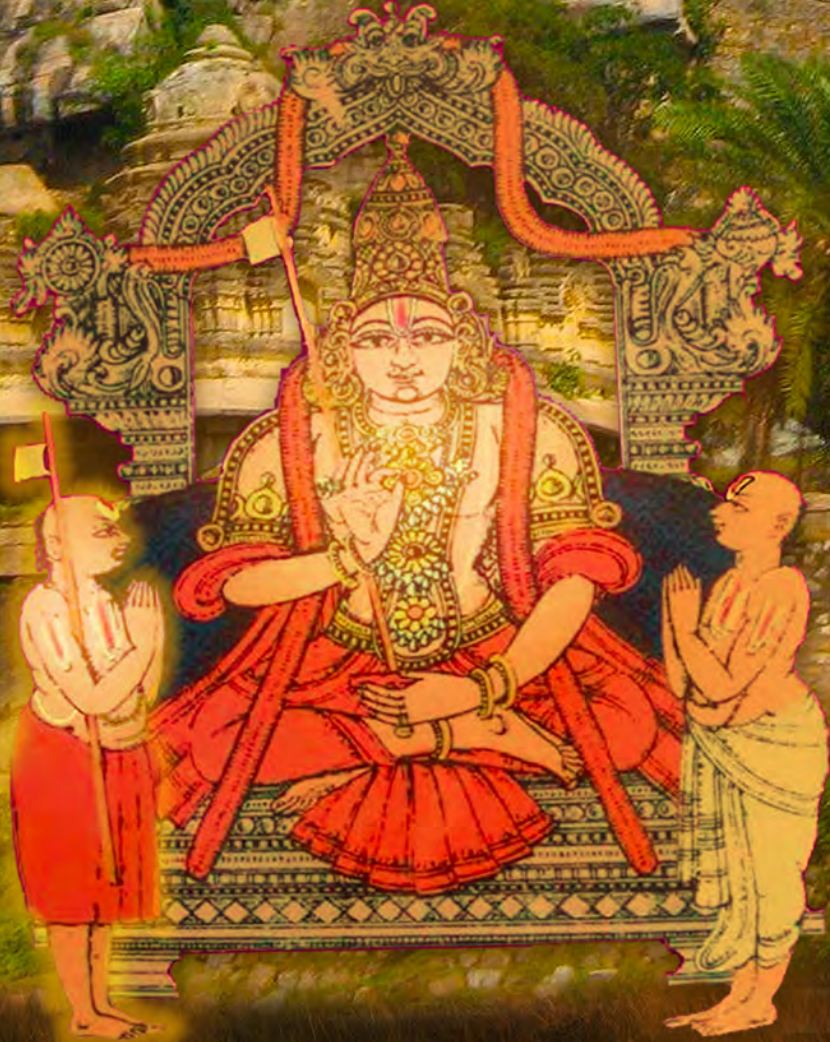




Yajurveda sandhyAvandana bhAshyam

SrIvaN SaThakopa SrImannArAyaNa yatIndra mahAdeSikan anugrhItam
(Second paTTam SrImad Azhagiyasingar of SrImadahobila maTham)



Translation into English from the Tamil mUlam of Sri U.Ve. V. Ananthacharyar by

Sri Oppiliappan Kovil Varadachari SaThakopan

&

Dr. S. Sundar Rajan, MS Ortho, Tiruchirappalli



॥ श्रीः ॥

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Cover Picture:

Melkote Temple and SrImad Adivan Satakopa Jeeyar (Seated in Middle) and flanked by HH 2nd pattam SrImad Azhagiyasingar SrI Narayana Yatindra Mahadesikan (left) and SrI Thozhappar (Right).



Svarna Mandapam – Sri Ahobila Matam



Sri MALolan



Dolai Kannan



Sri Mad Adivan Satakopa Jeeyar



HH 2nd pattam Srimad Azhagiyasingar –
Sri Narayana Yatindra Mahadesikan
Brindavanam at Melkote



HH 46th pattam Srimad Azhagiyingar (Prakrutam) –
Sri Rangantha Yatindra Mahadesikan

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॥ श्रीः ॥

Translation by Sri. V. Sadagopan (VS)

Introduction by VS.

Sri Adi vaN SaThakopa jIyar (1379-1458 C.E), the founder of Sri Ahobila maTham chose as his successor, a great scholar, Tirumalai NampAkkam Krishnamachar SvAmi. The second jIyar was born on a AvaNi KeTTai dinam, whereas the first jIyar's Tirunakshatra dinam is a PuraTTAsi KeTTai dinam. The 2nd jIyar ascended the AcArya plTham on a KrishNa Paksha dviTiyai day during the Cittirai month of 1458 C.E. His ASrama tirunAmam is SriIvaN SaThakopa Sri nArAyaNa YatIndra mahA DeSikan. He is the first of the eight jIyars of Sri maTham, who chose the name of Sri nArAyaNa YatIndra mahA DeSikan. The last of the eight jIyars to choose this ASrama tirunAmam (Sri nArAyaNa YatIndrar) is HH, the 45th paTTam SriImad Villivalam Azhagiyasingar.

The taniyan for this second jIyar is:

श्रीशठारियतीशान पदपङ्कज षट् पदम्।

श्रीमन्नारायणमुनिं श्रये श्रीभाष्यदेशिकम्॥

SrISaThAri yatiSAna padapankaja shaT-padam |

SriImannArAyaNamunim Sraye SriIbhAshyadeSikam ||

Meaning

aDiyEn seeks as refuge Sri nArAyaNa YatIndra mahA DeSikan revered as the great scholar in Sri bhAshyam of AcArya Ramanuja. Sri nArAyaNa YatIndra mahA DeSikan was like the honey bee at the lotus feet of His AcAryan, Sri Adi vaN SaThakopa jIyar.

The second jIyar of Sri Ahobila MaTham reigned for fifteen (15) years and attained his AcAryan tiruvaDi during Nandana samvatsara Panguni month in the year 1473 C.E. His BrundAvanam is on the banks of KalyANi PushkaraNi at ThirunArAyaNapuram and is not too far from that of the first jIyar. The second jIyar completed the consecration

(pratishThA) of the vigraham of his AcAryan at ThirunArAyaNan sannidhi and at the BrundAvanam of Sri Adi vaN SaThakopa jIyar.

The second Azhagiyasingar's astounding scholarship in Sri bhAshyam and his mastery over sampradAya granthams and vaidika anushThAnam impressed Sri Adi vaN SaThakopa jIyar so much that he requested his successor to create sixty granthams on ubhaya vedAntam topics. One of the sixty granthams is an outstanding bhAshyam for Yajur veda sandhyAvandanam. HH the 26th paTTam SriImad Azhagiyasingar, who created the Sri sannidhi Ahnika grantham, has quoted from the sandhyavandana bhAshyam of the second jIyar. HH the 41st PaTTam Azhagiyasingar has blessed the Tamizh commentary of Sri V. Ananthachar SvAmi on the Yajurveda sandhyAvandana bhAshyam in 1940 C.E. HH the 45th PaTTam, SriImad Azhagiyasingar has made number of references to the pramANams from the second jIyar's bhAshyam in his DippiNi on Ahnika grantham.

aDiyEn will follow the commentary of SriImAn Ananthachar SvAmi. aDiyEn is grateful to SriImAn K. Sadagopan Iyengar SvAmi, editor of Sri Nrusimha Priya (English) for sending me a copy of SriImAn Anantachar SvAmi's Tamil book from his library. An extensive commentary on caturveda sandhyAvandanams have been released earlier by aDiyEn in the Google Groups books and has also been released as a special DVD by the SNP Trust.

Let us start with the SriImukham of HH the 41st PaTTam SriImad Azhagiyasingar, Sri Lakshminrusimha SaThakopa YatIndra mahA DeSikan for the sandhyAvandana bhAshyam blessed to us by the second PaTTam SriImad Azhagiyasingar.

HH the 41st PaTTam Srimad Azhagiyasingar reminds us that the performance of sandhyAvandanam as a daily act qualifies us to perform other vaidika karmAs. It grows the affection that SriIman Narayanan has for us and removes the displeasure of the Lord because of our proclivity to engage in acts not approved by His SaastrAs. The understanding of the meanings of the sandhyAvandana veda mantrams enhances further our bhagavad anubhavam. The performance of sandhyAvandanam as a nitya karmA is useful to attain the four kinds of goals of life (caturveda purushArthams) since it is approved by Bhagavad SaastrAs. One who does not perform sandhyAvandanam daily is always impure and lacks cleanliness to attend to any vaidika karmAs. Therefore, it is a must for those from

the three varNAs (traivarNika-s) to perform sandhyAvandanam and know about the meaning of the veda mantrams associated with them.

There are some pATha bhedaM.

Observations by Sri. V. Ananthacharyar, Tamizh translator of the bhAshyam:

For life filled with auspiciousness, the observance of dharmAs (dharmAnushThAnam) is an indispensable route to travel on. This is known to all. DharmAs break up in to three categories:

Vaidikam, smArtham and tAntrikam.

Among them, the vaidikam category of dharmAs is superior. There are also the subdivisions of the dharmAs as nitya, naimittika and kAmya. If one does not follow the first two types (nitya and naimittika), there are no specific fruits (phalan) to be attained, although the nonobservance will result in viSesha doshams. Those who observes the first two dharmAs with faith (sraddhA) gain brahma tejas and long, healthy life over time. In many karmAs, sandhyA upAsanam plays a key role. One who does not perform sandhyopAsanam is not fit to do any vaidika kAryam. Through the performance of sandhyopAsanam, the ancient rishis lived a long life according to Manu smruti. Therefore, the glory of sandhyAvandanam is obvious without elaboration.

Another name for sandhyA devatA --

The name sandhyA is the name of a devatA/divine being. amara koSam says "संध्या पितृप्रसूः (sandhyA pitruprasUH)". The other name for sandhyA is given here. VedAnta SaastrAs say that all names for Sri VaishNavAs describe only BhagavAn. "pitruprasU" in this context refers to BhagavAn SriIman Narayanan, who supports and nourishes all things.

The many bhAshyams for sandhyAvandanam:

There are many bhAshyams following the dvaita and advaitA doctrines. The bhAshyam of HH the 2nd PaTTam, SriImad Azhagiyasingar is considered the best among the VisishTAdvaitic darSanam. The author, the 2nd jIyar of Sri Ahobila maTham is known as "nArAyaNa SvAmi", the creator of sixty (60) vaidika prabandhams.

It is clearly understood the observance of daily sandhyAvandanam without knowing the meanings of the mantrams is not a superior way. The meanings of the mantrams are not hard to understand. One is recommended to become familiar with the

mantrArthams and perform the sandhyAvandanam for gaining full phalans.

SandhyAvandana Prayogam

The sequence of steps in performing sandhyAvandanam is first covered before commentary on the meanings of the individual mantrams of sandhyAvandanam.

The sandhyopAsana kramam for vaishNava paramaikAntis belonging to Apasthampa sUtram is presented here.

prAta sandhyavandanam

Hands and feet are washed, cleansed first and AcAmanam is done twice followed by prANAyAmam. With folded palms (anjali), the AcArya paramparA is saluted and one or other of the following sankalpams and फलमन्त्र अनुसन्धानं (phalamantra anusandhAnam) are made:

- 1) (प्रणवम्) भगवन्नित्येन प्रातस्सन्ध्योपासनेन भगवत्कर्मणा भगवन्तमर्चयिष्यामि
(prNavam) bhagavannityena prAtas-sandhyopAsanena bhagavat-karmaNA bhagavantam arcayishyAmi
- 2) श्रीभगवदाज्ञया भगवत्प्रीत्यर्थं प्रातस्सन्ध्यामुपासिष्ये
SriBhagavatAj~nAyA bhagavatprIttyartham
prAtasandhyAmupAsishye

sAtvika tyAgam is next made

भगवानेव स्वकीयेनैव कल्याणतमेन प्रातस्सन्ध्योपासनेन अखिलपरिच्छदान्वितं स्वात्मानं
स्वयमेव प्रीतं कारयितुमुपक्रमते

bhagavaneva svaklyenaiva kalyANatamena prAtassandhyopAsanena
akhilaparcichhadAnvitam svAtmAnam svayameva prItam kArayitum
upakramate

Next, ApohishTa mantram is invoked with sindudvIpa rshi in Siras, the devi gAyatrI in the face (mukham) as chandas and Apo devatA in the hrdayam --

आपोहिष्ठेति मन्त्रस्य सिन्दुद्वीप ऋषिः देवी गायत्री छन्दः आपो देवता अपां प्रोक्षणे विनियोगः

ApohishTheti mantrasya sindudvIpa rshiH, devI gAyatrI chhandaH,
Apo devatA, apAm prokshaNe viniyogaH

The seven mantra pAdams are:

आपो हि ष्टा मयोभुवः । ता न ऊर्जे दधातन । महे रणाय चक्षसे । यो वः शिवतमो रसः ।

तस्य भाजयतेहनः । उशतीरिव मातरः । तस्मा अरङ्गमाम वः ।

Apo hi shTa mayobhuvaH | tA na Urje dadhAtana | mahe raNAya
cakshase | yo vaH Sivatamo rasaH | tasya bhAjayatehanaH | uSatIri
va mAtaraH | tasmA arangamAma vaH |

ProkshaNam is done by sprinkling of water over the Siras (head) with these seven (7) mantrams.

अस्य क्षयाय जिन्वथः asya kshayAya jinavathaH - The prokshanam of the region below navel (or the feet is followed by some).

आपो जनयथा च नः Apo janayathA ca na: Here prokshaNam is again on the Siras.

Next, mahA vyAhrudi (**ओं भूर्भुवसुवः** om bhUrbhuvasaH) is recited and parishecanam with water around the body is done.

This is followed by taking a little water in inner right palm and recite the Rishi, chandas and devatA for this mantram.

सूर्यश्चेत्यनुवाकस्य अग्निर्ऋषीः देवी गायत्रीच्छन्दः सूर्यो देवता; अपां प्राशने विनियोगः

sUryaScatyanuvAkasya agniH rshiH devI gAyatrIcchandaH sUryo
devatA; apAm prASane viniyogaH

mantram:

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः। पापेभ्यो रक्षन्ताम् । यद्रात्र्या पापमकार्षम् ।
मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरणे शिश्वा । रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि ।
इदमहं माममृतयोनौ। सूर्ये ज्योतिषि जुहोमि स्वाहा ।

sUryaSca mA manyuSca manyupatayaSca manyukrtebhyaH |
pApebhyo rakshantAm | yadrAtrya pApamakArsham | manasA vAcA
hastAbhyAm | padbhyAmudareNa SiSnA | rAtristadavalumpatu |
yatkinca duritam mayi | idamaham mAmrtayonau | sUrye jihomi
svAhA |

After consecration of the thIrtham in the cupped palm as above,
swallow the thIrthAm.

Next is "दधिक्राव्णो dadhikrAvNNo" mantram

Its rshi, chandas and devatA are:

दधिक्राव्ण इति मन्त्रस्य वामदेव ऋषिः। अनुष्टुप् छन्दः। दधिक्रावा देवता ।

अपां प्रोक्षणे विनियोगः।

dadhikrAvNNa iti mantrasya vAmadeva rshiH | anushTup chandaH |
dadhikrAvA devatA | apAm prokshaNa viniyogaH |

Mantram

:

दधिक्राव्णो अकारिषम् । जिष्णोरश्वस्य वाजिनः । सुरभि नो मुखाकरत् । प्रण आयूँषि
तारिषत् ।

dadhikrAvNNo akArisham | jishNoraSvasya vAjinaH | surabhi no
mukhAkarat | praNa AyUgumshi tArishat |

Repeat prokshaNam as before with ApohishTA bhUrbhvasvaH mantam.

