Abstract

Yoga, meditation and Hasta Mudra Chikitsa (medication through the exercise or gesture of hands) known as spiritual activities in the past have been emerged as bases to maintain one's health, peace and tranquility. Some people follow yoga, some focus on meditation and others apply “Hasta Chikitsa” or “Mudra”. They are separate traditional exercises. They require to spend 10 to 30 minutes once or twice a day for their optional exercise/s. It is proved that such practice has productive effect in different health treatments. This paper has applied the methods of observation, interview and literature review as qualitative paradigm in exploring their original roots of Vedic Sandhyopaasan. Twice born castes (Brahman, Chhetri and Baishya) of Nepali Hindu society has been found practicing all components of the exercises as a unified ritual of Sandhyopaasan. Upanayan (Bratabandha) ritual teaches Sandhyopaasan procedures for self control and self healing of the performers. Brahman is not eligible as Brahman without doing the ritual daily. However, this study has found that some Dalits have also been practicing Sandhyopaasan daily and feeling relaxed. Findings of this study show that Sandhyopaasan is a compact package of yoga, meditations and Hasta Chikitsa. Students and gurus of Vedas have been regularly following the compact package for inner peace and self control. Root of yoga, meditation and “Mudra” is Sandhyopaasan and this is the base of Hindu education system. The paper analyzes the ritual through Hindu educational perspective.

Keywords: Sandhyopaasan, ritual, peace of mind, health, Nepali Hinduism
1. Introduction

Generally, Brahman, Chhetri and Baishya perform daily ritual of Sandhyopaasan under Hindu society. Sandhyopaasan is basic essential code of conduct for faithful Brahman. Otherwise, he is not eligible Brahman as priest for religious rites as well as study of Vedas and Puranas, according to Vedic tradition (Acharya Kaundinnyanah, 2004). Taitteriya Aaranyak of Yajurveda, Ishavashya Upanishad of Shukla Yajurveda and Chhandogya Upanishad have explained the procedure of worshiping of the Sun and meditation. Vedic religious scriptures state that one who does not perform Sandyopaasan is considered ever impure.

The ritual is a compact package of yoga, meditation, pray and chanting mantras. The package is performed as major tool of self control and peace of a human being. Such practices have been found helpful for health recovery among different groups though they may not be exact Sandhyopaasan ritual. "A recent study shows that cognitive theory combined with daily practice of meditation, yoga and other health-enhancing behaviors can be as long-term antidepressant medication alone in preventing relapse in patients who have had several bents of major depression" (Stubenrauch, 2011). Hindu schooling adopts such practices as a major step of socialization. According to Sitholy, Agrawal and Vrat (2013), education is “swaddhyay” which means studies, learning Vedas, doing “Sandhyopaasana” (pray by reciting and meditating on “Gaaayatree” mantra at times when day and night meet) and doing “agnihotra” (rituals in which fire is lighted). As stated by Devi, et al. (2011), there are various procedures involved in dincharya (ideal daily life-style) directly affects the mind of individual. These procedures increase the satwa (purity) level in mind and thus maintain mental health of individual. Yoga and meditation have different names geographically and religiously in recent decades. Some have named as Praanayaam and others as Yogaasan for yoga. Actually, it was propounded by ancient sage Patanjali. The yoga-system of Patanjali or the ancient Hindu doctrine of concentration of mind, embracing the mnemonic rules, called Yoga-sutras of Patajali, and the comment, called Yoga-bhashya (https://archive.org/details/yogasystemofpata00wooduoft). The philosophy of Patanjali is not mere exercise but mega theory of “do's and don’ts” for peaceful human life. Patanjali’s yoga has been embraced with meditational part as well. Sannyasi Yogasindhu (1997) sees yoga psychology has been developed as a re-emerging field:
yoga psychology has important applications in managing psychological, psychosomatic and social problems as well as in promoting and transcending the self. Meditation practices for health is a part of Yoga (Büssing Arndt, et al., 2012) may be practiced at least in part as a self-care behavioral treatment, provides a life-long behavioral skill, enhances self-efficacy and self-confidence and is often associated with additional positive side effects. Some other scholars and yogis have differentiated meditation part from Yoga.

Yoga and meditation have psychotherapy-related construct (David & Hayes, 2011). Likewise, Khalsa (2014) found yoga and medical meditation (transcendental meditation) as Alzheimer’s prevention medicine. Khalsa prescribes four pillars of Alzheimer’s prevention and maximize brain power and reduce the risk of the disease with this approach: 1) diet and brain-specific nutrients, 2) stress management 3) Physical and mental exercise, and 4) spiritual/psychological well-being. These almost all prescription can be linked to traditional practice of Sandhyopaasan.

Yoga and Medical Meditation™ as Alzheimer’s Prevention Medicine. Mindfulness-based cognitive therapy shows promise in preventing recurrent depression (Stubenrauch, 2011). Hussain and Bhusan (2010) have divided meditation in two categories: 1) concentration meditation: it aims as single pointed focus on some sound, image or sensation to still the mind and achieve greater awareness. 2) transcendental meditation™ developed by Maharshi Mahesh Yogi in 1958. TM is generally done by focusing the mind on some mantra (sound) to achieve transcendental state of consciousness.

Mindfulness meditation on the other hand involves opening up or becoming more alert to the continuous passing stream of thoughts, images, emotions and sensations without identifying oneself with them. Such practice helps in developing non-reactive state of mind, which is the foundation for calm and peaceful state of consciousness.

2. Defining Key Terminologies

This paper defines “Sandhyopaasan” ritual as a compact combination of yoga, meditation and praying through Vedic perspective. This is a phrase which can be separated as Sandhya + Upasana. Sandhya means junctions of times they are moments of before rising the sun in the morning, forenoon of midday and before setting the sun in
the evening. These transitions are called ‘sandhi’ (junction). Upasana means worshipping. Worshiping in the transitions are called as Sandhyopaasan. Definition by Acharya Kaundinnyanah (2066 Bikram Era) says: “these conjunctions are conjunctions of all Gods and Goddesses and thoughtful worshiping super being with liturgical is Upasanaa" (p.112).

Shri Swami Shivananda (1999) has explained the term as follow: Sandhyopaasan literally means ‘worship at the junctions of time.’ It is a prayer and worship offered to the Lord at the junction (Sandhi) of night and morning, forenoon and afternoon and at the junction of evening and night. The Arghyapradan to the sun and the meditation on and recitation of Gaayatree form, the heart of the worship. Properly understood, the whole Sandhya is an earnest prayer addressed to the Lord to forgive all one’s sins committed during one’s routine, daily activities and to bestow illumination and grace (www.dlshq.org/download/hinduismbk.htm).

Paraphrasing the term, some people like to use ‘Sandhya’ only and some others say- ‘Sandhyabandan’. Some of others ‘Jap’ in Nepal. Jap is a meditation part of Sandhyopaasan where Gaayatree mantra is recited. Many faithful Hindus at least perform ‘jap’ every morning and evening before having any food. Midday Sandhya has been found impractical in this era because of modern school and office systems. Sandhya is an obligatory duty to be performed daily for self-purification and self-improvement (http://hinduonline.co/HinduReligion/AllAboutHinduism5.html).

Procedural definitions are adopted from the textbooks developed by the Government of Nepal (CDC, 2005 & 2007) as well as Sandhyopaasan manual of Pokhara Chisakhola Veda Vidhyashram, Nepal, where pupils have been practicing daily.

Some of the major terminologies have been used as “Biniyoga”, "Mudra” and “Nyas” in between the processes of the ritual. “Biniyoga” or “Viniyoga” is used as a description of self order of a segment wise chanting of Mantra in religious rituals. Biniyoga is performed in Sandhyopaasan ritual several times. The performer takes some holy water (jal) in a spoon in right hand and says something about what he is going to do like chant a specific mantra and respective mantra’s origin. Background of every mantra of Veda has Rishi (divinely inspired sage/poet), Chhanda (meter),
3. Purpose and Methods

Aim of this paper is to explore how the root of present day yoga and meditation including transcendental meditation that can be traced in Sandhyopaasan in Hindu ritual. Nepal’s Sandhyopaasan ritual which starts from education (Upanayan ritual) and goes life-long. That is practiced daily, twice a day or three times a day as the practitioners’ convenience. The people have been practicing yoga, “mudra” and meditation in a compact daily package and this write up analyzes proximity among recent global practices.

This paper has used qualitative paradigm mainly participatory observation, interview, literature review and reflectivity to explore connection among the practice of Sandhyopaasan ritual with yoga as well as meditation. Professor emeritus of Nepal Sanskrit University Deergha Raj Ghimire (72); and, Patron of Chisakhola Veda Vidyashram, Pokhara, Nepal, Kedar Nath Upadhyaya (93), are main participants and my own self-reflection is another main source of data for analysis. Practices in Chisakhola Ashram, Pokhara; Guru Naranarayan Ashram, Mata Tirtha, Kathmandu; and Gargi Kanya Gurukul, Mali Gaun, Kathmandu have been observed. In addition, health related journals on yoga and meditation, books on Sandhyopaasan, Sandhyavandan, Mudra therapy, Meditation Gaayatree (Jap) and therapeutic yoga have been reviewed.

