) अच्युताय नमः । (श्री) अनन्ताय नमः । (श्री) गोविन्दाय नमः ।

अच्युतानन्तगोविन्देभ्योनमः ॥

(śrī) acyutāya namaḥ | (śrī) anantāya namaḥ | (śrī) govindāya namaḥ |

accyutānantagovindebhyonamaḥ ||

Dhyaana Snaana

These shlokas are to be chanted to mentally cleanse oneself, contemplating upon the Turiya-rupa of Shri Vishnu, situated in the element of ether, as explained in the Vaamana Puraana by Shri Sanatkumaara Rshi and quoted by Shri Vishnu Teertha.

खस्थितं पुण्डरीकाक्षं मन्त्रमूर्तिं हरिं स्मरेत् ।
अनन्तादित्यसङ्काशं वासुदेवञ्चतुर्भुजम् ॥ १ ॥

khasthitaṃ puṇḍarīkākṣaṃ mantramūrtiṃ
hariṃ smaret |
anantādityasaṅkāśaṃ
vāsudevañcaturbhujam || 1 ||

One should remember Pundareekaaksha who is situated in ether, Mantramurti, Hari, who has the effulgence of infinite Suns, Vaasudeva, who is four-armed.

शङ्खचक्रगदापद्मपीताम्बरधरं हरिम् ।
श्यामलं शान्तहृदयं प्रसन्नवदनं शुभम् ॥ २ ॥

śaṅkhacakraḡadāpadmapītāambaradharaṃ
harim |
śyāmalaṃ śāntahṛdayaṃ
prasannavanaḡaṃ śubham || 2 ||

Hari bears the shankha, chakra, gada and padma, and wears a peetaambara (yellow garment). He has a dark complexion and has a pleased face.

अनेकरत्नसञ्छन्नस्फुरन्मकरकुण्डलम् ।
वनमालापरिवृत्तन्नारदादिभिरर्चितम् ॥ ३ ॥

anekaratnasañchannasphuranmakarakuṇḡ
alam |
vanamālāparivṛtannāradādibhirarcitam ||
3 ||

He wears shark-like sparkling earrings which are adorned with an endless number of gems, along with a garland of forest flowers, being worshiped by Naarada and the others.

केयूरहारिणं देवं सुवर्णमुकुटोज्ज्वलम् ।
ध्वजवज्राङ्कुशलक्ष्म पादपद्मं सुनिर्मलम् ॥ ४ ॥
॥

keyūrahāriṇaṃ devaṃ
suvarṇamukuṭojjvalam |
dhvajavajrāṅkuśālakṣma pādapadmaṃ
sunirmalam || 4 ||

He is the Deva adorned with armlets, necklaces and a glowing golden crown, with pure lotus-like feet bearing symbols of a flag, Vajra, ankusha, etc.

तत्पादोदकजान्धारं निपतन्तीं स्वमूर्धनि ।
चिन्तयेद्ब्रह्मरन्ध्रेण प्रविशन्तीं स्वकां तनुम् ॥ ५ ॥

tatpādodakajāndhārāṃ nipatantiṃ
svamūrdhani |
cintayedbrahmarandhreṇa praviśantiṃ
svakāṃ tanum || 5 ||

That water from his feet should be visualized falling on one's own head. One should meditate on Him entering one's body, through the Brahma-randhra.

तया प्रक्षाळयेत् सर्वमन्तर्देहगतं मलम् ।
तत्क्षणात् विरजामन्त्री जायते स्फाटिकोपमः ॥
६ ॥

tayā prakṣālayet sarvamantardehagataṃ
malam |
tatkṣaṇāt virajāmantrī jāyate
sphāṭikopamaḥ || 6 ||

With this, one should eliminate all impurities in the body. Then, in an instant, the master of Viraja manifests, with the complexion of a crystal.

इदं ध्यानं परं मन्त्रात्सहस्रगुणमुत्तमम् ।
सार्धत्रिकोटितीर्थेषु स्नानात् कोटिगुणाधिकम् ॥
७ ॥

idaṃ dhyānaṃ paraṃ
mantrātsahasraguṇamuttamam |
sārdhatrikoṭitīrtheṣu snānāt
koṭiguṇādhikam || 7 ||

This dhyana is the greatest and is a thousand times greater than a mantra. It is a crore times greater than bathing in three and a half crore teerthas.

यो नित्यमाचरेदेवं स वै नारायणस्मृतः ।
कालमृत्युमतिक्रम्य जीवन्मुक्तो न संशयः ॥ ८ ॥

yo nityamācaredevaṃ sa vai
nārāyaṇassmṛtaḥ |
kālamṛtyumatikramya jīvanmukto na
saṃśayaḥ || 8 ||

One should regularly practise this, indeed remembering Naaraayana. Having gone through timely death, one achieves mukti, without a doubt.