PrANAyAmam is done next.

arghya pradAnam:

सावित्र्या ऋषिः विश्वामित्रः । देवी गायत्री छन्दः । सविता देवता । अर्घ्यप्रदाने विनियोगः।

sAvitryA rshiH viSvamisraH | devI gAyatrI chandaH | savitA devata |

arghyapradAne viniyogaH |

One should visualize and meditate on SrIman nArAyaNan sitting in the middle of the orbit of sUryan with a golden hue and adorning Srlvatsam (mole), Kaustubham (gem), vanamAlA (garland made of forest flowers), pearl necklace, a conch and cakram in His hands and with a white vastram around His waist. The shoDasa (16) upacAras of flowers, sandal paste etc., are offered and the intention to perform arghyam to Him is done with the sankalpam:

ओं भगवन् अर्घ्येणार्चयिष्यामि om bhagavan arghyeNArcaishyAmi

Standing on two feet on an equal level, join the two palms without the index finger not touching the thumb, place the water in the cupped palms, lift the palms up to the level of eye brows and give arghyam three times at the lotus feet of the Lord with prANavam, vyAhrdi and GaayatrI.

arghyam should be given in the morning before Sunrise, between 12 and 16 nAzhikais at noon and just before Sunset in the evening. If these prescribed times are missed, then an additional prAyaScitta arghyam is given. For this arghyam, the seven vyAhrtis, gAyatrI and at the end, ashTAKsharam are to be recited. (According to some bhAgavatAs, three prANAyAmams are sufficient for this prAyaScitta arghyam). SaastrAs say that the arghyam given by the brAhmaNAs before Sunrise chases away the rAkshasAs attacking sUrya bhagavan. Atma pradakshiNam is done for attacking the RakshasAs. The

mantram for this Atma pradakshiNam is असावादित्योब्रह्म (asAvAdityo brahma). This sUryan becomes Brahman according to this mantram.

bhagavad tarpNam:

The presiding Lords of the months starting from KeSava linked to mArkazhi month (danur mAsam) and ending up with dAmodaran as the last dvAdaSa rUpi are meditated upon and the upacArams from Asanam offering are done next with the tarpaNams for them:

keSavam tarpayAmi

nArAyaNam tarpayAmi

mAdhavam tarpayAmi

govindam tarpayAmi

vishNum tarpayAmi

madusUdanam tarpayAmi

trivikramam tarpayAmi

vAmanam tarpayAmi

SrIdharam tarpayAmi

hrshIkeSam tarpayAmi

padmanAbham tarpayAmi

dAmodaram tarpayAmi

After these tarpaNams as bhagavat tarpaNams, Acamanam is done and at the end recite "SrI krishNArpaNamastu". This phase is before the start of performing gAyatrI japam.

GaayatrI japa vidhi/Methodology for japam for the three sandhyAs

One should choose a peaceful, tranquil place (ekAnta sthalam) for performing japam without distractions. Bhagavat sannidhi is very special for japam. The place should be sprinkled with water while reciting "om bhUrbhuvassuvaH". The seat could be on sacred grass (darbha) or vastram or Asanam (maNai). After sitting on the seat, perform rshi, chandas and devatA dhyAnam touching Siras, face and hrudayam respectively.

प्रणवस्य ऋषिः ब्रह्मा, देवी गायत्री छन्दः, परमात्मा देवता, भूरादिसप्तव्याहृतीनां अत्रि-भृगु-कुत्स-
वसिष्ठ-गौतम-काश्यपाङ्गिरस ऋषयः गायत्री उष्णिक् अनुष्टुप् बृहतीपङ्क्ति त्रिष्टुप्जगत्यः छन्दांसि
अग्निवाय्वर्ग-वागीश-वरुणेन्द्र-विश्वेदेवा देवताः, सावित्र्या ऋषिः , विश्वामित्रः देवीगायत्री छन्दः,
सविता देवता , गायत्रीशिरसः ब्रह्मा ऋषिः , अनुष्टुप् छन्दः, परमात्मा देवता ।

praNvasya rshiH brahmA, devI gAyatrI chandaH, pramAtmA devatA |
bhUradisaptavyAhrtInAm atri-bhrgu-kutsa-vasishTha-gautama-
kASyapa-Angirasa rshayaH gAyatrI ushNik anushTup brhatIpankti
trishTup-jagatyah chandAmsi, agni-vAyvarka-vAgISa-varuNendra-
viSvedevA devatAH | sAvitryA rshiH; viSvAmitraH devIgAyatrI
chandaH, savitA devatA | gAyatrI SirasaH, brahmA rshiH, anushTup
chandaH, paramAtmA devatA |

dhyAnam is done by touching rshis at Siras, chandas at face (tip of the nose) and the devatA at the heart region.

After this, some say that anganyAsa karanyAsam should be done for invoking rshi, chandas and devatA. Some others say that few smrtis do not mention this procedure and hence such a step is vaikalpita (optional).

अर्कमण्डलमध्यस्थं सूर्यकोटिसमप्रभम्।

ब्रह्मादिसेव्यपादाब्जं नौमि ब्रह्म रमासखम्॥

argamaNDala madhyastam sUryakoTisamaprabham |

brahAmAdisevyapAdAbjam naumi brahma ramAsakham ||

One meditates on Parabrahmam as resident in the middle of the orbit of the Sun and shining like crores of sUryan, who never leaves MahA Lakshmi and whose lotus feet are worshipped by BrahmA and other devAs.

Next. prANAyAmam is done three times with a full learning and understanding of the procedure of recaka, pUraka and kumbhakam.

ओं भगवन्नित्येन अष्टोत्तर सहस्रेण, अष्टोत्तरशतेन, चतुःपञ्चाशता, अष्टाविंशत्या,
अष्टादशसंख्येन, दशसंख्येन वा, प्रातस्सन्ध्यागायत्रीमन्त्रजपेन भगवन्तं अर्चयिष्यामि

om bhagavannityena ashTottra sahasreNa, ashTottaraSatena, catuH
pancASatA, ashTAvmSatyA, ashTAdaSasankheyena daSasankhyena
vA, prAtasandhyA-gAyatrInamantrajapena bhagavantam arcayishyAmi

Sankalpam is thus made for 1,008 or 108 or 54 or 28 or 18 or 10
times japam and one proceeds to the invocation (AvAhanam) of
GaayatrI devi.

आयात्वित्यानुवाकस्य वामदेव ऋषिः, अनुष्टुप् छन्दः, गायत्री देवता , गायत्र्यावहने विनियोगः ।

आयातु वरदा देवी अक्षरं ब्रह्मसंमितम्।
गायत्रीं छन्दसां मातेदं ब्रह्म जुषस्व नः ॥

ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि देवानां धामनामासि
विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूरों गायत्रीमावाहयामि ॥

AyAtu ityanuvAkasya vAmadevaH rshiH, anushTup chandaH,
gAyatrI devatA, gAyatryAvAhane viniyogaH |

AyAtu varadA devI aksharam brahmasammidam |
gAyatrIm chandasAm mAtedam brahma jushasva naH ||

ojo'si saho'si balamasi brAjo'si devAnAm dhAma nAmAsi
viSvamasi viSvAyuH saravamasi sarvAyurabhibhUrom
gAyatrIm AvAhayAmi ||

After AvAhanam, nyAsam is done at Siras, face and hrudayam level
with the mantram as below:

सावित्र्या ऋषिः विश्वामित्रः , देवी गायत्री छन्दः , सविता देवता I

प्रातस्सन्ध्याजपे विनियोगः ॥

sAvitryA rshiH viSvamitraH, devI gAyatrI chandaH, savitA devatA |
prAtassandhyAjape viniyogaH ||

Next is karanyAsam

ओं भूः अङ्गुष्ठाभ्यां नमः om bhUH angushTAbhyAm namaH with the
thumb fingers

ओं भुवः तर्जनीभ्यां नमः om bhuvaH tarjanIbhyAm namaH with the index
fingers

ओं सुवः मध्यमाभ्यां नमः om suvaH madhyamAbhyAm namaH with
the middle fingers

ओं तत्सवितुर्वरेण्यम् अनामिकाभ्यां नमः om tatsaviturvareNyam anAmikAbhyAm
namaH with pavitra fingers

ओं भर्गोदेवस्य धीमहि कनिष्ठिकाभ्यां नमः om bhargodevasya dhImahi
kanishTikAbhyAm namaH with the little fingers

ओं धियो यो नः प्रचोदयात् - करतलकरपृष्ठाभ्यां नमः om dhiyo yo naH pracodayAt -
karatalakaraprshThAbhyAm namaH with the touching of the inside and
outside of the hand.

Some AcAryAs insist that anga nyAsa, karanyAsa and vyApaka
nyAsams are important and should be performed and others hold the
view that they are not essential but give viSesha phalan if performed.

Next, we meditate mentally on GaayatrI devI in the divine form of
BhagavAn and present the shoDasa (sixteen) upacArams.

The dhyAnam invokes the Lord shining with all decorations (sarva
alankAra bhUshitam):

आदियमण्डले ध्यायेत् परमात्मानमव्ययम्।

विष्णुं चतुर्भुजं रत्नपङ्कजासनमध्यगम् ॥

किरीट हार केयूर कटकातिविभूषितम् ।

श्रीवत्स वनमाला श्रीतुळसी कौस्तुभोज्वलम्।

हरि पीताम्बरधरं शङ्खचक्रगदाधरम्।

प्रसन्नवदनं रत्नकुण्डलैर्मण्डिताननम्।

सर्वरत्नसमायुक्तं सर्वाभरणभूषितम् ॥

AdiyamaNDale dhyAyet paramAtmAnamavyayam |
vishNum caturbhujam ratnapankajAsanamadhyagam ||

kirIDa hAra keyUra kaTakadi vibhUshitam |
Srlvatsa vanamAlA SrltuLaSi kaustubhojvalam ||

harim pltAmbaradharam SankacakraGadAdharam |
prasannavadanam ratnakuNDalairmaNDitAnanam |
sarvaratnasamAyuktam sarvAbharaNa bhUshitam ||

gAyatri japam is performed thereafter. The counting by the ten units is done starting from the bottom of the little finger and then traveling clockwise up to the bottom of the pavitram finger. Japa mAIA could also be used for counting. One should perform japam during the morning and midday, while standing. During the evening, one should sit down and perform the japam. The positioning of the fingers and hands are different for the morning, midday and evening japam. First of all, the hands and the fingers are to be united without gap and lifted upward towards face in the morning, downward in the evening and in the middle position during mAdhyAnikam. Mental japam without loud recitation is recommended. For japam, praNavam is recited first and is followed by the VyAhrdi trayam (bhUH, bhuvah, suvah). Next the three pAdams of Gaayatri are recited separately or with stops at five places. Japam with the addition of praNavam at the beginning and end

is known as sampuTa GaayatrI japam. This is the view of some of the AcAryAs. Others recommend japam with six praNavams (shaDonkAram). Three VyAhrudis are united with praNava uccAraNam and the three pAdams of GaayatrI start with one praNavam each. This adds up to six praNavams (shaDonkAra sampuTita gAyatrI japam) in one count of japam.

One's own AcArya's upadeSam is to be followed.

After japam, prANAyAmam is completed. Then upasthAnam (reverential sending away) of GaayatrI is done with one of the three kinds of sankalpam:

ओं प्रातस्सन्ध्योपस्थानेन भगवन्तं अर्चयिष्यामि om prAtassandhyopasthAnena bhagavantam arcayishyAmi

श्रीभगवदाज्ञया भगवत्प्रीत्यर्थम् SriBhagavadAj~nayaA bhagavatprItiyartham

or

भगवत्कैङ्कर्यरूपं प्रातस्सन्ध्योपस्थानं करिष्ये bhagavat kaimkaryarUpam prAtas-sandhyopasthAnam karishye

The rshi, chandas and devatA for the udvAsana mantram are:

उत्तमे इत्यनुवाकस्य वामदेव ऋषिः, अनुष्टुप् छन्दः, गायत्री देवता, गायत्र्युद्वासने विनियोगः

uttame ityAnuvAksya vAmadeva rshiH, anushTup chandaH, gAyatrI devatA, gAyatrI udvAsane viniyogaH

This sankalpam is recited with folded hands (anjali mudrA) and gAyatrI devI is sent off with the prayer as below:

उत्तमे शिखरे देवी भूम्यां पर्वतमूर्धनि ।

ब्राह्मणेभ्यो ह्यनुज्ञानं गच्छ देवि यथासुखम् ॥

uttame Sikhare devI parvatamurdhani |

brAhmaNebhyo hi anuj~nAnam gaccha devi yathAsukham ||

Post upasthAnam in the trikAla sandhyAs:

prAta SandhyA:

After upasthAnam (bidding a respectful farewell) to Gaayatri devI, nyAsam is done for the मित्रस्य चर्षणी (mitrasya carshaNI) mantram.

मित्रस्येति ऋचस्य विश्वामित्रऋषिः भीरुड्-गायत्री त्रिष्टुभः छन्दांसि मित्रो देवता ।

प्रातस्सन्ध्योपस्थाने विनियोगः ॥

mitrasyeti rcasya viSvAmitrarshiH bhIruD-gAyatriI trishTubhaH
chandAmsi mitro devatA | prAtassandhyopasthAne viniyogaH ||

मित्रस्य चर्षणी धृतः श्रवो देवस्य सानसिम् । सत्यं चित्रश्रवस्तमम् ॥

मित्रो जनान् यातयति प्रजानन् मित्रो दाधार पृथिवीमुत द्याम्।

मित्र कृष्टीरनिमिषाभिचष्टे सत्याय हव्यं घृतवद्विधेम ॥

प्र स मित्र मर्तो अस्तु प्रयस्वान् यस्त आदित्य शिक्षति व्रतेन।

न हन्यते न जीयते त्वोतो ननैमँहो अश्रोत्यन्तितो न दूरात् ॥

mitrasya carshaNI dhrtah Sravo devasya sAnasim |
satyam citraSravastamam ||

mitro janAn yAtayati prajAnan
mitro dAdhAra prtivImuta dyAm |
mitra krshTiranimishAbhicashTe
satyAya havyam ghrtavad vidhema ||

pra sa mitra marto astu prayasvAn
yasta Aditya Sikshati vratena |
na hanyate na jIyate tvoto nainamagumho

aSnoti antito na dhUrAt ||

Thus upasthAnam is done and is followed by salutations with folded hands to sandhyA devatAs (bhagavAn) in the east (sandhyA), south (gAyatrI), west (sAvitrI), north (sarasvatI) and upper (urdhva) direction (sarva devatAs).

संध्यायै नमः , गायत्र्यै नमः , सावित्र्यै नमः , सरस्वत्यै नमः , सर्वाभ्यो देवताभ्यो नमो नमः

sandhyAyai namaH, gAyatryai namaH, sAvitryai namaH,
sarasvatai namaH, sarvAbhyo devatAbhyo namo namaH

Then reciting

कामोकार्षीन्मन्युर्कार्षीन् नमो नमः ।

kAmokArshIn manyurakArshIn namo namaH |

sAshTAnga praNAmam is done now and is followed by abhivAdanam.