4. Foundations of Sandhyopaasan

There are 16 life rituals (sanskaaras) during pre-womb to post tomb in Hinduism. It is very hard to find strict practice of all of all 16 Vedic rituals in present day business. However, Birth, Annaprasan (rice feeding), Naamakaran (name giving), Chudakarma (Shaving of the head), schooling (Upanayana), marriage, death rituals have been performed traditionally in general. Acharya (2013) says parents are enemies who do not educate their child properly. So, they start writing with proper procedures of the ritual. This is a major celebration as we celebrate birth celebration and solid food feeding (Acharya, 2009). The child is made to worship to the picture of statue of Lord Ganesh (God of Success) and Saraswati (Goddess of learning). Then they worship pen/pencil, writing pad/wood plate and ink as well. This is literacy age and it might between 5 to 7 years. After beginning of
study (pp. 220-237), *Upanayan Sanskaar* (formal education comencing ritual) is performed that is called “*Bratabandha*”. In *Bratabandha*, the boy wears sacred thread “*janai*” (*Yagyopavit/Soottira*) in body and makes (*Shikhaa*) braid/crest over his head. These two are major signs of faithful Hindu. These are first qualifications for Sandhyopaasan. There are other practices which create invisible vibrations as well as they have been taken as daily eligibility for Sandhyopaasan.

**Daily Eligibility**

1. **Pray on hands** (*Kara darsanam*): The performers waken up and sit on the bed in early morning and chant some mantras and verses. The chanting give confidence and strengths because there is the divine power with the devotee whatever he does. This promotes internal peace and tranquility. Very much popular verse line (*Shloka*) which is one of the homage prayers to the deities from the bed is:

   दीर्घ कराणे वसते लक्ष्मी करमणे सरस्वती। करसूते सिध्धो ब्रह्मा प्रभाते करदशशरि।

   (*Karagre basate laxmi karamadhye saraswati, kara mule sthito brahma prabhate karadarshanam*). This mantra means: Laxmi (goddess of prosperity) sits in the fingertips, Saraswasti (goddess of learning) is on the palm, Brahma (creator of universe) sits on the root of the palm, it is auspicious to see and bow the hands in the morning. Reciting this Shlokaline performers rub and look own palms. Then they bow the hands. This practice builds confidence in the people on own hands.

2. **Pray to the Earth** (*Bhoomi Darshanam*):

   The following pray is chanted with standing position

   समुद्र वसने देवी पर्वतस्तनमण्डले। विष्णुपल्ली नमस्तुब्धम पादस्पर्शम क्षमस्वम।

   (*Samudra vasane Devi, Parvata Stana Mandite, vishnupatnee namastubhyam, paada sparsham kshyamaswa mey*). This mantra means: Oh! Mother Earth, who has the ocean as clothes and mountains and forests on her body, who is the wife of Lord Vishnu, I bow to you. Please forgive me for touching you with my feet.

3. **Pray for best object looking** (*Mangala Bastu Darshanam*):

   ओयम रोचनमं चन्दनमं हेम मुदंगामं दर्पणमं भगवानं।

   (*Oum rochanam chandanam hema mridanga darpanam manim, gurumagnim ravim pashyen namasyet praatareva hi*). This mantra means: Oh my deities! I would prey! color, red sandal wood, gold, *Mridanga* (a type of drum i.e. *Madal*), mirror, gem, guru, fire and sun can be seen in the morning. Then prayers of Ganesh,
Bishnu, Shiva, Sun, Devi, Nawa Graha (Nine planetary gods), sages, nature with divine verses are chanted.

4. Bathing (*Snaanam*):
Bathing is prior essential for every worship, chanting and ritual in Hinduism. Early morning bath makes the human body pure as well as increases 12 things: charm, energy, strengths, purity, longevity, hygiene, health, virtue, benevolence, reality, penance, intelligence. People should go to the bathing spaces like well, pond, river, public tap and bathroom or any holy place. Before taking bath, there is a commitment procedure. Fresh cloths are put near the bathing space and hands and legs are washed first. Braid knot is made. Janai (*Yagyopabit*) of the body is taken in hand at its wearing position with water and the water is taken by palm to mouth that is called “aachaman”. Citing Manusmriti, Shloka 60, Chapter 2, Mani (1975) translates “aachaman”, “first drink water three times accompanied by incantations and then with water wipe your face twice and your eyes, ears, nose, shoulders, breast and head once”. After aachaman, the person should express his statement of intent (*Sankalpa*) to preform the sandhya practice. In *Sankalpa*, water with *Kush* grass or mere water is taken in the palm and chanted some verses to point out the venue of ritual in the globe, country, district, village, tole, area and residence of the holy place, age, year, month, day, position of planets on the day, the actor’s ancestral clan and linkages and name as well as purpose and the name of ritual is performing. The performer should always be updated on Vedic/Hindu calendar, situation of the planetary position according to astronomy, procreator’s theology and recalled theosophy and theology of “Maha Purana”. A sample *Sankalpa* for bathing in Kathmandu as follows:

Hari ॐ tattvam asi
Hare ॐ tattvam asi
Hare ॐ tattvam asi
Maha ॐ vishnu (3 times) adyeha

(Hari ॐ tattvam 3 times) ॐ vishnu 3 times) adyeha
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shimadbhagavato mahapurananapurushasya vishnoraagyayaa pravartamanasasya sakala jagatah sristikaarino brahmano dwitiya paraardhe shreeshwetavaaraahakalpe prahladaadhipatyey manau saptame vaivashwatamananwantare satyatretadwaaparaante baudhaawatere ashtaaabimshatitame kaliyuge tasya prathama charane bhoorloke jambu dwipe himavatkhande aaryaavarte gangadevyaa uttaradigbhaage himaachalasya dakshina paarshwhe nepaldeshhe paashupatakshyetre pushupateh kaashtraamandapah janapade ...naamni nagare, ...naamni sthaane, ... niwaase iha punya bhumaa shashti sambatsharanaam madhye ... naamni sambatsare shreesooryanaaraayana ... ayane ...ritau ...maase ... pakshye, ... teethau ... baasare ... rashrithive shreesoorye ... raashrithite devagurau ... raashrithitechandramasi,...anyeshhuseshugraheshu yathaayathaa raashrithanaansthiteshu satsu yeamb gaara gana visheshena vishistaanwitaayaaam shubha punya teethau ... gotrah ... pravarah... aham shrutismritipuraanoktafaalapraaaptipurvakam shreebhagavat preetyartham nityakarmangatwena praata snaanam karishhye). With this commitment, the water taken in the palm is lifted to the ground. After the Sankalpa, the pilgrimage of bathing is prayed as imagined as divine river Ganga which can liberate the person, the pilgrimage is as king, all divine places as father of the world, as king of all pilgrimages, all divine rivers. Chanting prayer with verses to Ganga’s 12 names, she has committed to sit any sources of water where the devotees are going to take bath. The 12 names of Ganga which have been given in the verse are: Nandini, Nalini, Seeta, Maalatee, Mahaapagaa, Vishnupadabjasambhootha, Ganga, Tripathagaaminii, Bhagirathi, Bhogavati, Janhavi, Tridasheshwarii.

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(Namami gange tava padapankajam surasurairbanditadivyavrupam, bhuktim cha muktim cha dada-
si nityam bhabanusarena sadanaraanaam). lumin raashaarvindo raamnasamvesh vaneva jagata pittaa, Yachitam dehi teerthamme

(Nandinee nalinee seeta maalatee cha mahaapagaa,
Vishnupaadaabjasambhuta ganga tripathagaaminii).
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ani namani yatra yatra jalashaya). स्नानोत्त: स्मरेन्नत्यं त्रत त्रत वसाम्यहम्।।
(Snaanodyatah smarennityam tatra tatra vasaamyaham). After praying the bathing place, the person starts bathing with chanting 5 Vedic mantras:

ॐ आपोः अस्मान् मातरः शुन्ययुतु घृतेन नो घृतथः पुनन्तु। विशव हि रिप्र्य प्रवहानि दे
ब्रह्मदायः शुचिरा पूर्व: एम्।। (Oum aapoasmanmatarah sundhayantu ghritena no ghrtapwah punantu, visvam hi ripram pravahanti
deviruddabhyah suchira putayemi).

ॐ दीक्षापसोस्तुरसि ता त्या शिवा शर्मा परिधे भुद वर्णम पुष्यन्। (Oum
dikshyapasostanoorasi tam twa shivaa shagmam paridadhe bhadram varnam pukhyan).

ॐ आपो हि ्ष्ठा मयो ्भूतः सति ० ऊँजे दधातान। महे रणय चक्षसे
(∪Oum aapo hi shtha mayo bhuvahsta na oorje ddhatana, ranaya
chakhsyase).

ॐ योता शिवतमो रसः। तस्य भाजयतेन न।। उशातिरिव मातरः। (Oum jyo vah
shivatamo rasas, tasyabhaahayatehnah. ushateeriva matarah).

ॐ तसमां ्र गमाम बो यस्य क्षाय जिन्ठव। आपो जनययथा च न।। (Oum
tasmaaaram gamaama vo yasya kshyayaya jinwatha, aapo janayathaa cha nah).