इडा भागीरथीगङ्गा पिङ्गला यमुना स्मृता ।
तयोर्मध्ये गता नाडी सुषुम्नाख्या सरस्वती ॥ ९ ॥

iḍā bhāgīrathīgāṅgā piṅgālā yamunā smṛtā
|
tayormadhye gatā nāḍī suṣumnākhyā
sarasvatī || 9 ||

In the Ida naadi (right nostril), Bhaagirathi, Ganga, should be remembered. In the Pingala naadi (left nostril), Yamuna is to be remembered. In the Sushumna naadi (brain stem), Sarasvati should be remembered.

ज्ञानहृदे ध्यानजले रागद्वेषमलापहे ।
यस्स्नाति मानसे तीर्थे स याति परमाङ्गतिम् ॥ १० ॥
॥

jñānahrade dhyānajale
rāgaddveṣamalāpāhe |
yassnāti mānase tīrthe sa yāti
paramāṅgatim || 10 ||

In the waters of dhyana and a heart of jnaana, feelings like hatred are eliminated. One who bathes in this teertha of the mind reaches the ultimate destination.

अपवित्रः पवित्रो वा सर्वावस्थाङ्गतोऽपि वा ।
यस्स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरश्शुचिः ॥
११ ॥

apavitraḥ pavitro vā sarvāvasthāṅgato'pi
vā |
yassmaret puṇḍarīkākṣaṃ sa
bāhyābhyantaraśśuciḥ || 11 ||

Pure or impure, be it in any situation – one should remember Pundareekaaksha and one becomes both internally and externally pure.

अतिनीलघनश्यामं नलिनायतलोचनम् ।
स्मरामि पुण्डरीकाक्षं तेन स्नातो भवाम्यहम् ॥
१२ ॥

atinīlaghanaśśyāmaṃ nalināyatalocanam |
smarāmi puṇḍarīkākṣaṃ tena snāto
bhavāmyaham || 12 ||

I am remembering the One with the complexion of a very dark blue cloud and lotus-like eyes, Pundareekaaksha, and am being cleansed due to Him.

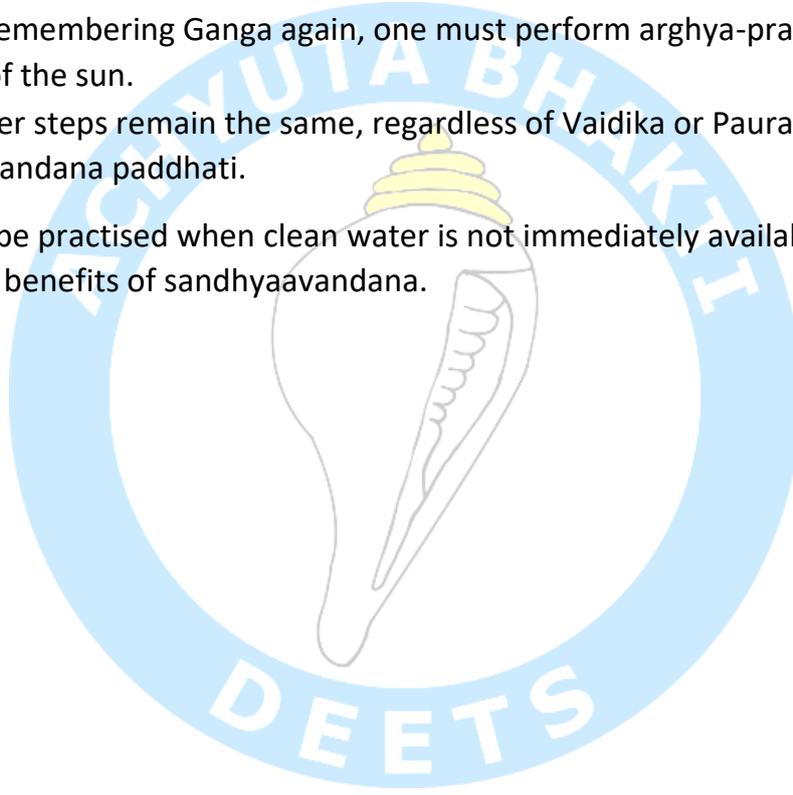


Jala-Rahita Sandhyaavandana

This is a protocol of sandhyaavandana which is performed without water, considering the moisture in the air itself as a replacement for the water. The mantras remain the same. The variations are as follows:

- During aachamana and mantra-aachamana, one must place the right hand on the right ear, mentally remember Ganga and chant the mantras (starting from 'Keshavaaya svaaha').
- One can perform maarjana and punarmaarjana with only their mantras, performing shrotraachamana. One can alternatively perform 'dhyaana snaana', in accordance with the procedure prescribed by Sanatkumaara Rshi.
- Mentally remembering Ganga again, one must perform arghya-pradaana, facing the direction of the sun.
- All the other steps remain the same, regardless of Vaidika or Pauranika sandhyaavandana paddhati.