Then दिक् (dik) vandanam:

प्राच्यै दिशे नमः , दक्षिणायै दिशे नमः , प्रतीच्यै दिशे नमः , उदीच्यै दिशे नमः,

prAcyai diSe namaH (facing East),

dakshinAyai diSe namaH (South),

pratIcyai diSe namaH (West),

udicyai diSe namaH (North)

Now, facing east and with folded hands (anjali)

ऊर्ध्वाय नमः , अधराय नमः , अन्तरिक्षाय नमः , भूम्यै नमः , विष्णवे नमः

UrdhvAyai namaH , adharAya namaH, antarikshAyaya namaH,
bhUmyai namaH, vishNave namaH |

Followed by the dhyAna Slokam --

ध्येयस्सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासन सन्निविष्टः ।

केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्मयवपुः धृतशङ्खचक्रः ।

शङ्खचक्रगदापाणे द्वारकानिलयाच्युत । गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च। जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥

dhyessadA savtrmaNDalamadhyavartI
nArAyaNaH sarasijAnasannivishTaH |
keyuravAn makarakuNDalavAn kirITi
hArI hiraNyamayavapuH dhrtasankhacakraH ||

SankhacakraAgadApANe dvArakAnilayAcyuta |
govinda puNDarIkAksha raksha mAm SaraNAgatam ||

namo brhamaNyadevAya gobrAhmaNahitAya ca |
jagaddhitAya krshNAya govindAya namo namaH ||

Now, sAtvika tyAgam (bhagAvanevakAritavAn) for the completed morning sandhyaA vandanam is done and arpaNam is made to BhagavAn.

For evening (sAyam) sandhyaA, the word "prAtassandhyaA" is replaced by "sAyam sandhyaA" in sankalpam.

The mantram beginning with "sUryaSca" is replaced by

अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः। पापेभ्यो रक्षन्ताम् ।
यद्द्वा पापमकार्षम्। मनसा वाचा हस्ताभ्याम्। पद्भ्यामुदरणे शिश्ना।
अहस्तदवलुम्पतु। यत्किञ्च दुरितं मयि। इदमहं माममृतयोनौ।
सत्ये ज्योतिषि जुहोमि स्वाहा ॥

agniSca mA manyuSca manyupatayaSca manukrtebhyaH |
pApebhyo rakshantAm | yadahnA pApamakArsham |
manasA vAcA hastAbhyAm | padbhyAmudareNa SiSnA |
ahastadavalumpatu | yatkinca duritam mayi |

idamaham mAmamrtayonau | satye jyotishi juhomi svAhA ||

In place of the morning upasthAna mantram "mitrasya", "imam me varuNa" is to be recited for sAyam sandhyAvandanam.

The nyAsam for this mantram is:

इमं मे इति मन्त्रस्य देवरात ऋषिः गायत्री जगती त्रिष्टुभः छन्दांसि सविता देवता ।

उपस्थाने विनियोगः ॥

imam me iti mantrasya devarAta rshiH gAyatrI jagati trishTubhaH
chandAmsi savita devatA | upasthAne viniyogaH ||

इमं मे वरुण श्रुधी हवमद्या च मृडय । त्वामवस्युराचके I तत्त्वा यामि ब्रह्मणा

वन्दमानस्तदाशास्ते यजमानो हविर्भिः । अहेडमानो वरुणेह बोध्युरुशः स

मा न आयुः प्रमोषीः । यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् ।

मिनीमसि द्यवि द्यवि ॥

यत् किञ्चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि ।

अच्चिती यत्तव धर्मायुयोपिम मा न नस्तस्मादेनसो देव रीरिषः ॥

कितवासो यद्विरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।

सर्वा ता विष्य शिथिरेव देवाथा ते स्याम वरुणा प्रियासः ॥

imam me varuNa SrudhI havamadyA ca mrDaya |

tvAmavasyurAcake | tattvA yAmi brahmaNA

vandanAstadASaste yajamAno havirbhiH | aheDamAno

varuNeha bodhyuruSagum sa mA na AyuH pramoshIH |

yacciddhi te viSo yathA pra deva varuNa vratam |

minimasi dyavi dyavi ||

yat kincEdam varuNA daivye jana'bhidroham manushyAH
carAmasi | acittI yattava dharmA yuyopima mA
nastasmAdenaso deva rIrishaH ||

kitavAso yadriripurna dlvi yadvA ghA satyamuta yanna vidma |
sarvA tA vishya Sithireva devAthA te syAma varuNA priyAsaH ||

In mAdhyAhnikaM, tIrtha prAsanam is done with the sankalpam of

आपः पुनन्तु इत्यनुवाकस्य आप ऋषिः , अनुष्टुप् छन्दः ब्रह्मणस्पतिर्देवता अपां प्राशने विनियोगः

ApaH punantu ityanuvAkasya Apa rshiH, anushTup chandaH
brahmaNaspatirdevatA apAm prASane viniyogaH

Then

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।

पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् ॥

यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।

सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रग्स्वाहा ॥

ApaH punantu prthvIm prthivi pUtA punAtu mAm |
punantu brahmaNaspatirbrahmapUtA punAtu mAm ||
yaducchishTamabhojyam yadvA duScaritam mama |
sarvam punAtu mAmApo'satAm ca pratigragumsvAhA ||

In mAdhyAhnikaM, there is only one arghyam.

If one misses the mid day arghyam, there is one more prAyaScitta rUpa arghyam.

For upasthAnam during mAdhyAhnikaM, sankalpam is:

आसत्येनेति षट् ऋचस्य हिरण्यस्तूप ऋषिः आद्ययोः त्रिष्टुप् उपरि
चतसृणां गायत्री जगती उष्णिक् त्रिष्टुभश्छन्दांसि सविता देवता।

Asatyeneti shaT-rcasasya hiraNyastUpa rshiH AdyayoH trishTup
upari catasrNAm gAyatrI jagatI ushNik trishTubhaH chandAmsi
savitA devatA |

Mantram:

आसत्येन रजसा वर्तमानो निवेश्यन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेनादेवो याति भुवना विपश्यन् ॥
उद्वयं तमसस्परि पश्यन्तो ज्योतिरुत्तरम्।
देवं देवत्रासूर्यमगन्म ज्योतिरुत्तमम्।
उदुत्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यं चित्रं देवानामुदगादनीकं
चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा जगतस्तस्थुषश्च ॥
तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ॥

Asatyene rajasa vartamAno niveSyannamrtam martyam ca |
hiraNyayena savitA rathenAdevo yAti bhuvanA vipaSyam ||
udvayam tamasaspari paSyanto jyotiruttaram |
devam devatrAsUryamaganma jyotiruttamam |
udutyam jAtavedasam devam vahanti ketavaH |
drSe viSvAya sUryam citram devAnAmudagAdanIkam
cakshurmitrasya varuNasyAgneH |
AprAdyAvAprthivI antarikshagum sUryam AtmA
jagatastasthusaSca ||

taccakshurdevahitam purastAcchukram uccarat ||

Mantram:

Seeing sUryan through Vyoma mudrA, recite:

(Please learn from elders the method for Vyoma mudrA)

पश्येम शरदश्शतं, जीवेम शरदश्शतं, नन्दाम शरदश्शतं,
मोदाम शरदश्शतं, भवाम शरदश्शतं, श्रुणवाम शरदश्शतं,
प्रब्रवाम शरदश्शतं, अजीतास्याम शरदश्शतं, ज्योक् च सूर्यं दृशे ।

paSyema SaradaSSatam, jIveme SaradaSSatam,
nandAma SaradaSSatam, modAma SaradaSSatam,
bhavAma SaradaSSatam, SruNavAma SaradaSSatam,
prabravAma SaradaSSatam, ajItAsyAma SaradaSSatam,
jyok ca sUryam drSe |

With anjali mudrA, recite:

य उदगात्महतोऽर्णवाद्धिभ्राजमानः सरिरस्य मध्यात्समावृषभो लोहिताक्षः सूर्यो
विपश्चिन्मनसा पुनातु।

ya udagAn mahato'rNavAd vibhrAjamAnaH sarirasya
madhyAtsamAvrshabho lohitaAkshaH sUryo vipaScin
manaSa punAtu |

All the following sections are to be done as in the case of other sandhyAs.

Now that the preliminary and brief coverage of the prayogams for the three sandhyAs have been covered, we will now start the YajussandhyA vandana bhAshyam by HH the Second Pattam SriImad Azhagiyingar which is the main focus of this series of articles.

॥ श्रीः ॥

श्रीमदोबिलमहास्थाननिर्वाहधुरन्धर -
श्रीमन् नारायणयतीन्द्रमहादेशिकविरचितम्

SrImadahobilamahAsthAnanirvAha dhurandhara -
SrIman nArAyaNayatIndramahAdeSika viracitam

यजुस्सन्ध्यावन्दनभाष्यम्
yajurveda sandhyAvandana bhAshyam

Mangala Sloka-s

पुण्डरीकासनासीनं पाण्डराभ्रेन्दुसन्निभम्।
अखण्डबोधजनकं ह्यग्रीवमुपास्महे ॥

नमामि शठजिद्योगि चरणांबुरुहं हि मे।
यत्प्रासदेन वेदार्थो हस्तामलकतां गतः ॥

puNDarIkAsanAsInam pANDarAbhrendusannibham |
akhaNDabodhajanakam hayagrIvam upAsmahe ||

namAmi SaThajidyogi caraNAmburuham hi me |
yatprasAdena vedArtho hastAmalakatAm gataH ||

Meaning:

aDiyEn prostrates before Srl HayagrIva seated in the white lotus flower, who is like bright white cloud, equal to Chandran and who bestows knowledge.

aDiyEn prostrates before the lotus feet (tiruvaDi) of Sri SaThakopa Muni, the Founder jlyar of Sri Ahobila maTham. For aDiyEn, the esoteric meanings of the Veda Mantrams became as clear as the gooseberry fruit placed on one's palm (உள்ளங்கை நெல்லிக்கனி போல் ஆனது).

Grantha Arambham (The begiining of the bhAshyam/Commentary)

आपोहिहिष्टादिमन्त्राणां व्याख्यास्सन्ति सहस्रशः।

त्रय्यन्तार्थानुसारेण व्याख्येयं क्रियते मया ॥

ApohishishTAdimantrANAm vyAkhyAssanti sahasraSaH |
trayyanta arthAnusAreNa vyAkhyeyam kriyate maya ||

There are multitudes of commentaries for the sandhyA vandana Veda mantrams like "ĀpohishTA". Even if it were so, this commentary is made by me (the second PaTTam Azhagiyasingar) following VedAnta siddhAntam (rooted in the doctrines of the Upanishads).

आपोहिष्टेति मन्त्रस्य सिन्दुद्वीप ऋषिः देवी गायत्री छन्दः आपो देवता अपां प्रोक्षणे विनियोगः

ApohishTheti mantrasya sindudvIpa rshiH, devI gAyatrI chhandaH,
Apo devata, apAm prokshaNe viniyogaH

For the "ApohishTA" mantram, the rshi is sindhudvIpa. gAyatrI is the chandas and Ap (आप्) is the devata. It is for prokshaNam (sprinkling of the water on the different limbs for ritual cleansing).

आपोहिष्टादिमन्त्राणां श्रीपाञ्चरात्रादिसच्छास्त्रेषु परमात्मा देवतेत्यभिधानात् अत्रत्याः देवताशब्दाः
परमात्मनारायणवाचकाः। अतोऽन्यपरतया प्रतीयमानानामि शब्दानां नामरूपव्याकरणश्रुत्या
परमात्मपरत्वं हि वेदान्ते निर्णीतम्।

ApohishTAdimantrANAm SrlpAncarAtrAdi sat SAstreshu paramAtmA devatAtyabhidhAnAt atratyAH devatASabdAH paramAtma-nArAyaNa-vAcakAH | ato'nyaparayatayA pratIyamAnAnAmi SabdAnAm nAmarUpa-vyAkaraNaSrutyA paramAtma paratvam hi vedAnte nirNitam|

Srl pAncarAtrA etc., of sAtvika SaastrAs like to point out that ParamAtmA is the devatA for mantrams such as ApohishTA et al. Therefore, it is implied that the devatAs referred to in such mantrams point to Srlman NarayaNan, the Supreme Lord only for all the devatAs (paramAtmA devatA iti abhidhAnat, atratyAH devatA SabdAH paramAtma nArAyaNa vAcakAH).

BhagavAn states in the Upanishads that He will transform in to different objects and will appear in different forms and will have myriads of names (nAma rUpa vyAkaraNaSrutyA paramAtma paratvam hi vedAnte nirNitam). Therefore, it is determined (nirNitam) by the Upanishads that all the devatAs point to ParamAtmA Srlman Narayanan as their uncontested Lord in the ultimate analysis.

ApohishTA mayo bhuvaH mantram

आपोहिष्टामयो भुवः। हे आपः यूयमिति शेषः। मयो भुवः स्थ हि सर्वप्राणिजातस्य सुखभूमयो हि।
"यद्वै शिवन्तन्मय" इति मयश्शब्दस्य सुखधनवाचित्वात् तत्कार्यस्य तच्छब्देन अभिधानमत्र
द्रष्टव्यम् । ता न ऊर्जे दधातन। एवं सुखभूमित्वात् ताः यूयं। नः अस्माकं। ऊर्जे ऊर्गन्नमिति ऊर्क्
शब्दोऽन्नवाचि। ऊर्जे इत्यत्र द्वितीयैकवचनस्य एकारो वर्णव्यत्ययेन द्रष्टव्यः। ऊर्जमन्नं। दधातन
दत्त। दधातनेति दधातेर्दानवाचिनो धातोर्लोट् परस्मैपदमध्यपुरुषबहुवचनम्। तप्तनप्तनथनाश्चेति
तनादेशः।

ApohishTAmayo bhuvaH | he ApaH yUyamiti SeshaH | mayo bhuvaH
stha hi sarvaprANijAtasya sukhabhUmayo hi | "yadvai Sivam tanmaya"
iti mayaH Sabdasya sukhasAdhanavAcitvAt tatKaryasya tat Sabdena
abhidhAnamatra drashTavyam | tA na Urje dadhAtana | evam
sukhabhUmitvAt tAH yUyam | naH asmAkam | Urje Urgannamiti Urk
Sabdo'nnavAci | Urje ityatra dvitIyaikavacansya ekAro

varNavyatyayena drashTavyaH | Urjamannam | dadhAtana datta|
dadhAtaneti dadhAterdAnavAcino dhAtorloT parasmaipada-madhyama-
purushabahuvacanam | taptanaptanathanASceti tanAdeSaH|

हे आपः he ApaH - Oh Waters!

मयोभुवः स्थ हि mayo bhuvah sta hi - Thou art the abode

सर्वप्राणिजातस्य सुखभूमयो हि sarva prANi jAtasya sukhabhUyo hi -
Thou art the abode for the joy of all living objects.

"यद्वै शिवन्तन्मय" "yadvai Sivam tanmaya" is the Sruti (Veda) vAkyam.

Here, the word "mayaH" is understood as sukha sAdhAnam or the grantor of sukham (இன்பம்). We understand that which is the grantor of sukham as sukham itself here.

ता न ऊर्जे दधातन ताः (tA na Urje dadhAtana tAH) - Oh Waters, who are the promoters of such joy! You should give us the nourishing annam (Urj). This is a prayer (prArthanA) for annam (food).

[Additional comments by VS

The mysteries behind the doctrine of "annam" is celebrated in the "Anandamaya vidyA phala prapancam" section of taittirIya Upanishad

"aham annam adantam aham admi, annaSabdham acetanam tadbhoktAram cetananca admi vyApnomi"

Here the Upanishad declares:

"I am the food. I am the food. I am the eater of the food, I am the eater of the food. I am the eminent ordainer. I am the fructifier of karma, at the beginning of creation. I am the navel of immortality that is existing even prior to Gods. He alone who (teaches) gives me (to a deserving disciple) becomes an attainer of mine. I pervade food and the eater of food. I overcome the entire universe. He who knows like this will be endowed with resplendent body (indriyams)".