ॐ पुनन्तुमा देवजनः। पुनन्तु मनसा धियः। पुनन्तु विश्वा ्भूतानि जातबैदा पुनीतः
मा। (Oum punantuma bevajanah punantu manasaa dhiyah, punantu
vishwa bhutaani jaatavedaa puneehimaa). After chanting and
bathing, the devotee prays to Lord Vishnu:

ॐ शान्ताकारम् ्भुजगचायनम् पदानाभम् सुरेशम्। विशवाधारम् गागनसूरशम् बेधवर्णम्
शुभाइम्। लक्षमीकान्तम् कमलनन्यम् ्योगिमिथानामम्।। वन्दे बिष्णुम् ्ब्रह्महयम्
सवर्त्तोऽकैकाम्।। (Oum shaantaakaaram bhujaga shayanam, padma
naabham Suresham, vishwaa dhaaram gagana sadrisham, megha
varnam shubhangam, laxmi kantam kamala nayanam, yogibhir
dhyana amyam, vande vishnum bhava bhaya haram sarva
lokit kanaatham).

Completion of bath and changing the pure/holy dress, the person
offers libation (तर्पण), a pouring out of water in honor of a deities
from his right hand’s front part or through “arghyapaatra”, a small
pot for libation. Actually, this is flower water. This libation has taken
as a part of bathing. Most of the people pouring out the water only
in unavailability of flower or Kush grass. Some of the devotees use
paste of sandal wood (चंदन), अक्ष्याता (तीका) and leaf of basil
(तुलसिपत्रम) for the libation. The following mantras are chanted
looking toward east direction while performing libation each time
canting one mantra from in front of the palm (deavteertha):

ॐ ब्रह्मादायो चन्दनायम्। (Oum brahmaadayo stripyantam) (This offering
of libation is devoted to God of creation Brahma).

ॐ भूर्देवास्त्रुपन्नात्म | (Oum bhoordevaastripantam) (This offering of libation is devoted to Gods of earth).

ॐ भूवर्देवास्त्रुपन्नात्म | (Oum bhuvardevaastripantam) (This offering of libation is devoted to Gods of universe).

ॐ स्वर्देवास्त्रुपन्नात्म | (Oum swardevaastripantam) (This offering of libation is devoted to Gods of space).

ॐ भूमुखः स्वर्देवास्त्रुपन्नात्म | (Oum boorbhuvah svardevaastripantam) (This offering of libation is devoted to Gods of earth, universe and space). After libation offering to gods from fingers side of the palm (Devateertha), libation starts to sages (Rishis) from left side of the right palm (Kaayateertha). Yagyopabit is turned to neck and taking Kush grass, libation is devoted twice in each mantra looking toward north direction:

ॐ सनकदेवास्त्रुपन्नात्म ऋषयस्त्रुपन्नात्म | (Oum sanakadwaipayananta rishayastripantam) (This offering of libation is devoted to sages including Sanak, Dwaipayan, Ananta and others).

ॐ भूर्ऋषयस्त्रुपन्नात्म | (Oum boorishayastripantam) (This offering of libation is devoted to sages of earth).

ॐ भूवर्ऋषयस्त्रुपन्नात्म | (Oum bhuvarishayastripayantam) (This offering of libation is devoted to sages of space).

ॐ स्वर्ऋषयस्त्रुपन्नात्म | (Oum swarishayastripantam) (This offering of libation is devoted to sages of space).

ॐ भूर्भूर्भूवस्वर्ऋषयस्त्रुपन्नात्म | (Oum boorbhuvaswarishayastripantam) (This offering of libation is devoted to sages of earth, universe and space). Then, the performer’s face turns to south direction, uses place of palm in between thumb and first finger (Pitriteerth) in pouring water three time in chanting to beginning ancestors with each mantra as libation as follow:

ॐ कव्यवादनलदायः पितरस्त्रुपन्नात्म | (Oum kavyavadanaladaya stripantam) (This offering of libation is devoted to ancestors including Kavyavadanala and others).

ॐ भूः पितरस्त्रुपन्नात्म | (Oum bhoooh pitarastripantam) (This offering of libation is devoted to fathers of the earth).

ॐ भूगः पितरस्त्रुपन्नात्म | (Oum bhuvah pitarastripantam (This offering of libation is devoted to fathers of the universe).

ॐ स्वः पितरस्त्रुपन्नात्म | (Oum swah pitarastripantam) (This offering of libation is devoted to fathers of the space).
Figure 1: Picture of the palm during libation

Oṃ bhoor bhuvah swah pitara astripiyantam. (This offering of libation is devoted to fathers of the earth, universe and space). Then janai or yagyopavit is turned to normal position of the body that is called ‘savya’ and aachman is done. Then water with sesame seeds is taken in right palm and a mantra as follow is chanted:

Oṃ yanmayaa dooshitam toyam shaarira malasambhaveh. (Meaning: Whatever I polluted the water from my body, to liberate from that sin, I have offered the libation of water with sesame seeds). The water and the seeds is sprinkled around the banks of the pilgrimage. Another mantra is chanted while braid of the performer is wringer vine of surrounding of the pilgrimage:

Lataagulmeshu vrikshyeshu pitaro ye vyavasthotah, te sarve triptimayantu mayotsrishtyaih shikhodakaih. (Meaning: All trees and vines which are managed by ancestors may content from water of my braid.). This is completion of the procedure of bathing (snaanam). Some people do Sandhyopaasan near at the water sources and others perform at their own worshiping space of residence or private temple/home temple. Generally, the performer returns to residence and enters to the worshipping spot where materials for
Sandhyopaasan are set. There is one grass made mattress for sitting, two copper cops with copper spoons, water pots, and suser. He sits on the mattress and expresses his commitment (Sankalpa) taking water in the right palm. Reciting age, time, period, continent, place, ancestral linkages and date and others as it was recited in bathing. Different is the work “Sandhyopaasan” instead of ‘Snaan’. The procedures follow the sankalpa.

5. Procedural Steps of Sandhyopaasan:

A) Purification of seat (Aasan suddhi):
Seat is purified by chanting mantra each session of sandhyopaasan. 

Biniyoga is performed before chanting mantra: ओूम पृथवीति मन्त्रस्य मेरूपृष्ठ च रूपः सुतलं छलन्द कृमी देवता आसने विनियोगः: (Oum prethiviti mantrasya merupristha rishih sutalam chhanda koormo devataa aasane biniyigah). A spoon of water is left on the ground and the mantra is chanted. The mantra is:

ओूम पृथ्वीः त्वया धुता लोका देवीं त्व विष्णुना धुता। त्वं च धारय मा देवीं। परिवर्तः कृतु चासनम्॥ (Oum prethivi ! twayaa dhretaa lokaa devi ! twam vishnunaa dhretaa, twam cha dhaaraya maam devi ! pavitram kuruchaasanam). Reciting the mantra water is sprinkled on the seat. This is pray to the earth.

B) Pasting Teeka of ashes on forehead and body (Bhasma/Tilak dharanam):
Ashes is taken by right hand from a pot to left palm and a drop of water is mixed and the ash is converted to paste. During the course,
this mantra is chanted: ॐ अग्निरिति भ्रम, वायुरिति भ्रम, जलमिति भ्रम, स्थलमिति भ्रम, योमिति भ्रम, सर्व गृह इति भ्रम एतानि च भ्रमानि || (Oum Agniriti bhasma, vayuriti bhasma, jalamiti bhasma,sthalamiti bhasma,vyometi bhasma, sarva goon idam bhasma yetani chakshunkhi bhasmaani). The ashes is blessed by another mantras: ॐ त्र्यम्बकं यज्ञामहे सुगन्धिम् पुष्टिवर्धनम् || उवारकमिष्ठ वञ्चनान् मृत्यूऽमृतीय मामृतात् || (Oum tryambakam jyajamahe sugandhim pushhtivardhanam, urvaarukamiva bandhana na mrityormukshiyaa maamritaata).

ॐ प्रसंग भस्मना योनिमर्प्पच पृथ्वीमार्गे । स गृहः सूज्यमात्प्रभुऽव ज्योतिर्मान्न पुनर्सिद्धे || (Oum prasadya bhasmana jyominapashcha prethivimagne, sa goon srejjyamaatribhishtwan jjyotikham punaraasadade). Now, the ashes is pasted to forehead, neck, chest, arms and wrists with this mantra:

ॐ त्र्यायुक्तं ज्ञानमने कः पुष्टिवर्धनम्। यद्येकु त्र्यायुक्तं तपूऽस्तु त्र्यायुक्तम् || (Oum tryaayukhanhamadagnehe kashyapasya tryaayukham, jeddevekhu tryaayukham tannostitraayukhamma).The ashes is prepared by special process of firing and purification which is antiseptic/antibiotic for health as well as warm for body because is covers the holes of hair of the body parts, Yogis say. According to Christian missionary doctor Richard Charlick, "ashes are strong bacteria killer" (2010, p. 85).

C) Wearing finger ring of Kush (Pavitra dhaaranam):

Kush ring is already made and the mantra is chanted while that is wearing as the divine ornament helps to fulfill the desires of the deotee:

ॐ वैष्णवायुश्च सोर्ज्यस्य रश्मिब्धिः। तत्स्ये तेस्ये पवित्रेण पवित्राय पवित्रायेकाः || (Oum pavitreshtho vaishnavayau saviturvah prasava utpunamyachhindrena pavitrena soorjyasya rashmibhih, tasya te pavitrapatena pavitra poota;ya jyetkamah pune tachhakeyamma).