This method can be practised when clean water is not immediately available, in order to acquire the same benefits of sandhyaavandana.



A Shortened Version of Sandhyaavandana

Performing all steps of sandhyaavandana elaborately and perfectly will usually be tedious for beginners, especially when one has not memorized the various mantras and shlokas. At the same time, there will be cases where one may not have sufficient time to perform the entire process, which would typically take about 20-25 minutes. In such cases, one can perform the most important steps as described here, which would take about just 10-15 minutes.

The steps highlighted in green are specifically for the Vaidika sandhyaavandana and not applicable for the Pauranika version.

- Chant the shloka 'apavitraha pavitro vaa..' and the Guru mantra.
- Perform one round of aachamana.
- Perform vighna-haranam.
- Perform one round of praanaayaama.
- Perform shrotraachamana and brahmaanjali.
- Chant the sankalpa.
- **Perform maarjana, mantraachamana and punarmaarjana.**
- Perform one round of praanaayaama.
- Offer three arghyas.
- If the proper time has been missed, perform one more praanaayaama and offer a fourth arghya.
- Perform aachamana.
- **Chant the mantra for aasana.**
- Perform one more round of praanaayaama.
- Perform Nyaasa (kara-nyaasa and anga-nyaasa) of the Gayatri mantra.
- Perform japa of the Gayatri mantra 10 times.
- **Perform japa of the Ashtaakshari mantra 30 times.**
- **Perform suryopasthaana.**
- Perform samashtyaabhivaadana.
- Perform one round of aachamana.

Further Resources

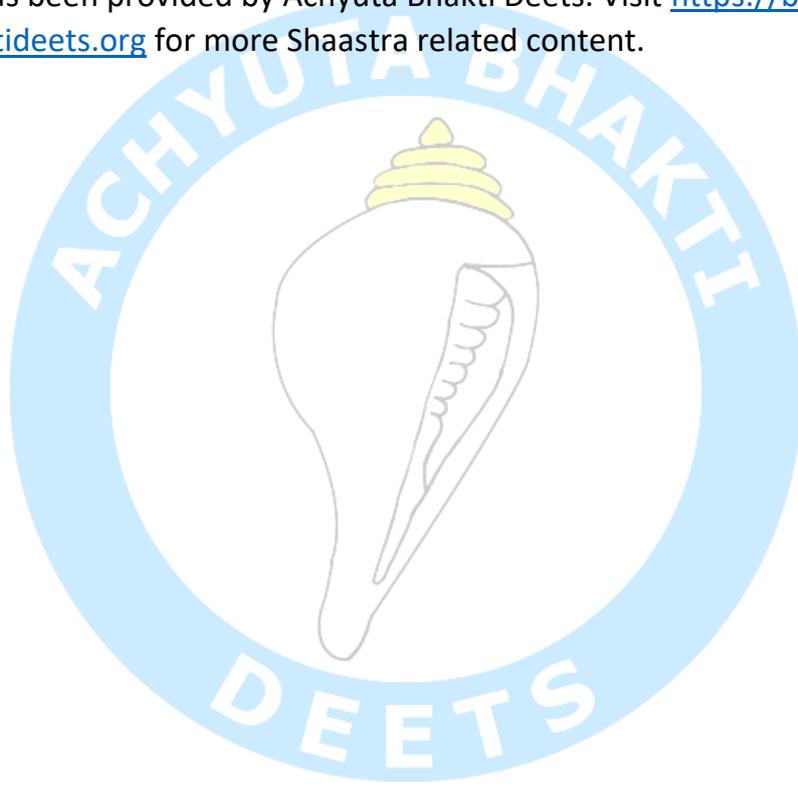
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- *Tattvavaadi Vaishnava Handbook* (available on our E-Library, in English, Kannada, Hindi and Telugu)
- *An Introduction to the Philosophy of Tattvavaada* (available on our E-Library)
- *Sri Madhva's Teachings in his own Words* by Shri B. N. K. Sharma
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श्री हरये नमः ।

श्रीकृष्णार्पणमस्तु ॥





॥ श्रीकृष्णार्पणमस्तु ॥