महेरणाय चक्षसे । महे महते । रणाय रमणीयाय । चक्षसे इन्द्रियाय । अस्मदुक्तान्नप्रार्थनं
किमर्थमित्यपेक्षायाम् इन्द्रियप्रकाशादिसिध्यर्थमित्यवगम्यते । इन्द्रियाणाम् अन्नेन हि महत्त्वं
रमणीयत्वं च । यद्यपि "अन्नमयं हि सोम्य मन" इत्यन्नस्य मनोमात्रपोषकत्वं श्रूयते । तथापि
अत्रान्नशब्देन इन्द्रिय पोषकविषयाः उपलक्ष्यन्ते । यो वः शिवतमो रसः । वः युष्माकं । यः
शिवतमो रसः पुण्यतमः संसारभेषजभूतो रसविशेषः ।--

maheraNAya cakshase | mahe mahate | raNAya ramaNiyAya |
cakshase indriyAya | asmaduktAnnaprArthanam kimartham-iti-
apekshAyAm indriyaprakASAdi-sidhyarthamiyavagamyate | indriyANAm
annena hi mahatvam ramaNiyatvam ca | yadyapi "annamayam hi
somya mana" iti annasya manomAtra poshakatvam SrUyate | tathApi
atrAnna Sabdena indriya poshakavishayaH upalakshyante | yo vaH
Sivatamo rasaH | vaH yushmAkam | yaH Sivatamo rasaH puNyatamaH
samsAra bheshajabhUto rasa viSeshaH | --

महे रणाय चक्षसे (दधातन) mahe raNAya cakshase (dadhAtana) - Oh waters!
Thou should grant us the big (mahe/mahate) and beautiful (raNAya)
indriyams (cakshase).

Our anna prArthanA is for the increase of the luster of all of our
indriyams. annam confers on them glories and beauty. Upanishad
reminds us in this context: "annamayam hi somya manaH". Upanishad
confines its observation to the nourishment of manas alone here. One
can question whether the above upanishad reference extends to the
nourishment of all the indriyams (as stated in the taittiriya Upanishad
upadeSams). One has to understand that the name "annam" refers to
the matter of annam being the nourisher of all indriyams.

यो वः शिवतमो रसः yo vaH Sivatamo rasaH

वः (vaH) - Yours, **यः शिवतमः रसः** (yaH SivatamaH rasaH) - that which
contains the auspicious rasam/essence of joy (rasa viSesham) is the
doctor for curing the disease of samsAram (yaH Sivatamo rasaH,
puNyatamaH, samsAra bheshajabhUto rasa viSeshaH). This Sivatama
rasam referred to here is BrahmAnubhavam.

-- तस्य भाजयतेहनः। नः अस्मान् इह जन्मविशेषे तस्य भाजयत तं रसं सेवयत। अनेन ऐहिकमामुष्मिकञ्च प्रार्थितं भवति। इन्द्रियपोषकत्वेन अन्नप्रार्थनं च न मुमुक्षुत्वविरोधि। मुमुक्षोरपि यावत्साधननिष्पत्तिं देहेन्द्रियधारणस्य तद्वारा ज्ञानविकासस्य अपेक्षितत्वात्। शिवतमरसश्च ब्रह्मानुभव एव। अल्पास्थिररूपत्वेन ब्रह्मादिभोगानामशिवतमत्वात्। "आविरिञ्चादमङ्गलम्"। "आब्रह्मभुवनाल्लोकाः पुनरार्तिनोऽर्जुन। गतागतं कामकामा लभन्ते"। इत्यादिकं अत्र द्रष्टव्यम्। स्वात्मानुभवादीनां ब्रह्मलोकानुभवपेक्षया अतिशयितत्वेऽपि समुद्रद्रप्सन्त्यायेन ब्रह्मानुभवापेक्षया अतिफल्युत्वात् कालान्तरे च्यवनरूपत्वाच्च न तस्यापि शिवतमरसत्वम्। "चतुर्विधा मां जना" इत्यारभ्य "सर्वेच्यवनधर्माणः प्रतिबुद्धस्तु मोक्षभाग्" इति स्मर्यते। एतत्सर्वमभिप्रेत्योक्तं श्रीवत्साङ्गमिश्रैः, "भोगा इमे विधिशिवादिपदं च किञ्च स्वात्मानुभूरिति या किल मुक्तिरुक्ता। सर्वं तदूषजलजोषमहं जुषेय हस्त्यद्रिनाथ! तव दास्यमहारसज्ञः" इति। यद्वा रस शब्दः परमात्मपरः। "रसो वै सः। रसँह्येवायं लब्धाऽऽनन्दी भवति"। इति श्रुतेः शिवतमरसः परमात्मा। --

-- tasya bhAjayatehanaH | naH asmAn iha janmaviSeshe tasya bhAjayata tam rasam sevayata | anena aihikamAmumshmikaSca prArthitam bhavati | indriyaposhakatvena annaprArthanam ca na mumukshutvavirodhi | mumukshorapi yAvatsAdhananishyatti dehendriyadhAraNasya tadvArA j~nAnavikAsasya apekshitatvAt | SivatamarasaSca brahmAnubhava eva | alpAsthirarUpatvena brahmAdibhogAnAmaSivatamatvAt | "AvirincAdamangalam" | "AbrahmabhavanAllokAH punarArtino'arjuna | gatAgatam kAmakAmA labhante" | ityAdikam atra drashTavyam | svAtmAnubhavAdInAm brahmalokAnubhavapekshayA atiSayitatve'pi samudradrapsanyAyena brahmAnubhavapekshayA atiphalgutvAt kAlAntare cyavana-rUpatvAcca na tasyApi Sivatamarasatvam | "caturvidhA mAm janA" ityArabhya "sarvecyavanadharmANaH pratibuddhastu mokshabhAg" iti smaryate | etatsarvamabhipretyoktam SrlvatsAnkamiSraiH; "bhogA ime vidhiSivAdipadam ca kinca svAtmAnubhUriti yA kila muktiruktA |

sarvam tadUshajalajoshamaham jusheya hastyadrinAtha tava dAsya-
mahArasaj~naH" iti | yadvA rasa SabdaH paramAtparaH | "raso vai
saH | rasagumhyevAyam labdhA AnandI bhavati" | iti SruteH
SivatamarasaH paramAtmA | --

तस्य भाजयतेहनः (tasya bhAjayate ha naH) - Oh Waters! Please bless us
(naH) to enjoy this rasam even during this birth. Of that rasam (tasya
rasam), let us attain and experience it (bhAjayata) already in this
birth (iha bhAjayata).

Thus, auspicious benefit is prayed for in 'iha' and 'para lokam'. Praying
for the nourishment of the indriyams is not an enemy for the goal of
seeking moksham. Even the one who desires moksham (mumukshu)
has to nourish his body (SarIram) and the limbs (indriyams) until the
completion of his sAdhanA (upAya anushThAna pUrTi) for growing his
j~nAnam (j~nAna vikAsam) to higher states of brahmAnubhavam
(Sivatama rasam). This is the path of the j~nAni celebrated by
GitAcAryan - "caturvidhA mAm janAH". This Sivatama rasam is the
experience of the Supreme Lord (paripUrNa brahmAnubhavam
of ParamAtmA). This is different from all other anubhavam, which are
transient and insignificant. Kaivalyam/svAtmAnubhavam is more
enjoyable than the bliss derived from stay in Brahma lokam or svarga
lokam but is tiny in magnitude compared to ParamAtma anubhavam.

The Sruti vAkyam to remember in this context is:

"रसो वै सः। रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति (raso vai saH, rasamhyevAyam
labdhA AnandI bhavati").

Koosesar identifies himself as one who has experienced the joy of
performing kaimkaryams to Lord Varadarajan and declares that he
does not want the bhogams of svargam or gaining lofty positions/
sthAnams like that of Brahma devan or the joy of kaivalyam and
assesses all of them as not worth pursuing compared to the Sivatama
rasam (annam) of enjoying ParamAtmA.

**-- उशतिरिव मातरः। उशतीः स्नेहयुक्ताः। मातरः यथा स्वदारकान् स्तन्येन पोषयन्ति तद्वद्युयम्
अस्मान् स्वशेषभूतान् युष्मदीयरसविशेषेण पोषयतेति भावः। इहजन्मनि पोषकत्वं**

साक्षात्कारप्रदानेन। अस्ति ह्युपासनवेलायामपि ध्येयस्य सुखरूपत्वम्। तेदेव हि परत्रानुभूयत इति परविषयकोऽयं रसानुभवशब्दः।--

-- uSatiriva mAtaraH | uSatIH snehayuktAH | mAtaraH yathA svadArakAn stanyena poshayanti tadvadyUyam asmAn svaSesha- bhUtAn yushmadIyarasaviSesheNa poshayateti bhAvaH| ihajanmani poshakatvam sAkshAtkArapradaAnena | asti hi upAsanaveLayAmapi dhyeyasya sukhArUpatvam | tedeva hi paratrAnubhUyata iti paravishayako'yam rasAnubhavaSabdaH | --

उशतिरिव मातरः (uSatIriva mAtaraH) - Oh Waters! Thou should nourish us like loving mothers even in this world with your rasa viSesham (bhagavat sAkshAtkAram). SaastrAs concede that ParamAtmA has sukha rUpam even during the upAsanA kAlam for sAdhakAs. That same sukha rUpam is enjoyed in the Para lokam of Srl VaikuNTham. This rasAnubhavam is the same as ParamAtma anubhavam.

-- तस्मा अरङ्गमामवो यस्य क्षयाय जिन्वथ। हे आपः यूयं च। यस्य रसस्य। क्षयाय निवासाय। जिन्वथ प्रीता भवथ। स्वानुभवोऽपि ब्रह्मणः। प्रियतम एव। तस्मै तस्य रसस्य सिद्ध्यर्थम्। अरम् अलं पर्याप्तं। वः युष्मान्। गमाम गच्छेम। "यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमेति" श्रुतेः। आपो जनयथा च नः। हे आपः। नः अस्माकं। पूर्वोक्तरसं दत्वा नोऽस्मान्। जनयथ उत्पादयत वयं च तेनैव रसेन जाताः स्मः। नान्यथा। ब्रह्मविद्यात एव हि जन्म सत्ता च जीवस्य। "स हि विद्यातस्तं जनयति तच्छ्रेष्ठं जन्म"। "अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुरिति" इत्यादिकमत्र भाव्यम्। अत्राच्छब्देन परमात्माभिधीयते। "अनेन जीवेन आत्मनाऽनुप्रविश्य नामरूपे व्याकरवाणीति"। "सत्यञ्चामृतञ्च व्याकरवाणीति"। "सत्यञ्चानृतञ्च सत्यमभवदिति" च परमात्मनस्सर्वं चेतनाचेतनानुप्रवेशेन नामरूपव्याकरणोक्तस्तच्छब्दाभि- धेयत्वं। श्रुतिसिद्धमिति भाष्ये व्याकृतत्वात्। बहुवचनोक्तिः शब्दसाधुत्वाय, दाराः कलत्रमितिवत् अन्यथा ताः आप ऐक्षन्तेत्यत्र ईक्षणस्य गौणता स्यात्। अस्तित्वति न वाच्यं ; कारणप्रतिपादन

प्रकरणे तत्तच्छरीरकस्य परमात्मनो मुख्येक्षणप्रतिपादकश्रुतिशतविरोधात् विशिष्टवाचिनः ; शब्दस्य विशेषणस्यापि वाचकत्वात्। जलाभिधानेन मन्त्रविनियोगविरोधोऽपि नास्ति ; सर्वफलप्रदं भगवन्तं विना केवलस्य जलस्य ऐहिकामुष्मिकफलप्रदत्वाभावात्। गङ्गासेत्वादीनामपि भगवत्संबन्धेन अतिशयकरत्वस्मरणेपि तादृग्रूपत्वं परमात्मायत्तमेवेति "फलमत उपपत्तेः" इत्यत्रोक्तम्। तस्मादप्युक्तवाच्यः परमात्मास्वसम्बन्धिरसविशेषम् ऐहिकं च प्रयच्छतीति सम्यक् साम्प्रदायिकोऽयं मार्गः।

-- tasmA arangamAmavo yasya kshayAya jinvatha | he ApaH yUyam ca | yasya rasasya | kshayAya nivAsAya | jinavatha prItA bhavatha | svAnubhavo'pi brahmaNaH | priyatama eva| tasmai tasya rasasya siddhyartham | aram alam paryAptam | vaH yushmAn | gamAma gacchema | "yatra nAnyat paSyati nAnyah SrNoti nAnyadvijAnAti sa bhUmeti" SruteH | Apo janayathA ca naH | he ApaH | naH asmAkam | pUrvoktarasam datvA no'smAn | janayatha utpAdayat vayam ca tenaiva rasena jAtAH smaH | nAnyathA | brahmavidyAta eva hi janma sattA ca jIvasya | "sa hi vidyAtastam janayati tat SreshTham janma" | "asti brahmeti cedveda | santamenam tato viduriti" ityAdikamatra bhAvyam | atra ap Sabdena paramAtmAbhidhIyate | "anena jIvena AtmanA'nupraviSyA nAmarUpe vyAkaravANIti" | "satyancAmrtanca vyAkaravANIti" | "satyancAnrtanca satyamabhavaditi" ca paramAtmanassarva cetAnAcetanAnupraveSena nAmarUpa-vyAkaraNa ukteH tat SabdAbhidheyatvam | Srutisiddhamiti bhAshye vyAkrtatvAt | bahuvacanoktiH SabdasAdhutvAya, dArAH kalatramitivat anyathA tAH Apa aikshantetyatra IkshaNasya gauNatA syAt | astitvati na vAcyam; kAraNapatipAdana prakaraNe tat tataH SarIrakasya paramAtmano mukhyekshaNa pratipAdaka SrutiSatavirodhAt viSishTavAcinaH; Sabdasya viSeshaNasyApi vAcakatvAt | jAIAbhidhAnena mantra-viniyogavirodho'pi nAsti ; sarvaphalapradam bhagavantam vinA

kevalasya jalasya aihikAmushmika-phala-pradatvA-bhAvAt | gangA-
setvAdInAmapi bhagavatsambandhena atiSayakaratvasmaraNepi
tAdrgrUpatvam paramAtmAyattameveti "phalamta upapatteH"
ityatroktam | tasmAt ap SabdavAcyah paramAtmA-svasambandhirasa-
viSesham aihikam ca prayacchat iti samyak sAmpradAyiko'yam
mArgaH |

तस्मा अरङ्गमामवः यस्य क्षयाय जिन्वथ मार्गः (tasmA arangamAmavaH
yasya kshayaAya jinvatha mArgaH)

यस्य (yasya) - of that rasam, **क्षयाय** (kshayaAya) - for attaining that
rasam, **जिन्वथ** (jinvatha) for which they (the sAdhakAs become
pleased) and which will lead to ParamAtmA's pleasure as well.

तस्मै वः अरं गमाम (tasmai vaH aram gamAma) --

तस्मै (tasmai) - for the flow of that rasam/rasAnubhavam

वः (vaH) - We approach You and

अरं गमाम (aram gamAma) - seek/beseech you well/intensely as our
refuge.

In the Sruti, it says that we do not see anything, hear anything or
comprehend anything when we enjoy ParamAtmA.

आपो जनयथाच नः (Apo janayathAH ca naH) -

Oh ParamAtmA!

नः (naH) - us, **जनयथ** (janayatha) - please do this for the benefit of
those of us, who are born out of that rasam.

Sruti points out that the life of a jeevan becomes fruitful (saphalam)
with the acquisition of that Brahma j~nAnam. It also states that the
highest janmam is the janmam with Brahma j~Anam. That kind of

noble person is the one who exists (sat सत्) and the other without the Brahma j~nAnam does not exist (asat असत्). Here the "अप् (ap)" Sabdam denotes ParamAtmA. Sri BhAshyam explains that "ap" Sabdam stands for the ParamAtmA with Veda pramANam.