D) Knotting the Braid (shikhabandhanam):

Shikha (braid) is knotted with these mantras: ॐ मानसोकं तनये मा नं आयुषं मानों गोपु मानों।अश्वेपीरिष्ठं। मानोवीरानं सध्दभाषिनो व्यधीव्यप्नतं कर्त्त्वविभाष्यम् हवामहे || (Oum Maanastoke tagaye maa na aayukhi maano gokhu maano ashwekhlereerikhah, maanovveeran rudrabhamino
vvadhirevakhmantah sadamitwa havamahe). ॐ चिदृपिणि महामाये
दिव्यतेजः: समन्विते । तिष्ठ देवि शिखावन्ये तेजोविन्दू कुरुष्य मे ॥ (Oum chidrupini mahamaye divyatejah samanwite, tishtha devi shikaabandhe
tejovridhim kurushwamey). Scholars of religion as well as Ayurveda
have explained shikhaa's scientific reasons: A) A person who keeps
shikha attracts cosmic energy which imparts enlightenment. (B) The
small portion of hair that hangs from behind our head applies little
pressure on our brains that helps one to improve concentration and
mind control and improve memory (http://www.indiadivine.org/

E) Sipping of water (Aachamanam):
A spoon of water is put in the right palm and sip three time reciting
3 Vedas respectively: ॐ ऋवेदाय स्वाहा । ॐ यजुर्वेदाय स्वाहा । ॐ सामवेदाय
स्वाहा। (Oum rig vedaya swaha, oum yajur vedaya swaha, oum saama
vedaya swaha). Then the palm is washed by another spoon of the
water by mantra of ॐ अवशवद्य नमः। (Oum atharva vedaya namah).

F) Exercise of breathing (Praanayaam):
Before exercising of breathing, biniyoga is done because the
exercise is to perform reciting the Vedic mantra. ॐ प्राणवस्य ब्रह्माण्यः
अगनिदेवता दीपीगायीकृतः: सप्तानाम् व्याहलीनाम् क्रमेन विश्वामित्रजनमिनन्दराज-
गीतमात्रवस्पदक्षयम् । ॐ अगनिनयवस्तुस्यस्पृहस्तुः: देवता:
गायत्रियुगपुरुषहृदपरिस्तिष्ठतजगत्वश्रुन्यन्ति, तत्सतिरुटिर्यस्य विश्वारोत्रस्यः
सर्वातेदेवता गायत्रीकृतः: आपरायितिर्यस्य प्राययात्रस्यः: ब्रह्माचार्यवस्तुस्यादेवता
यजुर्वेदः: सर्वां प्राणायामें विनियोगः। (Oum pranavasya brahmarishihi
agnirdevataa daivigaayatrichhandhah saptanam vyahritinam krame-
na vishwamitrajajyadagnibhara dwaajagataamatravishtakshakhay-
apaa rishayah aignaaayusooryabrihasp protective variation dvandvabhischna
devataa aapojyotirityasya prajapatirishihi
brahmagnivayusoryadevataa yajushchchandhandhah sarvesham
praanaayame biniyogah).

After Biniyoga, the mantras are recited silently while praanayaam
is done: ॐ भूः। (Oum bhooh). ॐ भुवः। (Oum bhuvah). ॐ स्वः।
(Oum swah). ॐ महः। (Oum mahah). ॐ जनः। (Oum janah). ॐ तपः
। (Oum tapah). ॐ सतयः। (Oum satyam). ॐ तस्ततिर्वरण्यः ...। (Oum
tatsavitvurenyam...). ॐ आपो ज्ञोती रसूपमुः ब्रह्मः मुः: स्वरगः।
(Oumaapo jyootee rasomretam brahma bhoorbhuvah swarom). These mantras
are keeping in the mind for concentration and breathing is exercised.
There are three steps for practice of pranaaayama: poorak, kumbhak,
and rechak. Poorak is inhalation of breath, rechack is exhalation of breath and kumbhak is retention of breath. These are repeated as per willingness of the performer. Some spent 3 minutes and others spent more minutes. These are main practice of praanayam is time duration is upon the yogi. This is yoga part of the sandhyopaasan. Same mantra is chanted in different purpose and biniyogã announces the purpose and context of chanting the mantra accordingly.

![Figure 3: Pranayam](image)

G) After the exercise, aachaman is done.

H) Purification (outer) (marjanam):

Water is taken in left palm and dipping the two middle fingers of the right hand in it, water is sprinkled with using right thumb to different organs of the body. Some people use kush for sprinkle and some use 3 middle fingers as they intend. The sprinkling of water on the face and the head and the touching of the different organs (the mouth, nose, eyes, ears, chest, shoulders, head, etc.) with wetted fingers, are meant to purify those parts of the body and invoke the respective presiding deities on them. They also stimulate the nerve-centres and
wake up the dormant powers of the body.

Before doing so, there is also done Biniyoga: ऑम अपो हि चेंति तिसुणां विचुधीप्रणाणि: अपो देवता गायनी छलन: माजने विनियोगः। (Oum aapo hi shtethi tisrinam sindhudwiparishihii aapo devata gaayatree chhandah maarjane biniyogah).

Water is sprinkled to different own organs including head with this mantra: ऑम अपो हि छल मयो भुव। ऑम ता न ऊँजे दायनन। ऑम महारणां चक्षसे। ऑम यो व: शिलतमो रस:। ऑम तस्य भाजयते ह: न। ऑम उश्तीरिव मातर:। ऑम तसमा अरं गमम व:। ऑम यस्य क्षयां जिन्यः। ऑम अपो जनयथा च न। (Oum aapo hi shtha mayo bhuvah, ousm taa na oorje dadhaachana, ousm maha ranaaya chakshyase, ousm jyo vah shivatamo rasah, ousm tasya bhaajayateh nah, ousm ushatireeva maatarah, ousm tasma aram gamam vah, ousm jyasya kshyayay jinwatha, ousm aapo jana yathaa cha nah).

I) Purification (Inner) (Aghamarshanam):
Water is taken in the palm and right nostril inhales the oxygen of the water to the breathing with chanting Vedic mantra. This is like another type of praanayaam with water smell. Before reciting the mantra, here is also biniyoga: ऑम दुपादादिवेत्यस्य कोकिलराजपुत्र ऋषिः: अपो देवता अनुपुल्लगः: अथार्थाणि विनियोगः।। (Oum drupadaadivtyasya kokilarajaputra rishihi aapo devataa anushtup chhandah aghamarshane biniyigah). This “Aghamarshan” process destroys the proud form of sin remained in the body and the person is eligible to Gaayatree meditation. Aghamarshan mantra is: ऑम दुपादिव मुमुचानाः स्विन्वः स्नातो मलाधिव । पूतंपरिभ्रेणेवायमाः: शुद्धन्तु मै नसः।। (Oum drupadadiva mumuchaanah swinnah snato maladiva, pootampaviteyenavayamaapah shundhantu mainasah).

J) Libation to the Sun God (Sooryarghya):
This is performed after aachaman. There is also step of biniyoga: ऑम भूमुचः स्वरिति महायात्हीलीनं परमेश्वरी प्रजापतिश्रीसः: अविनायसूयं देवता: गायन् युग्मनुपुल्लगं छलनंसी: तत्विस्वतिनित्यैव विश्वामित्राण्यः: सवितादेविता गायनीछलनं अध्ययनां विनियोगः।। (Oum bhoorbhuvah swariti mahavyahritinam parameshthi prajapatirishihii agnivaayoosoryaa devatah gayatryushniganushbhhchhandamsi, tatsaviturityasva vishwamitra rishihi savitaaudevataa gaayatrichhandhand arghyadane biniyogah).

Holy water with flower or Kush grass is in a pot as Arghya in Sandhyopaasan and the Arghya is dedicated to the Sun god.

Gaayatree mantra is recited as: ऑम भूमुचः स्त: तत्विस्वतिनित्यः: मर्गाः देवस्य धीमहि, धीयो यो न: प्रजोदयातः।। (Oum Bhoor Bhuvah Swah, Tatsaviturvarenyam, Bhargo Devasya Dhimahi, Dhiyo jyo Nah Prachodayat). Arghya offering is done three times with dedication verse of इदम् भ्यं समपेयामि
This offering mantra is used for morning oblation where as “Vishnuswarupine” in the noon and “Shivaswarupine” in the evening is called instead of “Brahmaswarupine” of the morning. Form of Sun is changed in the different tome period and the dedication addresses the exact form.

K) Experiencing the nearness to God (Sooryopasthanam):

The devotee performs this segment in standing position with raising hands to middle stage of front side to the Sun. This is also followed by biniyoga for all four mantras: ॐ उदयमुदयायमिति द्वयो प्रस्तुतात्मापि: सूर्योदयाता अनुप्रेषणः, चित्रदेवानामित्यस्य कुत्सार्गः ऋषि: सूर्योदयाता विष्णुप्रेषणः, तत्वशृंगित्वस्य देशुप्रस्तुतवर्णापि: सूर्योदयाता उणिङ्क्तः: सूर्यप्रस्तावे विनियोगा।

(Oum udvayamudutyamiti dwayo praskanwarishibli sooryodevata anushtupchhandah, chirandevanamityasya kutsaangirasa rishihi sooryodevata trishtupchhandah, tachakshyuritayasya dadhyangaatharvana rishihi sooryodevata ushnikchhandah sooryopasathane biniyogah). Meanings of mantras show the real power of people extracted from the sun. The mantras are: ॐ उदयमुदयायमिति द्वयो प्रस्तुतात्मापि: सूर्योदयाता अनुप्रेषणः, चित्रदेवानामित्यस्य कुत्सार्गः ऋषि: सूर्योदयाता विष्णुप्रेषणः, तत्वशृंगित्वस्य देशुप्रस्तुतवर्णापि: सूर्योदयाता उणिङ्क्तः: सूर्यप्रस्तावे विनियोगा।

(Oum udwayamtamasaspari स्वः पश्यतः उत्तमः देवनेत्रा सूर्यसग्न ज्योतिः तत्तमम्। (Oum udwayamtamasaspari swah pashyanta uttaram, devandevatra sooryamaganma jyotiruttamam). Meaning: O Supreme Sustainer! We visualize Thee in the upper quarter of space. O Saviour! Protect us from the diseases and pains which tends to increase. Thou art Omiscient: help us to acquire true wisdom so that our ignorance may be eliminated. May sympathy and co-operation prevail in our society.

ॐ उदुः जातवेदसं देव वहन्ति केतवः। दूरे विश्वाय सूर्यम्॥ (Oum udutyam jaatvedasam devam vahanti ketavah, dreshe vishwaya sooryam). Meaning: O Supreme Progenitor! Thou hast revealed the divine knowledge in the form of the Vedas. Thou art the Supreme Impeller of our intellectual faculties. May Thy Grace encourage us to obtain right knowledge and to learn good manners. Consequently, may we experience thy splendour in our hearts completely. ॐ चित्रदेवानामित्यस्य कुत्सार्गः ऋषिकृत्व सूर्यः आत्मा जगातस्तुपच रङ्गवहः॥ (Oum chiram devagamudagaadanimakam chakshyur mitrasya varunasyagneh, aapra dyavaprethivi antarikshyamma soorya aatmaa jagatstasthukhashcha). Meaning: O God! Thou artour praiseworthy spiritual strength. Thou enlightens our intellectual faculties. O All-pervading God! We have experienced thy motivating power, in the absence of which no particle of the universe can move. We pray...
to Thee to show us the right path, by following which we can make our lives sublime. O gracious God! May we realize thy true self in our hearts.

ॐ तत्च्युक्तेऽर्वै यस्मिन् पुरुषस्तु यथोऽक्ष्माकर्तरात्। पश्येम शरदं शर्तं जीवेम शरदं शताम् शृणुयाम
शरदं शर्तं प्रेमवाम शरदं शतमतीना: स्याम शरदं शर्तं भुयश्च शरदं शतात्॥
(Oum tatchakshurdevahitam purastaatchchhukramuchchhrat. Pashyema shradah shatam jeevema shadah shatam shrenuyama sharadah shatam pra bravama sharadah shatamadinaah syama sharadah shatam bhuyashch sharadah shatat).
Meaning: O Self-effulgent God! Thou, existing ever and everywhere, are the supreme guide and benefactor of the animate world. May we, by the grace, live for a hundred years, with the full span of life, with perfect mental and corporal health. May we become fortunate enough to have Thy Division vision, to hear and speak Thy Sacred Word, the Vedas. We pray most humbly to Thee to furnish us with healthy organs, noble thoughts and economic prosperity.

The Suryopasthanam or prayer to the Sun has found scientific reason as gaining Vitamin D. This prayer is similar to “Chhath” festival where people worship the rising and setting Sun twice a year (After Tihar festival and after Holi festival) mostly in Terai area (Southern plains). Throwing/offering water or Arghya (plain water or yogurt mixed recipe) to the Sun has been found some result to skin disease and peace of mind as well. This is similar to daily Suryopasthan too. Chanting suryopasthaan mantras take almost 3 minutes. During this chanting the devotee raises hands as surrender to the Sun God. This step is performed as the devotee whether does Sandhyopaasan in noon and evening as well. According to Mani (1975), the Upasthan mantras are chanted in standing position looking to the Sun. However, many devotees found performed all procedure in worship/meditation/yoga room. Some of them sit for other procedure after completing the standing prayer with chanting.

L) Gaayatree-six-organs Self healing (Gaayatree Shadanga Nyas):
The devotee exercises for energy through own fingers moving to the body remembering goddess Gaayatree. In Nyas, firstly five fingers of right hand is performed: ॐ भू: अंगुर्ष्ठायम् नमः। (Oum bhooth angushthabhyam namah). Right thumb is folded. ॐ भूव: तजनीमायः
नमः। (Oum bhuvah tarjanobhyam namah). Index finger is folded. ॐ ब्हग: मद्यमायः
नमः। (Oum swah madhyamabhyam namah). Middle finger is folded. ॐ तत्सवितूर्विवेयः अनामिकायम्
नमः। (Oum tatsaviturvarenyam anaamikaabhyam namah). Ring finger is folded. ॐ भर्गो देवस्य
श्रीमहि कानिचकायम् नमः। (Oum bhargo devasya
dheemahi kanishthikabhyaam namah). Baby finger is folded and all fingers of the hand are folded. (Oum dhiyo jyonah prachodayat karatalakaraprishthabhyaam namah). Both palms are touched as Namaste figure and they are made opposite posture of Namaste.

Secondly, organ Nyas is performed. The finger are used to get divine energy using the finger in touching different six organs. (Oum bhoo hridayaya namah). Right hand touches the chest (heart). (Oum bhuvah shirase swaha). The hand is put on the head. (Oum swah shikhayai vakhat). Other fingers are folded and thumb touches the head vertically. (Oum tattsaviturvarenyam kavachaaya hum). Both hands are crossed to shoulders to cover the chest. (Oum bhargo devasya dheemahi netratrayaya vauphat). Thumb and baby fingers are folded and other three fingers are put on two eyes and forehead (mid brow) at the same time while eyes are closed. (Oum dhiyo jyonah prachodayat ashatraaya phat). Group of the three middle fingers of right hand clap to the left palm which creates a clapping sound as well. Gaayatree mantra’s fragmented portions commencing with “OUM” are chanted in each step and this spiritual self healing (Nyas) method in creating self energy from own body.

M) Invitation to Gaayatree (Gaayatryavaahanam):
Before chanting the invitation mantra, biniyoga is done: ॐ
N) Pray for near to Gaayatree (Gaayatryupasthaanam): Biniyoga is done before chanting the pray mantra:

- तुरीयपदस्य विमल ऋषिः: परमात्मा देवता कायाः छल्ल: गायत्रुपुष्पाने।

- (Oum turiyapadasya vimala rishihi paramatma devataa gaayatree chhandah gaauatryupasthaane biniyogah). Mantra for the pray: गायत्र्यस्ये कपड़ी द्विप्दी त्रिप्दी चतुर्पदस्य न हि पद्यसे। नमस्ते तुरीयाय दर्शाताय पद्य परोरजसे पाप्तेः।

- (Oum gaayatryasyekapadi dwipadi tripadee chatushpadyapadasi na hi padyase, namaste turiyaaraya paraaaya para rajase saavadomaa praapat).

O) Gaayatree meditational pray (Gaayatreedhyaanam):

This meditation pray describes the features of the goddess Gaayatree:

- मूक्ताविद्रुमेमनीलधवल च्छायेषुखर्षेषुक्षणेषुक्षमतिकलिनिविदुमुक्तं तत्वात्मा
- वर्णातिकाम् गायत्री वर्द्धावहादशक्षशा शून्यं कपालं गुणं शाखाक्षाशिरविन्यागालं हस्ते
- बंहन्तिः भजे॥

- (Oum muktaavidrumah maniladhavalachchaayair-mukhaistrikshyanair yuktamindukalannibaddhamukutaam tatwatmavarnaatmikaam,Gaayatreem varadaabhayaankushakashaa shubhram kapaalamgunam, shankham chakramathaaravinda-yugalam hastairvarhantim bhaje).

Meaning of the pray: Goddess Gaayatree’s five faces are white like pearl; one is red like coral, second is yellow like gold, third is blue like neelam, fourth white like milk, and the fifth is of ‘trinetra’ or three eyed. We meditate her gem studded headgear with half- moon like jewel on her head, and eight hands with benedictine mudras, ‘Ankusam’, Gada (mace), Sankham, Chakram, Skull, and two lotuses.

There are separate pray according to time of Sandhyopasaan. Different verses of pray to Gaayatree for morning, noon and evening additionally. Meaning the chantings describes as her gesture, posture, attire and power as assuming by the devotee; and the description of the pray find almost similar as presented above meaning.

For morning, pray: ब्रह्माणि च तुरानां अवलयं कृम्भं कौँ! शुक्सुवृचः। विभ्राणारुपकारः
राजेंद्र राज तिमिलसिना

लोकतंत्रविद ऋषिपति वालिका। हस्तरोधकं विरूपं हर्मणेविंविद्वा बहुविधा भूषिता। गायत्री हृदि भाविता भवत्ते न: समप्तस्मृति सदा। (Brahmaanee chaturaananaaakyavalaayam kumbham karaih sruksruvau, bibhraanaarunakaantarinduvaadanaa rigrupini baalikaa; hjoyaarohanaakellirambaramer-bimbaanchita bhooshitaa, Gaayatreerhrii bhaavitaa bhavatu nah sampatsamridhyai sadaa).

For noon pray: 

रुद्राणा नवयोगवन्न त्रिनयना वैयपुरचम्मवरा।
खुदािश्रीधार्शांतवृत्तनाभीतिवधानामिथका। विशुपुष्टजताकलापविलसवालेनुमूलिः
सदा। सावित्री वृषवाहिना सिततनुध्येया यज्ञुर्पिता।
(Rudraani navayauvanaa trinayanaa vaiyaaghracharmaambaraa, khatvangatrishikhaakshyangasootravalayaabhitirdadhanaam-bikaa; vidyutpajataakalaapavalasabaalendumaulihi sadaa, saavitree vrishvaahahanaa sitatamurdhheyaya yajvooroooine).