There is nothing in conflict with the usage of mantrams in the name of "ap/jalam" for prokshaNams. The simple water does not have the power of granting the phalans in this world or the other (aihika-Amushmika phalans). The waters of the River GangA or Setu are empowered by the sambandham with BhagavAn. For that reason, even on dhyAnam, ParamAtmA sambandham blesses one with superior phalans. Brahma sUtram, "phalamata upapatte" explains this link. Therefore, ParamAtmA is the One, who is denoted by the "ap" Sabdam and He is the One who blesses us with His rasa viSesham and fruits from sAdhanA in this world. This is the well accepted traditional (sampradhAyic mArgam) route/meaning.

[Additional comments by Sri. V. Sadagopan

In the comments on the "ApoHishTa" mantrams, Sri Narayana YatIndra mahA DeSikan instructed us that ParamAtmA is the One, who is indicated by the "अप् (ap)" Sabdam. He is the One who blesses us with His rasa viSesham and the fruits of upAsana in this world. Let us now look briefly what other veda mantrams say about "अप् (ap)" or water as ParamAtma vAcakam. All the Vedas and Upanishads declare in a single voice that water "अप् (ap)" is both AdhAram (foundation/supporting principle) and Adeyam (containing principle). Mantra pushpa pancAti (22nd anuvAkam, 78-84 pancAti) says:

It is well established that these universes are rooted in waters (इमे वै लोका अप्सु प्रतिष्ठिताः ime vai lokA apsu pratishThitAH).

Another Veda mantram seeks the blessings of these divine waters and medicinal herbs (Siva na santa bhavantu divyA Apa oshadayaH). This mantram goes on to say that a white luster is held firmly in the sUrya maNDalam (te Aditye samAbhrtAH) through the release of essence of jalam/ap (अपांरसमुदयं सन्न apAm rasam udagumhayagum san). The

YajamAnan in the soma yaj~nam states that he collects this noble essence of jalam in various vessels to offer You (the devatAs) during the soma rasa nivedanam stage.

Yet another veda mantram houses a prayer for annam to the waters (ap). Oh waters! Verily You are bliss-conferring. Being such, grant us food (annam/Urje) and grant us beautiful insight of the Supreme Truth. Further, make us in this very life, participants of this joy of Yours, which is most auspicious (Sivam, sundaram). Oh waters! Just like fond mothers (who nurse their babies with nourishment) nourish us. May we attain that satisfactory abode of Yours, which You are pleased to grant us! Generate for us also the waters of life and pleasures on this earth during our sojourn here.

The taittirIya Upanishad rk captures the spirit of the elevation of "ap" to the sarva devatA principle as jalAbhimAni. For the j~nAnis, this water is not the thirst quenching, body cleansing element, but has divinity implicit in it.

The 29th anuvAkam of MahA nArAyaNopanishat elaborates on the above thoughts linked to Mantra Pushpam. It starts off by observing "verily all this is water (Apo vA idagum sarvam). All created beings are water. In this context, quadrupeds (animals with four feet) are water.

edible crops are water, ambrosia is water. samrAT (सम्राट्) is water. The meters are water. The luminaries are water. Vedic mantrams are water. Truth is water. All deities are water. The three words denoted by bhUH, bhuvah and suvah are water. The source of all these is the

Supreme denoted by the syllable ओम् (om). Here, the Para Brahman is eulogized as water (ap). The Para Brahman is resplendent, multifaceted, perpetually shining effulgence is referred to in this rk as

"samrAT (सम्राट्)". विराट् (virAT) is His viSvarUpa appearance (manifold shining). "स्वराट् (svarAT)" is His Self luminous jyoti.

The source of the water principle is the syllable, ओम् (om), denoting His Self luminous svarUpam. Another passage of Upanishad explains further how Parama Purushan created the water and for what purpose and how water serves as the central principle. Yet another mantram points out that water is the AdhAram (foundation) and Adeyam (containing principle) for all units of time from kshaNam (second) to yugam (huge span of time). This and other mantrAs declare that the

person who meditates on jalam - ApaH as sarva devatA svarUpam is bound to gain all auspicious fruits here and in the other world. The symbolism of jalam used in prokshaNa mantrams has been described so far. One has to take care that the consecrated waters from prokshaNam does not fall on impure ground.

मन्त्रपूर्वं जलं यस्मात् आपोहिष्टादिमन्त्रितम्।

पतत्यशुचिदेशेषु तस्मात् तत् परिवर्जयेत् ॥

mantrapUrvam jalam yasmAt ApohishTAdimantritam |

patatyaSucideSeshu tasmAt tat parivarjayet ||

The second paTTam of Srl Ahobila maTham has stressed the importance of understanding the meanings of the Veda mantrams used in sandhyA vandanam for superior anushThAna phalan.

After the sankalpam for the ApohishTA mantrAs, Brahma prokshaNam thrice, the seven "ApohishTeti" mantrams are recited and prokshaNam is done for the different limbs. Srlmad Azhagiyasingar has commented on the following seven (7) ApohishTa mantrAs:

1. **ओम् आपो हिष्टा मयोभुवः** om Apo hishTa mayobhuvaH
2. **ओम् तान ऊर्जे दधातन** om tAna Urje dadhatana
3. **ओम् महे रणाय चक्षसे** om mahe raNAya cakshase
4. **ओम् यो वशिशवतमो रसः** om yo vaH Sivatamo rasaH
5. **ओम् तस्य भाजयतेह नः** om tasya bhAjayateha naH
6. **ओम् उशतीरिव मातरः** om uSatIriva mAtaraH
7. **ओम् तस्मा अरङ्गमाम वः** om tasmA arangamAma vaH

The meanings for the mantra bhAgams have been provided earlier else where.

We will now take up next, the Narayana YatIndra mahA DeSikan's bhAshyam for the three mantrams of prAtaH sandhyA prior to gAyatri japam.

1. दधिक्रावणो अकारिषम् dadhikrAvNNo akArisham
2. सूर्यश्च मामन्युश्च sUryaSca mAmanyuSca
3. आपः पुनन्तु ApaH punantu]

दधिक्रावण इत्यस्य मन्त्रस्य वामदेव ऋषिः ; अनुष्टुप् छन्दः; विश्वेदेवाः देवता ;

अपां प्रोक्षणे विनियोगः।

dadhikrAvNNa iti mantrasya vAmadeva rshiH; anushTup chandaH;
viSvedevA devatA; apAm prokshaNa viniyogaH |

For the dadhikrAvNNa mantram, vAmadeva is the rshiH, anushTup is the chandas and viSvedevAH is the devatA (per some it is dadhikrAvA devatA)

दधिक्रावणो अकारिषम्। जिष्णोरश्वस्य वाजिनः । जगन्ति दधाति क्रामतीति दधिक्रावा
परमात्मा।

dadhikrAvNNo akArisham | jishNoraSvasya vAjinaH | jaganti dadhAti krAmattiti
dadhikrAvA paramAtmA |

In reflecting on the word "ap", Sri Narayana YatIndra MahA DeSikan commented that it denotes ParamAtmA.

He has said that the Supreme Lord (ParamAtmA) enters the jIvans (anupraveSam) and gives them (sentient and insentient) the infinitude of their names and forms. The jIyar advances a case for "ap" Sabdam is a ParamAtma vAcakam (word) and Veda pramANa siddham as established in Sri BhAshyam. ஜலத்தின் பெயரைக் கொண்டு மந்திரங்களை ப்ரோசஷணாதிகளில் தன்னை துதிக்க, பகவான் தானே ப்ரத்யனிக்கிறான் என்று பரந்யாஸம் செய்திருக்கின்ற அதிகாரியினுடைய ஸ்வரூபம் (essential attributes) விளக்கப்பட்டது.

प्रण आयूषि तारिषत्। न अस्माकम् आयूषि प्रतारिषत् प्रकृष्टानि निरुपद्रवाणि कुर्यात्।
व्यवहिताच्चेति प्रशब्दस्य उत्तारान्वयः। आयुरभावे तत्र व्याध्यादिना उपद्रवसम्भवेपि
स्तोतुमशक्यत्वात्। स्तोत्रोपयुक्तायुः - प्रार्थतनेपि न मुमुक्षुत्वहानिः। नम इत्येव वादिन इति
स्तोत्रस्य परमप्रयोजनत्वात्।

praNa AyUgumshi tArishat | na asmAkam AyUgumshi pratArishat
prakrshTAni nirupadravANi kuryAt | vyavahitAcceti praSabdasya
uttArAnvayaH | AyurabhAve tatra vyAdhyAdinA upadravasambhavepi
stotumaSakyatvAt | stotropayuktAyuH – prArthanepi na mumukshut-
vahAniH | nama ityeva vAdina iti stotrasya paramaprayojanatvAt |

(अस्माकम्) प्रण आयूषि तारिषत् ... परमप्रयोजनत्वात् (asmAkam) praNa
AyUgumshi tArishat ... paramaprayojanatvAt

नः अस्माकम् आयूषि naH asmAkam AyUgumshi - of our lives

प्रतारिषत् pratArishat - the best and without blemishes

Even if one does not have long life, he can have a blemish free life. Long life without distracting diseases may not permit upAsanA of the Lord. Therefore, the prayer is made for long, healthy life to eulogize the Lord and that does not come in to conflict with the goal of moksham. Such uninterrupted stuti is Parama prayojanam, where as the opposite is avAntara prayojanam (limited effects).

सूर्यश्चेत्यनुवाकस्य अग्नि ऋषिः ; देवीगायत्रीच्छन्दः ; सूर्यो देवता। आत्मशुद्ध्यर्थे अपां प्राशने
विनियोगः ॥

sUryashcetyanuvAkasya agni rshiH, devIgaYatrI chandaH, sUryo
devatA | atma Suddhyarthe apAm prASane viniyogaH ||

sUryaSca anuvAkam - Rshi for this anuvAkam is agni; gAyatrI is chandas and sUrya is the devatA.

सुष्ठु ईरयतिं प्रेरयतीती सूर्यः परमात्मा। प्रेरणसौष्ठवं च निरुपाधिकत्वं तच्च भगवत एव। अन्तः
प्रविष्टशशास्ता जनानां सर्वात्मा। प्रेरकस्सर्वभूतानां इत्यादिकमत्र भाव्यम्। नात्र संसारि सूर्यो वाच्यः
तस्य निरुपाधिकप्रेरकत्वा भावात्।---

sushThu IrayatIm prerayatItI sUryaH paramAtmA | preraNa-
saushThavam ca nirurapAdhikatvam tacca bhagavata eva | antaH
pravishTaH SAstA janAnAm sarvAtmA | prerakaH sarvabhUtAnAm
ityAdikamatra bhAvyam | nAtra samsAri sUryo vAcyaH tasya
nirupAdhika prerakatvA bhAvAt | ---

The swallowing (prASanam) of the consecrated water is for internal purification (Atma Suddhi). sUryan (sUrya NarayatNan) becomes ParamAtmA because He (sUryan) stimulates (ईरयति Irayati) very well in stimulating us (सुष्ठु sushThu).

The aspect of unconditional stimulation / kindling towards a good result is what one would expect from BhagavAn without expecting anything in return as nirupAdika preraka; this role fits Him (sUrya NarAyaNan) well and does not however fit sUryan as a samsAri by Himself.

-- मन्युः क्रोधः। मन्युपतयो रागादयः। एते सर्वे मा मां मन्युकृतेभ्यः पापेभ्यो रक्षन्ताम्। अत्र
मन्युपतिशब्देन रागादयो विवक्ष्यन्ते। रागादिमूलकत्वात् सर्वपापानां मन्युप्रभृतीनां पापाद्रक्षकत्वं
स्वस्वानुदयेनैव। भगवानेव मन्युप्रभृतीन्निवार्य सर्वपापमोचनं कुर्यादित्यर्थः। उक्तं हि भगवता
"सर्वपापेभ्यो मोक्षयिष्यामिति"। ---

-- manyuH krodhaH | manuyupatayo rAgAdayaH | ete sarve mA mAm
manyukrtebhyaH pApepyo rakshantAm | atra manyupatiSabdena
rAgAdayo vivakshyante | rAgAdimUlakatvAt sarvapApAnAm
manyuprabhrtInAm pApAdrakshakatvam svasvAnudayenaiva |

bhagAveneva manyuprabhrInnivArya sarvapApamocanam kuryAt iti arthaH | uktam hi bhagavatA "sarvapApebhyo mokshayishyAmiti" | ---

मन्युः (क्रोधः) manyuH (krodhaH)– anger

मन्युपतयः रागादयः manyupatayaH rAgAdayaH – desires/rAgams

Here it is said that desires are the root causes for all types of sins. Our Lord is the One who chases away manyu.

मा मन्युकृतेभ्यः पापेभ्यो रक्षन्ताम् mA manyukrtebhyaH pApebhyo rakshantAm - May I be protected from all of these sins arising from my desires, manyuH (anger) et al and thereby does not let sins sprout.

BhAgavAn uttered in GitA - "sarva pApebhyo mokshayishyAmi".

-- रात्र्या रात्र्यां। मनसावाचाहस्ताभ्यां। पद्भ्यामुदरेण शिश्ना। शिश्नेन। यत्पापमकार्षं तत्पापम्। रात्रिः भगवानवलुंपतु नाशयतु। रायन्ते त्रायन्ते अस्य सन्निधौ वस्त्वन्तराणीति रात्रिः परमात्मा। रा दाने। त्रैङ् रक्षणे इति व्युत्पन्नोऽयं रात्रिशब्दः चतुर्विदपुरुषार्थप्रदातारं निरुपादिकरक्षकं भगवन्तमाह। अत्र मन्त्रोपात्तानि मनःप्रभृतीनि इन्द्रियान्तराणाम् उपलक्षणानि। यथा बोधायनः। यदुपस्थकृतं पापं पद्भ्यां वा यत् कृतं भवेत्। बाहुभ्यां मनसा वाचा श्रोत्रत्वक्घ्रणाचक्षुषेति। यद्यपि मन्युप्रभृति कृतपापानाम् अत्र अन्तर्भावः, तथापि क्रौर्याधिक्यात् पुत्रगुपन्यासः। यद्वा मनोविततिर्वा मन्युः। मन्युकृतेभ्य इत्यनेन त्रिविदकरणकृतं पापं चोक्तं भवति।

--rAtryA rAtryAm | manasAvAcA hastAbhyAm | padbhyAmudareNa SiSnA | SiSnena | yatpApamakArsham tatpApam | rAtriH bhagavAnavalumpatu nASayatu | rAyAnte trAyante asya sannidhau vastvantarANi iti rAtriH paramAtmA | rA dAne | traiNg rakshaNe iti vyutpanno'yam rAtriSabdaH caturvidha-purushArtha-pradAtAram nirupAdhikarakshakam bhagavatamAha | atra mantropAttAni manaH-prabrtIni indriyAntarNAm upalakshaNANI | yathA bodhAyanaH| yadupasthakrtam pApam padbhyAm vA yat krtam bhavet|

bhAhubhyAm manasA vAcA SrotratvakghraNAcakshusheti | yadyapi
manyuprabhrtikrtapApAnAm atra antarbhAvaH, tathApi
krauryAdhikyAt pruthagupanyAsaH | yadvA manovitatirvAmanyuH |
manyukrtebhya ityanena tirvidhakaraNakrtam pApam coktam bhavati|

If one has the anurgrham (sannidhAnam) of Bhagavan, all vastus will come to us. This is the meaning. Therefore it is the nirupAdhika rakshakan, BhagavAn who gives one, the four types of purushArthams. This mantram indicates manas et al and indriyams. Bodhayana also says the same. This includes the sins due to manyu.

May BhagavAn protect me from all the sins acqired during night by all the three karaNams (indriyams). The prayer is to chase away the sins linked to the three karaNams.