For evening pray: 

वृद्ध नीलाधरप्रभारितस्पतीतमर्वा भूषिता।
वित्तीयार्घीराधाकंमलेपि शंग्री गदा विभषिता ताक्षस्कन्धगता समस्तजगदार्था परा वैष्णवी।
ध्येया चैव सरस्वती भाविती सामवर्तु सदा। (Vridhhaa neelaghanaprabhaapirasatpeetamarbaaraa bhooshitaa, divyairaaharanairathaangakamale shankham gadam bibhati; taarkshyaskhandhagataa samastajagadaaradhya paraa vaisnavvee, dhuyyaa chaiva saraswaatee bhagavatee saamaswaroopaa sadaa).

P) Pray for Gaayatree’s redemption from curse (Gaayatre-Shaapavimochanam):

Gaayatree was cursed by Brahma (creator of the universe) and sages duo Vashishtha and Vishwaamitra, according to different Puranic epics. The curses are taken as obstacle in achieving the proper bless from the goddess. So, devotees of Gaayatree perform pray for redemption from the curses before commencing Gaayatree meditation. Sandhyopaasan procedure follows the same steps. The performer pray for the curses with Biniyoga and mantras. brahmashapvimochanam:

ॐ अस्य श्रीब्रह्मशापविविद्धेशतिर्कचणमप्रेमविप्रेमस्य ब्रह्म शापाद्विवृक्षेऽत्वा ब्रह्मशापविविद्धी गायत्रिशंकितं ज्ञाता गायत्री छन्दः। ब्रह्मशापविविद्धता विनियमो च। (Oum asya shreebrahmashaapvimochanamantrasraya brahma rishirbhumiktiiprada brahmashapvibicahani Gaayatreeshatirdevataa gaayatre chhandah brahmashaapvimocahane Biniyogah). Mantra:

ॐ गायत्री ब्रह्मेत्युपासीत यदुपं ब्रह्मविवेचनेः वदु:। तां पश्यन्ति धीरा: सुमनसो बाचमप्रत:। ॐ बेदान्तनाथाय विषयं हिरण्यागिर्मी धीमहि तनो ब्रह्म प्रचोदयात्। ॐ देवि ! गायत्री ! लं ब्रह्मशापाद्विवृक्षेः भव॥ (Oum Gaayatreem brahmetyupasita yadrupam brahmavido viduh, tam pashyanti dheerah sumanasvo vaachamagrahatah; Oumvedantaanaathaayavidmahehiranyagarbhaya.
dheemahi tanno brahma prachodayat. Oum devi! gaayatree! twam brahmashaapaadvimukta bhava). Biniyoga for Brahmasaapadvimochana mantra: ॐ अश्वीनीष्ठापार्तिविवक्षणात्मानस्य निग्रहानुष्ठानं वविसं ऋषिवर्ष्णानुष्ठानं गायत्रीशक्तिः वतस्त्वं विविधवभवता गायत्री छल्लः विष्णुपार्तिविवक्षणाधि ज्ञे विनियोगः। (Oum asya shrīvenashishṭhaapavimochanamantrasya nigrhaanugrahakartā vasishtha rishirvasishthanugrihītā gaayatree∗hekshar devatā gaayatree∗hekshar devatā). Mantra: ॐ अश्वीनीष्ठापार्तिविवक्षणात्मानस्य निग्रहानुष्ठानं वविसं ऋषिवर्ष्णानुष्ठानं गायत्रीशक्तिः वतस्त्वं विविधवभवता गायत्री छल्लः विष्णुपार्तिविवक्षणाधि ज्ञे विनियोगः। (Oum asya shrīvenashishṭhaapavimochanamantrasya nigrhaanugrahakartā vasishtha rishirvasishthanugrihītā gaayatree∗hekshar devatā gaayatree∗hekshar devatā).

Vishwamitrashaapavimochanam (विश्वामित्रशापार्पणम): Biniyoga: ॐ अश्वीनीष्ठापार्तिविवक्षणात्मानस्य नूतनसृष्टिकां विष्णुपार्तिशापार्पणानुष्ठानं गायत्री छल्लः विष्णुपार्तिशापार्पणाधि ज्ञे विनियोगः। (Oum asya shrīvenashishṭhaapavimochanamantrasya nocrin-quietraṃkāravātā vasishtha rishirvasishthanugriheitā gaayatree shaktirdevatā vaagdēhā gaayatree∗hekshar devatā). Mantra: ॐ अश्वीनीष्ठापार्तिविवक्षणात्मानस्य नूतनसृष्टिकां विष्णुपार्तिशापार्पणाधि ज्ञे विनियोगः। (Oum asya shrīvenashishṭhaapavimochanamantrasya nocrin-quietraṃkāravātā vasishtha rishirvasishthanugriheitā gaayatree shaktirdevatā vaagdēhā gaayatree∗hekshar devatā).

Q) Gesture expression (Mudra Pradarshanam): Mudra literally means ‘gesture’ and it expresses and channelizes cosmic energy within the mind and body (http://users.tpg.com.au/...
Likewise, hands as well as fingers’ movement is performed that is called “Nyas”. Firstly, hand “Nyas” is done where fingers are exercised each other systematically with chanting mantras. Then, six organ “Nyas” is done touching heart by right hand, touching forehead, head, closing the hands, closing eyes by fingers and three fingers’ pose touches the left palm finally in the 6 organ Nyas (ShadangaNyas). After Nyas, Gaayatree is prayed and called for meditation. Nyas is followed by Mudra. Then some sages are remembered with mantras. Then 24 types of fingers’ signs is performed. 24 gestures are expressed in this segment:

a. **Sumukham**: Consolidate all fingers of both hands and touch the groups of the fingers each other.
b. **Samputam**: Make meet all half folded fingers and make a shape of closed pot.
c. **Vitatam**: Stand both palms paralell.
d. **Vistritam**: Make more distance from Vitatam.
e. **Dwimukham**: Touch root of both palms and touch the top of the small fingers and ring fingers so that two mouth like gesture is seen.
f. **Trimukham**: Add middle fingers in Dwimukham gesture.
g. **Chaturmukham**: Add index finger in Trimukham.
h. **Panchamukham**: Add thumb in Chaturmukham.
i. **Shadmukham**: Open both small finger in the position of Panchamukham.
j. **Adhomukham**: Make the palms oposite and make down.
k. **Byaapakaanjalikam**: Show the palms to the front.
l. **Shakatam**: Fold three fingers and touch thumbs each and keep open index fingers.
m. **Yamapaasham**: Make a knot of index fingers with closing other fingers.
Figure 5: 24 Hands Gestures
n. Grathitam: Join all fingers of both hands each other tightly.

o. Unmukhonmukham: Collect all fingers separately in each hand and put up and down moving each other the group of the finger top parts.

p. Pralambam: Slightly fold fingers and show both hands to down separately but parallely.

q. Mushtikam: Mix both fists tied.

r. Matsya: Put right palmer over left dorsal and move thumbs like gesture of fish.

s. Koorma: Bend all the fingers except the thumb and the little fingers) and hold the palms tight like tortoise.

t. Baraahakam: Right index finger to haunt met to left thumb with crossing both hands fingers.

u. Simhaakraantam: Take the fingers of both hands near the ears.

v. Mahakraantam: Stand both hands near the ears.

w. Mudgaram: Place the left hand on the right elbow and turn the fist.

x. Pallavam: Wave right hand in front of face like modern leaders.

R). Gaayatree jap/jap (Meditation on the name of Gaayatree):

After biniyoga, aachaman is performed for the jap. Meditation on
the name of Gaayatree is \textit{Gaayatree japam}. Counting is done silently. Some people count the silent praying of repetition by own fingers of right hand and others use prayer beads (\textit{maala}). The \textit{japam} only 10 times is general \textit{jap} of Sandhyopaasan. It is done 24, 54, 108 or 1008 times. The pictures of palm presented above are for counting Gaayatree mantra 108 times. The silently reciting mantra is:

\begin{ex}
\text{Om bhoorbhuvahswah tat saviturvarenyam
bhargo devasya dhee mahi dhiyo jyo nah pracho dayat!!}
\end{ex}

The \textit{mantra} is preceded by three sacred expressions, the \textit{Mahavyahritis} ‘the great utterances’. It is called Guru mantra: because, firstly, it conveys a great sense, secondly, it is employed by the preceptor to initiate a pupil. It is also named as Gaayatree mantra: because firstly, it protects the reciter from ill-intentions and secondly, it belongs to the Gaayatree class of metres (composed of 23 or 24 syllables excluding the \textit{vyahritis}). According to the subject matter of the \textit{mantra}, it has been given the name of \textit{Saavitri}.

\noindent \textbf{Meaning of Gaayatree mantra:}
\noindent O Omnipotent God! thou are our dearest life-breath. Keep us away from evil intentions and physical sufferings. May we ever have thy pure vision in over mind. O divine Enlightener! Lead kindly light to us. May Thy splendor-nature direct our minds towards the righteous path. May we attain not only physical progress but also the ultimate emancipation. (Vedalankar, 2014, p. 57).

However, Gaayatree mantra for Kshetreeya and Baishya are different (CDC, 2014). \textbf{For Kshetriya:}

\begin{ex}
\text{Oum deva savitah prasuva jyanyam prasuva jyanyapatim bhagaaya, divyo gandharvah ketapoohe ketam nah punatu vaachasparirvaajam nah swadatu)}
\end{ex}

\noindent \textbf{For Baishya:}

\begin{ex}
\text{Oum vishwa roopanir pratimunchati kavihi praasaaved bhadram dwipade chatushpade, vinaakamakhylatsavitaa varenyoanuprayanamukhados viraajati) (Oum vishwa roopanir pratimunchati kavihi praasaaved bhadram dwipade chatushpade, vinaakamakhylatsavitaa varenyoanuprayanamukhados viraajati) Pronunciation of \textit{the Vedic mantras} are slightly different than written because \textit{Vedic grammar} is different and signs have been used between alphabets. Guru is a must for proper pronunciation. So, the Hindus perceive the guru as god a mantra is chanted at the end of the Sandhyopaasan which means guru is Brahmaa, Vishnu, Maheshwar (Shiva) and the guru is real super god. In practice, very few people are aware about different \textit{Gaayatree mantras}. Even, Dalits have been chanting \textit{Brahma Gaayatree}. Pandits say, the Hindu Dalits
follow all Hindu rituals but without mantra. Some Dalits found chanting all mantras as well. Padam Lal Biswakarma, the former chairperson of National Dalit Commission claims as Brahman on the ground of knowledge equal to Pandits. *Aachaman* is followed by *Gaayatree jap*. Then post jap mudra exercise is exhibited.

S) **Post jap mudra expression (Uttaraanga mudra pradarshanam):** A verse is chanted which calls the names of the mudras: सुरभीर्वैराग्यम्योनि: शंकोथा पंकजम्। लिंगम निर्वाणकम् छैत्र जपात्। एतो प्रदर्शयत्॥ (*Surabhirgyana vairagyam yonihi shankhotha pankajam, lingam nirvanakam chaiva japanteshtau pradarshayet*). These eight gestures are also made by fingers:

1. **Surabhi:** Make a gesture of four nipples of cow, cross joining fingers of both hands.
2. **Gyanam:** Meditation gesture but one hand is put on chest.
3. **Vairaagyaam:** meditation gesture as similar as Gautam Buddha.
4. **Yonee:** Making shape of female organ using fingers of both hand.
5. **Shankha:** Catch left thumb by right palm and fingers and join left index finger to right thumb so that gesture is seen as crunch.
6. **Pankajam:** Make gesture like lotus using both touched palm standing fingers to up.

<table>
<thead>
<tr>
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</tr>
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<tbody>
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</tr>
<tr>
<td>6. Pankajam</td>
<td>Make gesture like lotus using both touched palm standing fingers to up.</td>
</tr>
<tr>
<td>7. Lingam</td>
<td>Make joint fist of both hands mixing all finger while right thumb is up as male organ.</td>
</tr>
</tbody>
</table>

Figure 7: Post-Jap Gestures
8. Nirvaanam: Cross hands each other vertically and make touch index finger as well as thumbs simultaneously.

T). Oblation of water (Jala samarpanam):
There is also biniyiga before chanting mantra: ॐ देवागातु विद्र इत्यस्य मनसःपतिःश्च: वातो देवता विराटं छन्द:; जपनवेदने विनयोग:। (Oum devaagaatu vida Ityasya manasaspathi/rishihi vaato devataa viraat chhandah japannvedane biniyogah). Mantra: ॐ देवा गातुविदे गातु विल्वा गातुमित। मनसःस्त्रा|इमड़ेव यज्ञ गूँ स्वाया वातेवा।। (Oum devaa gaatuvido gatum vittvaa gaatumita, manasasaspata Imandeva jyanya gun swaahaa vaatedhaah). This is request for accept the jap whatever number was counted that is committed to the Sun that is in the form of Brahma in morning, form of Shiva in noon and form of Vishnu in the evening is also mention in the chanting: अनेन प्रातः/ मध्याह्नः/सायं सन्त्यायत्तृते न (अमुकसंख्याकेन) गायत्रीमन्त्रजपायेन कर्मणा श्रीजगावान् ब्रस्मस्वरूपी/शिवस्वरूपी/ विष्णुस्वरूपी श्रीसूर्यार्यायण:। प्रीताम्। न मम।। (Anena pratah/madhyahna/ saayam sandhyang bhutena (amuka sankhyakena) gaayatree mantra japakhyena karmana shreebhagavaan brahmaswarupi/shivaswarupi/vishnuswarupi shreesooryanaaraayanah preweyataam na mama). Meaning: This morning/noon/evening Sandhyopaasan’s segment of Gaayatree jap has been dedicated to respective form of the sun god. Pray to Gaayatree: यद्वरपदम्पट्ट माइाहीन तु यदम्पे त। तत्स्वं क्षम्यता देव काशयपविवादिनि।। (Yadakshyara padabhrashtam maatraaheenam tu yadbhavet, tatsarvam kshyamyatam devi kaashyapa priyavaadini). This is confession and please pardon me if there could have been some alphabetical errors while performing the procedures.

U). Ending of the Sandhya (Sandhya visarjanam):
Biniyoga: ॐ उत्तरे शिखरे इत्यस्य कर्मप्रत्येक सन्त्याते प्रकोप अनुश्वूप छन्द:। सन्त्यायविसर्जने विनयोग:। (Oum uttare shikhare ityasya kashyaka rishi sandhyaa devataa anushtup chhandah sandhya visarjane biniyogah). This is manifestation of farewell of Gaayatree and the Sandhyopaasan.
Mantra: ॐ उत्तरे शिखरे देवी भूम्या पवंतमस्तके। ब्राह्मणेवो विनिमुक्ता गच्छ देवी यथासुखम्।। (Oum uttare shikhare devi bhoomyaam parvata mastake, brahmanebhyo vinirmukta gachha devi yathaa sukham). Then releasing of braid with chanting mantra: ब्राह्मपाशसहस्रेण सुर्ख्या शतेन च। विष्णुसहस्रेण शिखायुक्तं करोम्यहम्।। (Brahmapaasha sahashrena rudra shoola shatena cha, vishnu ckakra shashrena shikhaa muktim karomyaham).
Finally, soil from front venue of the seat is taken and put on the forehead with this mantra: ओम तत्सवितुरवरणेयम् भर्गो देवस्य धीमहि धियो योऽनः प्रचोदयात्। (Oum tatsavitur varenyam bhargo devasya dheemahi dhiyo jyonah dayaat).

Interpreting ‘Aitareya Braahmana’ (a philosophical branch of Rig Veda) Pandya (2010, p.5) says being the source of ultimate evolution and beatified salvation of ‘Prana’ (the breath of life), the Aadi Shakti (initial power) is called Gaayatri. In other words, which protects the ‘gaya’ (prana) is Gaayatree. Similarly, the author has cited the scholarly Sankaracharya Bhashya (interpretation) in further explaining the meaning of Gaayatree as: the discerning, pure intellect ‘Ritambharapragya’, which unfolds the ultimate truth and absolute knowledge, is Gaayatree. Pronunciation is crucial in vedic ritual and yagyas. Pronounce of Internet record of the mantra is not Vedic pronunciation as I know from its originality. Because, there is separate formula of Vedic mantras pronunciation which is different from post-Vedic Sanskrit pronunciation. There is another step for Mudra showing again. There are eight types. Knowledge, detachment, crunch, lotus, sexual organs and nirvana also shown by the sign as well. Then, again Gaayatree is prayed with repeated confession whether some grammatical and other errors were occurred. and it goes to concluding pray. At this juncture, knot of braid is released and soil of the land is touched.

Concise Method
Concise method of Sandhyoapsan includes bathing, changing the clean cloth, Suryoapasthan and doing the jap. Jap means reciting the Gaayatree mantra minimum 10 times. There is no need of garland of Rudrakhya for counting. Because only 10 times of Gaayatree meditation has been taught to count with in fingers of right hand. Professor Deergha Raj Ghimire said in an interview the whole processes of praanayaam, and nyas is not neccessary. In the short cut method, bathing, arghya to the Sun, sooryopasthan (prayer of sun, experiencing the nearness to Sun God) and chanting Gaayatree mantra (jap) is a must. Other segments of Sandhyoopaasan is optional.

6. Discussion

‘Sandhya’ is time of union or conjunction and there are three sandhya in a day: morning, noon and evening. The suffix ‘Upasana’ means
praying or performing. Bandhan has same meaning “upasana”. There are procedural or step-wise differences between Shukla Yajurveda and Krishna Yajur Veda on Sandhyopaasan/SandhyaBandhan. However, philosophy, meditation and yoga parts are similar. Iyer and Shastri (1930) on Krishna Yajurvedic or others’s Shukla Yajurvedic practice of Sandhyopaasan has same aim: purity, perfection and discipline.