तच्च विवृतं हारीनेन -

सर्वाभक्ष्यभक्षणमपेयपानमयाज्ययाजनमसत्प्रतिग्रहणं परदाराभिमर्शनं परद्रव्यापहरणं प्राणिर्हिसनं
चेति शारीराणि ; वाक्पारुष्यमनृतं विवादश्श्रुतिविक्रयश्चेति वाचिकानि ; परोपतापनं पराभिद्रोहः
क्रोधलोभमोहाहङ्काराश्चेति मानसानीति। अत्र केचिदेवमाहुः। पापेभ्यो रक्षन्तामिति पापनिवृत्तिः
प्रार्थिता। निवृत्तानमपि पापानां कालान्तरे पुनः प्राप्तिर्भविष्यतीति भिया अवलुम्पत्विति
पुनरन्वयविनाशः प्रार्थित इति। अत्र दुरितम् अवलुम्पत्विति पूर्वाघविनाश उच्यते। मन्युकृतेभ्यः
पापेभ्यो रक्षन्तामिति उत्तराघश्लेषः।

tacca vivrtam hArInena-

sarvAbhakshya-bhakshaNamapeyapAna-mayAjyayAjanamasatprati-
grahaNam paradArAbhimarSanam paradravyApaharaNam
prANihimsanam ceti SARIrANI; vAkpArushyamanrtam vivAdaH Sruti-
vikrayaSceti vAcikAni; paropatApanam parAbhidrohaH krodha-lobha-
moha-ahankArASceti mAnasAnIti | atra kecidevamAhuH | pApebhyo
rakshantAmiti pApanivrttiH prArtithA | nivrttAnamapi pApAnAm
kAlAntare punaH prAptirbhavishyatIti bhiyA avalumpatviti
punaranvayavinASaH prAthita iti | atra duritam avalumpatviti

pUrvAghavinASa ucyate | manyukrtebhyaH pApebhyo rakshantAmiti
uttarAghaSleshaH |

Sage Haareetar has described the sins related to the three karaNams individually:

Sins arising from the SarIram, eating forbidden food outside AhAra niyamam, drinking waters from prohibited sources, helping one with the performance of yAgAs when he is not fit to perform yAgAs, receiving gifts from the dushTAs, an adulterer stealing other people's wealth, causing harm to animals.

Sins arising from vAk - speaking harshly, lying, selling Vedams (teaching Vedam for a price), creating agitation in the community, thinking of doing ill deeds, anger, moham as mAnasIka pApams.

Through "pApebhyo rakshantAm", the chasing of sins is meant. For fear of the sins returning, the prayer is "avalumpatu". By choice of the word "avalumpatu", pUrvAga vinASam (destruction of old sins) and protection against future sins (uttarAga vinASam).

यत्किञ्चितदुरितं मयि। यत्किञ्चित् प्रारब्धरूपं दुरितं मयि वर्तते तदपि नाशयतु।
तत्तत्पुरुषाशयानुगुण्येन प्रारब्धमपि नाशयतीति मानसिद्धम्। ननु साधनानुष्ठानमन्तरेण कथमेनं
प्रतिबन्धकनिवृत्तिरिति शङ्कायाम् अनुष्ठानप्रकारमाह इदमहमित्यादिना। इदमितिवस्तुत्वाग्नि
प्रायेण।

yatkincitaduritam mayi | yatkincit prArabdharUpam duritam mayi
vartate tadapi nASayatu | tattatpurushASayAnuguNyena
prArabdhamapi nASayatIti mAnasiddham | nanu sAdhana
anushThAnamantareNa kathamenam pratibandhakanivrttiriti
SankAyAm anushThAnaprakAramAha idamahamityAdinA | idamiti-
vastutvAgni prAyeNa |

यत्किञ्च दुरितं मयि अवलुम्पतु yatkinca duritam mayi avalumpatu - May the tIrtha rUpa BhagavAn chase away any residual prArabdhA rUpa pApam.

This fits with the pramANam. For removal of the obstacles that one faces in the form of sins, upAya anushThAnam has to be performed. How to perform this anushThAnam is described next.

"इदमहं मामृतयोनौ सूर्ये, ज्योतिषि जुहोमि स्वाहा (idamaham mAmrtayonau, sUrye jyotishi juhomi svAhA)"

इदम् अहम् idam aham - aDiyEn, who has no other recourse and totally devoid of any support

अमृत योनौ amrta yonau - that which is the reason for Moksham

सूर्ये ज्योतिषि जुहोमि स्वाहा sUrye jyotishi juhomi svAhA - aDiyEn performs homam in the limitless effulgence of the embodiment of tejas, sUryan.

"svAhA" is samarpaNa mantram. One can also interpret "svAhA" in another way:

Lord grants svAnubhavam to the one who places his burden of protection at His sacred feet. The Lord removes all amangaLams for the SaraNAGatan, who sips the water consecrated this way.

We will consider next the "ApaH punantu" mantram and its meanings.

ApaH punantu mantram

आपः पुनन्तु इत्यनुवाकस्य आप ऋषिः , अनुष्टुप् छन्दः ब्रह्मणस्पतिर्देवता । अपां प्राशने विनियोगः

ApaH punantu ityanuvAkasya Apa rshiH, anushTup chandaH, brahmaNaspatirdevatA | apAm prASane viniyogaH

The Rshi for this mantram is " आप (Apa)". The chandas is anushTup. The devatA is brahmaNaspati. It is for sipping the consecrated water (viniyogam).

आपः पुनन्त्वित्यादि। आपो वर्ष्याः। पृथिवीं पुनन्तु। शुद्धस्वरूपत्वात् अपां पृथिवी। पृथिवी पावनत्वमुच्यते। एवं पूता पृथिवी मां पुनातु। पृथिवीगतानां अपां प्राशनादिति। अपां परमात्मनो विशेषायतनत्वात्। पृथिव्याश्चाभिमतवल्लभत्वात् उपयोः पावनत्वमुच्यते। ब्रह्मणस्पतिः। ब्रह्मणः चतुर्मुखस्य। पतिः स्वामी। यद्वा ब्रह्म वेदसारः प्रणवो वेदो वा तस्य पतिः। प्रधानप्रतिपाद्यतया स्वामी परमात्मा। पुनन्तु पुनातु। पुनन्त्विति व्यत्ययेन बहुवचनम्। ब्रह्म पूता पुनातु माम्। ब्रह्मणा परमात्मन् पूता पृथिवी मां पुनातु। यद्वा पूताः आपः मां पुनातु पुनन्तु। व्यत्ययेन एक वचनम्। पृथिवी पावनत्वं चापां पूर्वमेवोक्तब्रह्म पूतत्वाकारेण। --

ApaH punantvityAdi | Apo varhshyAH | prthivIm punantu |
 SuddhasvarUpatvAt apAm prthivI | evam pUtA prthivI mAm punAtu |
 prthivIgatAnAm apAm prASanAditi | apAm paramAtmano
 viSeshAyatanatvAt | prthivyAH ca abhimatavallabhatvAt | upayoH
 pAvanatvamucyate | brahmaNaspatiH | brahmaNaH caturmukhasya |
 patiH svAmI | yadvA brhama vedasAraH praNavo vedo vA tasya patiH |
 pradhAnapratipAdyatayA svAmI paramAtmA | punantu punAtu |
 punantviti vyatyayena bahuvacanam | brahma pUtA punAtu mAm |
 brahmaNA paramAtnan | pUtA prthivI mAm punAtu | yadvA pUtAH
 ApaH mAm punAtu punantu | vyatyayena eka vacanam | prthivI
 pAvanatvam cApAm pUrvamevoktabrahma pUtatvAkAreNa | --

आपः ApaH - the water originating from the rain,

पृथिवीं पुनन्तु prthivIm punantu - May they cleanse the earth!

The svarUpam of jalam itself is Suddham (SuddhasvarUpatvAt) and therefore they are visualized as removing any aSuddhams on the BhUmi.

पूता पृथिवी मां पुनातु pUthA prthivI mAm punAtu - aDiyEn sips (prASanam) the water falling as rain on earth. That jalam is the abode of SriIman Narayanan (viSesha Ayatanam) and BhUmi is the dear consort of the Lord (abhimata vallabha of the Lord) and hence both are sacred/pure/pari Suddham.

ब्रह्मणस्पतिः brahmaNaspatiH - The Lord of caturmukha BrahmA or the Lord of PraNavam, which is Veda sAram or the Lord of the Vedams.

ब्रह्मपूता पुनातु माम् brahmapUtA punAtu mAm - May the waters made sacred by this mighty Lord purify aDiyEn!

यदुच्छिष्टमभोज्यं। यत् उच्छिष्टं पुरुषान्तरस्य मया भुक्तम्। यदभोज्यं जातितः निमित्ततः
आश्रयतः कालतः क्रियातः संसर्गतश्च मया भुक्तम्। यद्वा दुश्चरितं मम। यच्च मम दुश्चरितम्।
त्रिविधकरणैः मया कृतं। योऽसतां सम्बन्धी प्रतिग्रहो मया कृतः मम तत्सर्वं पुनन्त्वापः। तद्-द्वारा
मां च पुनन्तु। अत्राप्यप्यच्छब्दादीनां भगवत्परत्वं विज्ञेयम्। स्वाहेत्यात्मननिक्षेपद्योतकशब्दः।

yaducchishTamabhojyam | yat ucchishTam purushAntarasya mayA
bhuktam | yadabhojyam jAtitaH nimittataH ASrayataH kAlataH
kriyAtaH samsargataSca mayA bhuktam | yadvA duScaritam mama |
yacca mama duScaritam | trividhakaraNaiH mayA krtam | yo'satAm
sambandhl pratigraho mayA krtam mama tatsarvam punantvApaH |
tadvArA mAm ca punantu | atrApyapchabdAtinAm bhagavatparatvam
vij~neyam | svAhetyAtmana-nikshepadyotakaSabdaH |

यदुच्छिष्टमभोज्यं माम् आपः पुनातु yat ucchishTam abhojyam mAm ApaH
punAtu - May I be cleansed of aSuddham arsing from eating forbidden
things and left overs.

These abhojyam (unfit for eating) fall in to many categories:

By their very nature, the unfitness could arise from their association
with prohibited food or forbidden because of eating at the wrong time.

They might become unacceptable to consume because of improperness to eat with specific kriyAs (sacred rites). May the Lord cleanse me of these impurities linked with the consumption of abhojyam-s!

यद्वा दुश्चरितं मम yadvA duScaritam mama - whatever improper or forbidden acts were performed by my manas, vAk/speech and kAyam/body

असतां च प्रतिग्रहम् asatAm ca pratigraham - sins arising from whatever I got from unfit (evil/dushTa) people

सर्वं पुनन्तु मामापः sarvam punantu mAmApaH - May all my sins be cleansed by the water/BhagavAn!

The word "आप् (Ap)" refers to BhagavAn here.

svAhA is the mantram for presenting ourselves (arpaNam) to BhagavAn.

अग्निश्चेत्यनुवाकस्य सूर्य ऋषिः , गायत्री छन्दः , अग्निर्देवता। अपां प्राशने विनियोगः ॥
agniScetyanuvAkasya sUrya rshiH, gAyatrI chhandaH, aginirdevatA |
apAm prASane viniyogaH ||

agniSca anuvAka has sUryan as rshi, gAyatrI is the chandas and agni is the devatA. It is used for prASanam (viniyogam).

अग्निश्चेत्यादि अग्रं नयतीत्यग्निरिति व्युत्पत्या अग्निशब्देन परमात्मोच्यते। अहश्शब्दश्च तद्वाचकः।
अहस्संवत्सरो व्याल इत् तन्नामसु पठितत्वात्। सत्यशब्दोऽपि तद्वाचकः। सत्यं ज्ञानमनन्तं ब्रह्म।
सत्यञ्चानृतञ्च सत्यमभवत्। अथ सत्यस्य सत्यं। प्राणा वै सत्यं। तेषामेवैष सत्यमित्यादिभ्यः।
अन्यत्सर्वं पूर्ववत्।

agniScetyAdi agram nayatItyagniriti vyutpatyA agniSabdena
paramAtmocycate | ahaSSaddaSca tadvAcakaH | ahassamvatsaro vyAla
it tannAmasu paThitatvAt | satyaSabdo'pi tadvAcakaH | satyam

j~nAnam anantam brahma| satyancAnrtanca satyamabhavat | atha
satyasya satyam | prANA vai satyam | teshAmevaisha
satyamityAdibhyaH | anyatsarvam pUrvavat |

The word "agni" is referring to ParamAtmA. Since He is described as the One who leads all (agram nayati). "ahas" Sabdam also refers to BhagavAn. Sri VishNu sahasra nAmam salutes BhagavAn as "ahas samvatsaro vyALaH". The word "satyam" also has a similar reference to the Lord.

Japa Arambham

प्रणवस्य ऋषिर्ब्रह्मा, देवि गायत्री छन्दः, परमात्मा देवता। मोक्षार्ते विनियोगः।

praNavasya rshirbrahmA, devi gAyatrI chandaH, paramAtmA devatA |
mokshArte viniyogaH |

BrahmA is the Rshi for PraNavam. GaayatrI Devi is chandas. ParamAtmA is the devatA. Viniyogam/upayogam is for activities linked to search for Moksham.

अकारोकारमकारात्मकोयं शब्दः। तत्र अकारः। यद्वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः। तस्य
प्रकृति लीनस्य परस्समहेश्वर इति श्रुतेः।

akArokAramakArAtmakoyam SabdaH | tatra akAraH | yadvedAdau
svaraH prokto vedAnte ca pratishThitaH | tasya prkrti lInasya paraH
samaheSvara iti SruteH |

PraNavam has akAram, makAram and ukAram inside (अ+उ+म
a+u+ma). mkAram denotes BhagavAn (अकारो भगवद्वाचकः). nikaNDu and
vedam (यद्वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः yadvedAdau svaraH prokto
vedAnte ca pratishThitaH) attest to akAram representing VishNu.

अकारो भगवद्वाचकः। अकारो विष्णु वाचक इति निगमात्। अत्रत्यो महेश्वरशब्दोपि योगवृत्त्या विष्णुपरः । अव रक्षणे इत्यस्माद्धातो रुत्पन्नत्वाद्रक्षणवाचकः। अकारो वै सर्वावागिति सर्व वाचक कारणत्वाभि धानात् सर्व वाच्य कारणमेववदतीतिकारण वाचकोयमकारः । तेन कारणत्वोपयुक्ताः ज्ञानशक्त्यादयः रक्षकत्वोपयुक्ताः दयावात्सल्यादयोप्यत्रोपलक्ष्यन्ते।

akAro bhagavadvAcakaH | akAro vishNu vAcaka iti nigamAt | atratyo maheSvaraSabdopi yogavrtyA vishNuparaH | ava rakshaNe ityasmAddhAto rutpannatvAt-rakshaNavAcakaH | akAro vai sarvAvAgiti sarva vAcaka kAraNtvAbhi dhAnAt sarva vAcya kAraNamevavadat iti kAraNa vAcakoyamakAraH | tena kAraNatvopayuktAH j~nAnaSaktyAdayaH rakshakatvopayuktAH dayAvAtsalyAdayopi atra upalalakshyante |

akAram arises from the root (dhAtu) "ava rakshaNe" and therefore points to One who protects. akAram is the cause behind all Sabdams and therefore it is appropriate that it explains the reason for all Sabdams. akAram is proven to stand behind j~nAna Sakti linked to reasoning just as it is the foundation for vAtsalyam that drives rakshaNam.

उकारो लक्ष्मी वाचकः। अवधारण वाचको वा। "तदेवाग्निस्तद्वायुस्तत्सूर्यस्तद् चन्द्रमाः" इत्यत्र एवकारस्य स्थाने उकारस्य प्रयोगात्। पञ्चविंशाक्षरो मकारः चतुर्विंशति तत्त्वात्मक प्रधानात् व्यतिरिक्तं जीवात्मानमाह। मन अवबोधन इत्यास्माद्धातोरुत्पन्नस्य अस्य मकारस्य ज्ञानस्वरूपत्वं ज्ञानगुणकत्वञ्चार्थः। तदयमर्थः - मकारवाच्यो जीवः अकारवाच्याय नारायणायैव शेषभूत इति। अकारे चतुर्थी लोपो द्रष्टव्यः। अन्यथा "ब्रह्मणे त्वामहस ओमित्यात्मानं युञ्जीतेति " श्रुति विरोधः।

ukAro lakshmi vAcakaH | avadhAraNa vAcako vA | "tadevAgniH tatvAyuH tatsUryastadu candramAH" ityatra evakArasya sthAne ukArasya prayogAt | pancavimSAksharo makAraH caturvimSati tatvAtmaka pradhAnAt vyatiriktam jlvAtmAnamAha | mana avabodhana

ityAsmAddhA torutpannasya asya makArasya j~nAnasvarUpatvam
 j~nAnaguNakatvancArthaH | tadayamarthaH - makAravAcyo jIvaH
 akAravAcyAya nArAyaNayaiva SeshabhUta iti | akare caturthIm lopo
 drashTavyaH | anyathA "brahmaNe tvAmahasa omityAtmAnam
 yunjIteti" Sruti virodaH |

ukAram points to Lakshmi or determination. makAram stands for the
 jIvan. This (ma) is the 25th aksharam in the alphabet. jIvan is superior
 to Prakrti, which is the 24th tattvam. jIvan is j~nAna svarUpan and
 therefore has j~nAnam as the major component. jIvan arises from the
 root, "mana avabodhane". The fourth case (vibhakti) is hidden in
 akAram (lopam). Therefore the meaning of PraNavam is interpreted
 this way:

jIvan, the makAra vAcyan is the unconditional servant (Seshan) of
 Narayanan, the akAra vAcyan (sarva Seshi). If we do not interpret this
 way, there will be conflict with the Veda Vakyam, "brahmaNe
 tvAmahasa om".

ये तु प्रथमान्त मकारं कृत्वा मकार सामानाधिकरण्येन जीव परयोरैक्यं वर्णयन्ति ; ते श्रुतिशत
 विरोधं जानन्तोपि न जानन्त्येव। अकारेणोच्यते विष्णुस्सर्व लोकैक नायकः। उकारेणोच्यते
 लक्ष्मीर्मकारो जीववाचकः। इति पद्मोद्भव संहिता वचनात् उकारस्य लक्ष्मीवाचकत्वमुपपन्नम्।

ye to prathamAnta makAram krtvA makAra sAmAnAdhikaraNyena jIva
 parayoraikyam varNayanti; te SrutiSata virodham jAnantopi na
 jAnantyeva | akAreNocyate vishNuH sarva lokaika nAyakaH |
 ukAroNocyate lakshmiRmakAro jIvavAcakaH | iti padmodbhava
 samhita vacanAt ukArasya lakshmiIvAcakatvamupapannam |

Some treat akAram as the first case and state identity with jIvan, the
 makAra vAcyan. This is not correct. When MahA Lakshmi, the ukAra
 vAcayai is mentioned, it is understood that the jIvan is Seshan for
 both Sriman Narayan and MahA Lakshmi. pAdma samhita vAkyams
 are pramaNams for this view.

सप्त व्याहृति मन्त्रस्य अत्रि भृगु कुत्स वसिष्ठ गौतम काश्यपाङ्गिरसः ऋषयः
गायत्र्युष्णिगनुष्टुब्बृहतिपङ्क्ति त्रिष्टुब्-जगत्यः छन्दांसि

sapta vyAhrti mantrasya atri bhrgu kutsa vasishTha gautama kASyapa
AngirasaH rshayaH gAyatrI ushNik anushTub brhati pankti trishtub
jagatyaH chandAmsi |

The rshis for the sapta vyAhrti Mantram (om bhUH, om bhuvaH, om suvaH, om mahaH, om janaH, om tapaH, and om satyam) are atri, Bhrgu, Kutsa, VasishTha, Gautama, KaaSyapa and AngIras. The chandas for the seven VyAhrti mantram are gAyatrI, ushNik, anushTup, bruhatI, pankti, trishTup and jagatI. The seven devatAs are: agni, vAyu, sUryan, brhaspati, varuNan, Indran and ViSvadevAs. These seven VyAhrtis are the names of the seven worlds. Each of these VyAhrtis has to be recited with the PraNavam. upayogam is at prANAyAmam occasion.

सावित्र्या ऋषिः विश्वामित्रः देवी गायत्री छन्दः सविता देवता। सर्वार्थे विनियोगः।

sAvitryA rshiH viSvAmitraH, devI gAyatrI chandaH, savitA devatA |
sarvArthe viniyogaH |

ViSvAmitra is the rshi for sAvitrI, gAyatrI is the chandas and savitA is the devatA. It is used during the performance of all karmAs.

We will take up next the deep meanings of GaayatrI Mantram.

॥ श्रीः ॥

Translation by Dr. S. Sundar Rajan

Meaning of GaayatrlI mantram

देवस्य चेतनाचेतनात्मकजगत्कीडायां मोदमानस्य निरतिशय कान्तियुक्तस्य।

devasya cetanAcetanAtmakajagat-krIDAyAm modamAnasya
niratiSaya kAntiyuktasya |

He who derives pleasure from the sport of this world of sentient and non sentient beings and He who has limitless effulgence.

सवितुः सखलजगत्स्रष्टुः वासुदेवस्य परमात्मनः।

savituH sakalajagatsrashTuH vAsudevasya paramAtmanaH |

Of Vasudeva, the ParamAtmA, the creator of the whole universe!

वरेण्यं वरणीयं। सर्वैर्महात्मभिः प्रार्थनीयम्।

vereNyam varaNIyam | sarvaimahAtbhiH prArthanIyam

He who is worthy of being worshiped by all the great souls (mahAtmAs).

तत्भर्गः तेजः। सर्वेषाम् अज्ञानान्धकार निरोधित्वेन तेजशब्दाभिधेयत्वं । सर्वकर्म

फलपाकहेतुत्वान् सर्वभरणाद्वा भर्गः तद्वेदान्तप्रसिद्धम्।

tatbhargaH tejaH | sarveshAm aj~nAnAndhakAra nirodhitvena
tejaSSabdAbhidheyatvam | sarvakarma phalapAkahetutvAn
saravabharaNAdvA bhargaH tadvedAntaprasiddham |

That Effulgence which drives away the darkness of ignorance of everyone and that which is the cause of bestowing appropriate results to all deeds, that Brilliance is called the ParamAtmA. Else bhargaH is used to indicate ParamAtmA, who keeps the whole universe with Himself and manages it. Thus it can be said.

भर्गः धीमहि ध्यायेमहीत्यर्थः। देवस्य भर्गः इत्यत्र भेदस्तु राहोशिशर इतिवेदौपचारिकः।

bhargaH dhImahi dhyAyemahItyarthaH | devasya bharga ityatra
bhedastu rAhoSiSara itivedaupacArikaH |

We meditate, on such an tejas/Effulgence.

When the Devan (ParamAtmA) himself is effulgence, is it proper to say Devan's effulgence? The answer is that it is like saying Raahu's head when Raahu is nothing but in the form of a head.

Non-difference (abhedam) is stated as difference (bhedam) for the sake of formality (aupacArikam).

आदित्यमण्डलान्तर्वर्तिनं तेजोमयं पुरुषोत्तमं चिन्तयामीत्यर्थः। "य एषोन्तरादित्ये हिरण्मयः

पुरुषो दृश्यते । हिरण्यश्मश्रुः हिरण्यकेश आप्राणखात्सर्व एव सुवर्णः तस्य यथा कप्यासं-
पुण्डरीकमेवमक्षिणी " इत्यादि छान्दोग्य श्रुतेः।

AdiyamaNDaAntarvartinam tejomayam purushottamam cintayAmi iti
arthaH | "ya eshontarAdiye hiraNmayaH purusho drSyate |
hiraNyaSmaSruH hiraNyakeSa AprANakhAtsarvam eva suvarNaH tasya
yathA kapyAsam puNDarIkamevamakshiNI" ityAdi chAndogya SruteH |

I contemplate on the effulgent Purushottaman, the Supreme who is at the center of the region of the Sun (sUrya maNDalam). This can be seen as a pramaNam in chAndogya Upanishad.

(chAndogya Upanishad states this to indicate that the creation originates from the Supreme and dissolves into the Supreme.)

यो यत्सवितृ तेजः। नः अस्माकं धियः हानोपादानादि विषयाणि उपासनाद्युपयुक्तानि सर्वाणि
ज्ञानानि प्रचोदयात् प्रेरयेत्। प्रेरयत्वि वा। यदित्यर्थे य इति लिङ्गव्यत्ययः ।

yo yatsvaitr tejaH | na asmAkam dhiyaH hAnopAdAnAdi vishayANI
upAsAnAdyupayuktANI sarvANI j~nAnANI pracodayAt prerayet |
prerayatvi vA | yadityarthe ya iti lingavyatyayaH |

यः yaH – that tejas ; नः naH – ours; धियः dhiyaH – For the purpose of performing the upAsanam (worship), suggestions that are required to be disregarded, and that are to be followed.

प्रचोदयात् pracodayAt – will I have to utter/recite them? Should it be done?

यदित्यर्थे य इति लिङ्गव्यत्ययः। yadityarthe ya iti lingavyatyayaH |

Here, यः yaH has become feminine gender instead of neuter gender.

धिय इति द्वितीयाबहुवचनम्। अनया गायत्र्या तैलधारावदविच्छिन्न स्मृति सन्तानरूपा भक्तिः स्वानुष्ठान मुखेन उपपादिता भवति। जगत्कारणस्यैव उपास्यत्वात् कारणन्तु ध्येय इति श्रुतेः।

यो देवस्सविताऽस्माकं धियो धर्मादि गोचराः। प्रेरयेत्तस्य यद्गर्गस्तद्वरेण्यमुपास्महे इत्यगस्त्य पुराणे।

dhiya iti dvitIyAbahuvacanam | anayA gAyatryA tailadhArA-
vadavicchinna smrti santAnarUpA bhaktiH svAnushThAna mukhena
upapAditA bhavati | jagatkAraNasyaiva upAsyatvAt kAraNantu dhyeya
iti SruteH |

yo devassavitA asmAkam dhiyo dharmAdi gocarAH | prerayettasya
yadbhargastadvareNyam upAsmahe iti agastya purANe |

धियः dhiyaH is plural of 2nd case (dvitIyAvibhakti bahuvacanam).

By this "GaayatrI", it is shown in smruti that the bhakti (smruti santAna rUpA bhaktI) is like uninterrupted flow of oil. By the Sruti vAkyam, "कारणन्तु ध्येयः kAraNandu dyeyeyaH", it is shown that the cause for the creation of the Universe (jagat kAraNam) is fit to be

mediated. In Agastya PurANam, the meaning was explained by the vAkyam "यो देवस्सविता yo devassavitA"

For the mantram "ओमापो ज्योतीरस omApo jyotirasa", SanAtana Brahma rshi is the Siras, anushTup is chandas and ParamAtmA devatA is om.

ओमित्यनेन परमात्मोच्यते। ओमित्येकाक्षरं ब्रह्मेति वचनात् पूर्वं व्यस्तस्य प्रणवस्यार्थ उक्तः अत्र तु समस्तस्य।

omityanena paramAtmocyate | omityekAksharam brahmeti vacanAt pUrvam vyastasya praNavasyArtha uktaH atra tu samastasya |

Since the vAkyam is "ओमित्येकाक्षरं ब्रह्म omityekAksharm brahma", the meaning was explained separating "om" at the front. Here the meaning is also explained without separating "om".

आपोज्योतिरिति च भूतानां तत्वान्तराणामुपलक्षणं । रस इति शब्दस्पर्शरूपरसगन्धानां अमृतमिति काल उच्यते। ब्रह्मेति प्रकृतिः। तस्मात् ब्रह्मनामरूपमन्नञ्च जायत इति श्रुतेः। भूर्भुवसुवरिति सर्वलोकानाम् उपलक्षणम्। एतत्सर्वमोङ्कारवाच्यं ब्रह्मेत्यर्थः। एतत्सर्वं तत्वजातं ब्रह्मात्मकत्वेन अनुसन्धेयमिति यावत्। आद्यन्तयोः प्रणववचनं ब्रह्मण्येव लयः तस्मादेव उत्पत्तिरिति ज्ञापनार्थं पूर्वं प्रणवेन जीवस्य भगवच्छेषत्वमुक्तम्।

Apojyotiriti ca bhUtAnAm tatvAntarANAm upalakshaNam| rasa iti Sabda-sparSa-rUpa-rasa-gandhAnAm amrtamiti kAla ucyate | brahmeti prakrtiH | tasmAt brahmanAmarUpamannanca jAyata iti SruteH| bhUrbhuvasuvariti saravalokAnAm upalakshaNam | etatsarvam omkAravAcyam brahmeti iti arthaH | etatsarvam tatvajAtam brahmAtmakatvena anusandheyamiti yAvat | AdyantayoH praNavavacanam brahmaNyeva layaH tasmAdeva utpattiriti

j~nApanArtham pUrvam praNavena jIvasya bhagavat Seshatvam
uktam|

For "ApaH jyoti" – the Sabdam, sparSam, rUpam, rasam and gandham are rasaH and amrutam also. It is also for time (kAlam). It is also pointed out that brahmam is the prakruti. "bhUH, bhUvaH, suvaH" are the upalakshaNam for all the entire Universe. For all these, Brahmam is the "omkAravAcyan". All these tattvams are considered as brahma tattvam and fit to be mediated upon. At the beginning (Adi) and end (antam), praNavam is said and to prove/show that the creation (srushTi) is from Brahmam and dissolution/unite (layam) with Brahmam.) Earlier, by means of the praNavam, it was proved that the jeevan is the Seshan (vassal/aDimai) of BhagavAn.

गायत्रीशिरसा अचेतन वर्गस्य भगवदात्मकत्वमुक्तम्। एवं चेतनाचेतनात्मक प्रपञ्च विशिष्टस्य
परमात्मनः उपासनं गायत्र्या प्रतिपाद्यते। प्रणव व्याहृति गायत्री शिरसां परमात्मैव ध्येयः।

gAyatrI SirasA acetana vargasya bhagavadAtmakatvamuktam | evam
cetanAcetanAtmaka prapanca viSishTasya paramAtmanaH upAsanam
gAyatryA pratipAdyate | praNava vyAhrti gAyatrI SirasAm
paramAtmaiva dhyeyaH |

By the vAkyam, "gAyatrI SirasA", it was said that all the insentient entities are the inherent form of BhagavAn (bhagavt svarUpam). Thus, the worship of ParamAtma, the Supreme along with the whole world comprising of the sentient and the insentient, is explained by the GaayatrI mantram. It is solely the ParamAtmA who is fit to be meditated upon by the combination of all of the following - praNava, vyAhrti, GaayatrI and Siras.