Sandhyabanadhanam is a Nitya-karma, i. e., a karma the performance which a meritorious, and the non-performance of which is sinful. The first thing is that a Dwija has to do after he leaves his bed in the morning before day-break is to answer the calls of nature, clean his teeth and bathe in the orthodox fashion, and, after wearing dry cloths, to put on his Pundhra (teeka) or caste-mark. The next thing is the performance of the sandhyabandhanam, the importance of which cannot be overrated. After the night’s sleep the mind is perfectly clear, and it is only right and proper that the first impressions that the mind receives should be such as will elavate a man intellectually, morally and spiritually. The sandhyavandanam is ordained by the Shrooti or Vedas. (https://archive.org/stream/SandhyavandanaBhashyam#page/n28/mode/1up). Puranas and educational pedagogies including Yaagyavalkya Smriti have been developed as envisioned by Upanishads which are metaphysics of Veda. Rootly, Taitteriya Upanishad and Taitteriya Aaranyaka originated Sandhyopaasan ritual has foundations of wearing of Yagyopavita (janai), a sacred thread. The sacred thread is for Brahman, Chhetri and Baishya castes. The three are twice born castes who get second birth or rebirth with Upanayana Sanskaar (sacred thread wearing ceremoney).This thread is found as knot for disciplined lifestyle. Similarly, the sun or light has much importance. Iyer and Shastri (1930) have linked the ritual with peace of mind of the people: Arghya Pradaana or the throwing up the holy water in the morning, the noon and the evening, and the Dyana or the meditation of Paramatman are specially enjoined by certain texts. The performance of the Sandhyavandana ending with the Dhyana is declared by the texts to be productive of the highest happiness or bliss. Shah (2006) explores Yoga has therapeutic treatment for endochrinology which has related to hormone.

In 1970s, Maharshi Mahesh Yogi, an Indian origin physicist who developed transcendental meditation and established Maharshi University of Management in USA had said “Nepal can lead the world”. I have been observing his folowers’ events in Kathmandu
for some years and watching the quotation of the Yogi. All his transcendental meditation looks like a course which is taught on the day of Upanayana in Hindu society. Reciting Gaayatree mantra repeatedly and chanting mantra of Veda that is Rudrabhishekh (worship of Lord Shiva) have been emphasized as main part of transcendental meditation. Sandhyopaasan is almost the same. The Sandhyopaasan performer does the Rudrabhishek each morning in his prayer room as I used to do regularly myself from the age of 7 to 20.

Yoga, meditation, transcendental meditation, Vipasysana meditation, Zen meditation, Kirtan Kriya of finger movement all have been found for mental engagement and peace. The Vedic compact course of Sandhyopaasan has mixture of almost all practices like: breathing, finger movement, deep concentration (jap or meditation).

Sandhyopaasan is Nitya karma (regular duty) of a person. Ones’ work of other worshiping is not valid without Nitya Karma, though that might be done as concise methods. The concise method should have at least bathing, wearing fresh cloths, sprinkle the water to the Sun as Argyya, Praanayaam (Poorak, Kumbhak, Rechak) and Jap (meditation with Gaayatree mantra at least 10 times). Tentatively 10 minutes have spent for the concise practice of Sandhyopaasan. This is pragmatic for the faithful Hindus who are known as twice born castes. They recite the Gaayatree mantra secretly/silently despite their inconvenient situation.

On the other hand, there is a provision of mental Sandhyopaasan as well. First, Sun God prayer (Suryopasthan) and Gaayatree meditation (Jap) are performed silently/mentally for 13 days if they are in grief on demise of their beloved. Second, such mental Sandhyopaasan is performed till 11 days if there is new birth in their family clan. Third, the mental Sandhyopaasan is valid while the faithful person is unhealthy condition. This is most liberal provision of Hinduism which also create mental engagement of spirituality for health, happiness and peace.

Changing context of professional shifting, development of office system, modern school system (Acharya, 2066 B. E.) has affected Sandhyopaasana of noon. It is very hard to find the noon practice of Sandhyopaasan. It is almost disappeared. Evening practice is also found decreasing. The morning Sandhyopaasan has been
given continuity even that practice in concisely. The Hindus recite Gaayatree mantra as a secret power as participants reflected me. I have tallied the on-the-spot practices of Nepali Vedic schools to Chakravarthy (2010), Government of Nepal (2065 B. E. & 2069), http://hinduonline.co/HinduReligion/AllAboutHinduism5.html, and, Mishra (2003) step by step. Veda Guru Kedar Nath Upadhyaya of Chisaakholaa Ashram is totally healthy at the age of 93, still performs all processes of Sandhyopaasan every morning himself first and teaches Sandhyopaasan to boys as he taught me where I learnt in my childhood. Waking up early in the morning, taking bath though the water might be chilling; changing fresh sacred dress and conducting ritual is foundation of Vedic education. Specifically, faithful Hindus follow it. Upadhyaya has been running the Vedic school under his patronage and has been formalizing it in the name of mainstreaming religious education policy of the government of Nepal. This gurukul or habitus of guru (Awasthi, 2004) has been slightly modified in teaching learning processes. However, Sandhyopaasan is foundation of the education system. Sanskrit school system which is moderate Vedic school, adopts the Sandhyopaasan courses at grade 9 where as it adopts from grade 6 in Veda Vidhyasharams/Gurukuls in contemporary Nepal.

So far the segment of fingers' exercise, the finger folding activities called “Mudra” (posture). According to a book of “Mudra Therapy” (http://users.tpg.com.au/shrein/yoga/information/mudra.pdf) the finger yoga has been taken as treatment of several problems of body. In Puranas, Gods and Goddesses expressed in different Mudras. Mudras are the expression of our inner feeling. Such mudra are done till two months of illness as stated in the book. The five fingers represent five elements (pancha tatwa) of the universe. They represent: Thumb =fire, Index finger = air, Middle finger = space, Ring finger = earth and small finger = water. When fire element goes weak, various ailments come to the body and death sets in when the fire element dies. Joining the fire element (thumb) with other elements (other fingers) vitalizes the other elements, according to the notion. For example: “Lingam” mudra stops production of phelgm and gives power to lungs, cures severe cold bronchial infection, invigorates the body. This mudra creates heat in the body. If this mudra done for longer, can cause sweating even in winter, “Mudra Therapy” warned. Performers of the Sandhyopaasan have been found benefitting from such self energy.
These are not only finger exercise but they express whole pragmatism of the world. Mantras are chanted. Then, the devotee goes to silence with repeating Gaayatree mantra. Minimum 10 times to maximum thousands times the Gaayatree mantra is recalled silently. This is meditation. Meditation is the only solution discovered by the ancient Vedic masters for the suffering of the world. (Swami Chandresh, 2010, p.114). Deepest and longer practice of Gaayatree mantra is seem Transcendental meditation named by Maharshi Mahesh Yogi. This meditation technique consists of silently repeating a mantra with gentle effortness while sitting comfortably with eyes closed and without assuming any special yoga position. The mantra is not to reveal to others. The mantra is said to be a vehicle that allows the individual’s attention to travel naturally to a less active, quieter style of mental functioning. Gaayatree mantra is the prayer for the virtuous intellect which is recited. Meditate on its sense and pray to God for the attainment of the virtuous intellectual faculties.

Anthropologist Victor Turner’s lininality (neither this nor that) can be linked as conjunction time frame of Sandhyopaasan that is neither full day nor fully dark, neither afternoon nor morning but noon are the time of completion of the ritual. During Chhath festival is another example of worshiping the Sun. The Sun is prayed in the ending season of hot and ending season of cold (twice a year). Rising and setting sun is worshipped with water is vital in the festival as well. Turner (1979) analyses such rites as liminality and can be found in all cultures, and are seen as both indicators and vehicles of transition from one sociocultural state and status to another. In Hinduism, this is taught in the liminal stage of childhood to maturity of the boys and they prepare themselves for self healing as well as self control for life long. Obviously, Sandhyopaasan has root of discipline, healing, controlling, and engaging self. Mainly, it has science of climatic position of the nation/s like Nepal. They get vitamin “D” from the natural solar. Day and night time have almost same in Nepal. Each day is good day and there is no need of consuming the vitamin “D” as isolated capsule or tablet.

On the other hand, the title is an example of anthropological perspective of purity and impurity as explained by Mary Douglas (1966). The performers feel danger in their life if that is not made pure through habit of daily bathing and changing clean dress each time.
7. Conclusion

A system of inherited conceptions has been tied up in symbolic forms Sandhyopaasan ritual by means of which people communicate, perpetuate, and develop their knowledge about and attitudes toward life in Hindu society. Sandhyopaasan has been found as concise but compact form of yoga, mediation, healing, engaging, ands self controlling. Nonetheless, it is expandable to specialization to each disciplin as well. This has been perpetuating beyond Hinduism. For instance, United Nations’ Organization has declared 21 June as the International Day of Yoga from 2015. Means, Patanjali developed spiritual Yoga not only for Hindus now. Patanjali’s philosophy of Ashtanga (eight fold path) Yoga has spirituality of meditation as well. Buddha’s meditation, Zen’s meditation, Mahesh Yogi’s Transcendental meditation as well as all kind of yoga’s root linked with Vedic Sandhyopaasan. *Gaayatree Mantra* is considered to be the most important *Mantra* (prayer chant). It is a tribute to the Sun God. Hindus recite *Gaayatree Mantra* each day. This combination of meta analysis, observation and reflection concludes that Sandhyopaasan has beyond meaning of mere yoga and meditation but scientific aspects as much as medical researches explored such engagements have inner treatment value specifically in psychotherapy and Alzheimer diseases. Going to the Sun thrice a day has scientific reason for health and hygiene. There are several benefits like enhancing eye power of the devotees, healthy life and stress free condition can be looked as “web of significance” as Geertz (1973) termed. The Sandhyopaasan performers have been benefiting from self energy, self healing health and tranquility. Finally, I love to cite Samanta et al. (2015) who quantitatively proved that similar practices to Sandhyopaasan, namely "yoga shakti" has found fruitful for Rheumatoid arthritis. This practice is drugless, easily adoptable, affordable, free from side effects and more natural alternative mode of treatments. This not only helpful to the patients but the humanity.

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