आदित्यमण्डले ध्यायेत् परमात्मानमव्ययं। विष्णुं चतुर्भुजं रक्तपङ्कजासन मध्यगम्।
किरीटहारकेयूर कटकैरुपशोभितं। शङ्खचक्रगदापद्म धारिणं पीतवाससं। प्रसन्नवदनं रक्तकुण्डलं
चिन्तयेद्धरिम्। सन्ध्यास्वेवं जपे ध्यायेद्भक्ति मुक्ति प्रदायकम्। अधिष्ठात्री च गायत्री चानुचिन्त्या
प्रयत्नतः। रक्ता श्वेता तथा नीला सदा चिन्त्यस्तु वै हरिः।

AdityamaNDale dhyAyet paramAtmAnamavyayam | vishNum
 caturbhujam raktapankajAsana madhyagam | kirITa-hAra-keyUra
 kaTakairupaSobhitam | Sanka-cakra-gadA-padma dhAriNam
 pltavAsasam | prasannavadanam raktakuNDalam cintayet harim |
 sandhyAsvevam jape dhyAyet bhakti mukti pradAyakam |
 adhishThAtrI ca gAyatrI ca anucintyA prayatnataH | raktA SvetA tathA
 nIIA sadA cintyastu vai hariH |

आदित्यमण्डले ध्यायेत् Adityamandale dhyAyet - in the orbit of the Sun (sUrya maNDalam), the ParamAtmA must be meditated upon as follows:

He who is Eternal, Omnipresent, four armed, seated in the center of a red lotus, adorned with a crown, hAram (necklace), keyUram (arm band) and kaTakam (bracelet), who bears the SanKha (Conch), Cakra (Discus), the gadA (Mace) and the Padmam (Lotus) and wears pltAmbaram, the yellow silk vastram. During the period of sandhyA, such a Hari, who has a happy smiling face (prasanna vadanam) and wears ratna kuNDalams (gem studded ear rings) must be contemplated upon and repeatedly chanted. He must be meditated upon as the One who grants both bhoga (pleasure) and moksha/salvation. GaayatrI Devi must be meditated upon as having red, white and black colors and as the place where BhagavAn resides. Bhagavat dhyAnam (meditation) must be done always.

तुरीय पादस्य विमलऋषिः। तुरीयः छन्दः। परमात्मा देवता। मोक्षार्थे विनियोगः।
 turIya pAdasya vimarshiH | turIyaH chandaH | paramAtmA devata |
 mokshArthe viniyogaH |

For the fourth pAdam of GaayatrI, Vimala is the rshi, GaayatrI is the chandas (meter) and ParamAtmA, the Supreme is the devata.

**परो रजसे । रजस इति पञ्चम्येकवचने चतुर्थि। अनेन त्रिगुणात्मिका प्रकृतिरुच्यते।
 तस्मात्परस्सकलकार्यकारणात्मक प्रकृत्यतीत इत्यर्थः। ओं प्रणववाच्यः परमात्मा। सावत् शोभनं
 मां प्रापत् प्रापयत्विति पदद्वयाध्याहारेण योजना। तथोक्तं सङ्ग्रहकारेण। परः प्रधानात् पुरुषः
 सावच्छोभनमुत्तमम्। मां प्रापयतु वै विष्णुरिति तुर्यार्थ ईर्यत इति। अस्यापि ध्यानं पूर्ववत्।**

paro rajase | rajasa iti pancamyekavacane caturthi | anena
triguNAtmikA prakrtirucyate| tasmAt paraH sakalakArya-kArANAtmaka
prakrtyatIta ityArthaH | om praNavavAcyaH paramAtmA | sAvat
Sobhanam mAm prApat prApayatviti padadvayAdhyAhAreNa yojanA |
tathoktam sangrahakAreNa | paraH pradhAnAt purushaH sAvat
Sobhanam uttamam | mAm prApayatu vai vishNuH iti turyArtha Iryata
iti| asyApi dhyAnam pUrvavat |

परो रजसे paro rajase - rajase indicates the meanings in the fourth and fifth declensions. It means the material world comprising of the three guNA-s viz., sattva, rajas and tamas. paraH means, He who is beyond that (sattvarajas tamO maya). He who is distinct from the material world both during creation and during existence or action. It means that He who has absolutely no association with the material world. He, who is the purport of the praNava - the ParamAtmA.

सावत्-शोभनम् sAvat-Sobhanam means welfare.

And He is bound to give it to me. SangrahakAra also has stated this particular meaning for this dhyAnam.

For this also, dhyAnam as mentioned before.

For the GaayatrI Avahana mantra, **आयातु** AyAtu, - Vaamadeva is the rshi. anushTup is the chandas and mAtrukAdevI in the form of the letters (akshara svarUpi) is the devatA. This is a request to GaayatrI to come (AvAhanam) and bless.

**आयात्वित्यादि। वरदा समाश्रितानां अभिष्टफल प्रदायिनी। देवी मातृकात्मिका। अस्मदनुग्रहार्थम्
आयातु। सा कीदृशी। अक्षरं ब्रह्म सम्मितम्। न क्षरतीत्यक्षरं। नित्येत्यर्थः ब्रह्म वेदः , तत्सम्मितं
तत्तुल्येत्यर्थः। सर्ववेदतुल्यत्वं सर्ववेदाधिक्यञ्च गायत्र्याः स्मृतिषु पठ्यते - यद्वा - ब्रह्मसम्मितम्।
ब्रह्मः प्रणवः। प्रणववत्सर्वार्थं सङ्गाहिकेत्यर्थः। --**

AyAtvityAdi | varadA samASritAnAm abhishTaphala pradAyinI | devI
mAtRkAtmikA | asmat anugrahArtham AyAtu | sA kIdrSI | aksharam
brahma sammitam | na ksharatItyaksharam | nityetyarthaH brahma
vedaH, tatsammitam tattulyetyarthaH | sarvavedatulyatvam
sarvavedAdhikyanca gAyatryAH smrtishu paThyate - yadvA -
brahmasammitam | brahmaH praNavaH | praNavavat-sarvArtha
sangrAhiketyarthaH |--

वरदा varadA - She who grants the desired wishes to those who sought
refuge to Her

देवी devI - aksharamAtru svarUpa devatA who is in the form of the
letters and symbols

आयातु AyAtu - you must come to protect us

अक्षरम् aksharam - indestructible

ब्रह्मसंमितम् brahmasammitam - comparable and equal to all the Vedas.

In all the smrtis, it is stated that Gaayatri is equal to and greater than
all the Vedas or equal to PraNavam. Like PraNava it encapsulates all
the meanings.

**अथवा परब्रह्मणः सम्मितम्, सर्वं जगत्कारणपरमात्मवत् सर्ववाङ्मय मूलभूत वेदामातृत्वात्। अत्र
लिङ्गव्यत्ययश्छान्दसः। गायत्रीं प्रथमार्थं द्वितिया। सा हि देवी छन्दसां वेदसां माता। त्रिष्टुवादि
छन्दसां प्रधानेति वा।**

athavA parabrahmaNaH sammitam, sarva jagatkAraNaparamAtmavat
sarvavAngmaya mUlabhUta vedAmAtrtvAt | atra lingavyatyayaH
chAndasaH | gAyatrim prathamArthe dvitiyA | sA hi devI chandasAm
vedasAm mAtA | trishTuvAdi chandasAm pradhAneti vA |

Or (athavA), is comparable and equal to ParamAtmA, the Supreme.
Just like the ParamAtmA is the cause for all the Universe, Gaayatri is
like the Mother of Vedas from which all speech originate. Change of

gender in this context is habitual for the Vedas. Gaayatri devi is the Mother of all the chandas/meters.

नः अस्माकम् इदं ब्रह्म स्तोत्ररूपम्। जुषस्व गृहाण। ओजोऽसि। हे देवी, इन्द्रियाणां शक्तिरसि। सहोऽसि वेगवतां वेगोऽसि। बलमसि बलवतां बलमसि। बलं भरणसामर्थ्यम्। भ्राजोऽसि। भ्राजः प्रकाशः। प्रकाशवतां प्रकाशोऽसि। नामेति प्रसिद्धौ देवानां प्रसिद्धं धामासि। विश्वमसि सर्वमसि। यद्वा विश्वं विष्णुः विष्णुवत्सर्वाक्रमेण शीलासि। विश्वायुः चतुर्विधभूतजातस्य आयुः वर्धन शीलासि। सर्वमसि सर्वायुः। सर्वेषामनुरक्तानां वस्तूनां निर्वाहिकासि। सर्वेषां काल विशेष व्यवस्थापिका च। अभिभूः सर्वदुरिताभिभाविनि। एवं अक्षरमित्यादिना या देवी बहुधा स्तुता। एवं भूतां गायत्रीं ओमिति मन्त्रेण आवाहयामि। ओङ्काररूपामावाहयामीति वा। इयं देवी गायत्र्यधिष्ठातृ देवता। गायत्रीप्रतिपाद्यस्तु परमात्मा नारायण एवेति पूर्वमेवोक्तात्। गायत्र्यावाहनेऽपि परमात्मनः प्राधान्यम्॥

naH asmAkam idam brahma stotrarUpam | jushasva grhANa | ojo'si | he devI, indriyANAm Saktirasi | sah'osi vegavatAm veg'osi | balamasi balavatAm balamasi | balam bharaNasAmarthyam | brAj'osi | bhrAjah prakASaH | prakASavatAm prakAS'osi | nAmeti prasiddhau devANAm prasiddham dhAmAsi | viSvamasi sarvamasi | yadvA viSvam vishNuH vishNuvatsarvAkrameNa SilAsi | viSvAyuH caturvidhabhUtajAtasya AyuH vardana SilAsi | sarvamasi sarvAyuH | sarveshAmanuraktANAm vastUnAm nirvAhikAsi | sarveshAm kAla viSesha vyavasthApikA ca | abhibhUH sarvaduritAbhibhAvini | evam aksharamityAdinA yA devI bahudhA stutA | evam bhUtAm gAyatrIm omiiti mantreNa AvAhayAmi | omkArarUpAm-AvAhayAmi iti vA | iyam devI gAyatryadhishThAtr devatA| gAyatrI pratipAdyastu paramAtmA nArAyaNa eveti pUrvam eva uktAt | gAyatryAvAhane'pi paramAtmanaH prAdhAnyam ||

जुषस्व jushasva - you must accept; नः naH - our

इदं ब्रह्म idam brahma - speech which is in the form of this Stotram (Stotra rUpam).

ओजोऽसि ojo'si - Oh Devi! You are the one who empowers the sense organs

सहोऽसि saho'si - You are the One who grant swiftness

बलमसि balamasi - You make us strong

भ्राजोऽसि bhrA'josi - bhrAjam - prakASam - You are inherently effulgent (prakASa svarUpi).

देवानाम् devAnAm - For the devAs

असि asi - You are

नाम nAma - the famous

धाम dhAma - abode/residence;

असि asi - You are

विश्वम् viSvam - everything, or else VishNu - like Vishnu, You pervade everything and stay.

विश्वायुः viSvAyuH - You give longevity to four types of living beings - svedajam (those born of sweat or moisture), jarAyujam (plants - those born of seeds), aNDajam (born from an egg) and udbhijjam (those sprouting /germinating from seeds)

सर्वम् असि sarvam asi - You manage the entities You like

सर्वायुः sarvAyuH - You decide the life span of all

अभिभूः abhibhUH -You who drive away all sins.

In this manner, GaayatrI Devi is extolled by words like aksharam etc., in many ways. With the omkAra mantram, I invite You to present Yourself by my side.

This devi is the presiding deity (adhishThAna devatA) for GaayatrI. As stated earlier, Srlman Narayanan was worshipped by GaayatrI devi.

upasthAna mantram

For the sandhyopasthAna mantram, Vaamadeva is the Rishi, anushTup is the chandas (meter) and GaayatrI is the devatA. This is for sending off/farewell to GaayatrI to Her place.

उत्तम इत्यादि। हे देव भूम्यां पर्वधमूर्धनि उत्तमे शिकरे च ब्राह्मणेभ्योह्यनुज्ञानं ब्राह्मणाननुज्ञाय
अनुगृह्य भूम्यादिषु यत्र पूर्वं स्थितसि। हे देवी। यथासुखम्। यथागतं गच्छ।

uttama ityAdi | he deva bhUmyAm parvadamUrdhani uttame Sikare
ca brAhmaNebhyohyanuj~nAnam brAhmaNAnanuj~nAya anugrhya
bhUmyAdhishu yatra pUrvam sthitasI | he devI | yathAsukham |
yathAgatam gaccha |

उत्तमे ... गच्छ uttame ... gaccha - Hey Devi! You return comfortably to your residence from where You came, as before, after showering Your grace on Brahmins who live on the ground, tops of mountains and in other high places.

For the "mirtrasya" upasthAna mantram, ViSvAmitra is the rshi; bhIrUD, gaayatrI and trishTup are the three chandas (meter); mitra is the devatA. This is used in upasthAnam for the morning sandhyA-vandanam.

मित्रस्य चर्षणीधृतश्श्रवो देवस्य सानसिम्। सत्यं चित्र श्रवस्तमम्। मित्रः त्राता। वेदान्तैः
अपरिच्छिन्नमहिमेति च मित्रः। "यस्यामतं तस्य मतं मतं यस्य न वेद सः" इति श्रुतेः। तस्य
रक्षकत्वं तु प्रसिद्धं भगवतः। चर्षणी धृतः। चर्षणीशब्देन ज्ञानवन्त उच्यन्ते। धर्मेण धर्मी
उपचर्यते। चर्षणीनां प्राणीनां धृत् धर्ता। तस्य चरषणीधृतः। देवस्य क्रीडायुक्तस्य भगवतः। श्रूयत
इति श्रवः यशः। सानसिं सम्यग्भजनीयं। सा सम्यक्। नसिं नमस्कार्यमित्यर्थः। सत्यं कालान्तरेपि
विनाशरहितमित्यर्थः। चित्र श्रवस्तमम् आश्चर्यं चेष्टानुबन्धितया श्लाग्यतमं। भगवतो यशः
स्थौमीति अध्याहारेण वाक्यपुरणं।

mitrasya carshaNI dhrtaH Sravo devasya sAnasim | satyam citra Sravastamam | mitraH trAtA | vedAntaiH aparicchinnamahimeti ca mitraH | "yasya Amatam tasya matam matam yasya na veda saH" iti SruteH | tasya rakshakatvam tu prasiddham bhagavataH | carshaNI dhrtaH | carshaNISabdena j~nAnavanta ucyante | dharmeNa dharmI upacaryate | carshaNI nAm prANInAm dhrt dhartA | tasya carshaNidhrtaH | devasya krIDAyuktasya bhagavataH | SrUyata iti SravaH yaSaH | sAnasim samyagbhajanIyam | sA samyak | nasim namaskAryamityarthaH | saytam kAIAntarepi vinASarahitam iti arthaH | citra Sravastamam AScarya ceshTAnubandhitayA SIAGyatamam | bhagavato yaSaH sthaumIti adhyAhAreNa vAkyapuraNam |

मित्रस्य mitrasya - He whose greatness cannot be measured by the many VedAntAs; He who protects the whole universe

चर्ष्णीधृतः carshaNI dhrtaH - carshaNI means j~nAnam/knowledge. Here, it means one with knowledge; He who bears/supports the living beings

देवस्य devasya - of the ParamAtmA who is sportive

सानसिम् sAnasim - the One who is the most fit to be paid obeisance

सत्यम् satyam - He who is always indestructible

चित्रश्रवस्तमम् citraSravastamam - He who performs astounding acts and delightful to hear

श्रवः SravaH - kIrti/greatness (aDiyEn praises Him).

Thus the vAkyam mitrasya carshaNI is to be concluded (vAkyapuraNam).

मित्रो जनान् यातयति प्रजानन्। मित्रो भगवान् जनान् पुण्यपापात्मकोभय कर्म युक्तान् प्रजानन्
तत्तत्कर्मानुगुण अनुगृह्णन्। यातयति स्वे स्वे कर्मणि योजयति। पूर्वकर्मानुसारेणोत्तरत्र तत्तत्कर्मसु
प्रेरकत्वेन न वैषम्य नैर्घृण्य दोषप्रसक्तिः। मित्रोदाधार पृथिवीमुतद्याम्। पृथिवीं द्यांच मित्रः खलु

दाधार ररक्ष। मित्रः कृष्टीरनिमिषाभिचष्टे। कृष्टीः प्रजाः अनिमिषा अनिमिषः प्रबुद्धस्सन् मित्र
एवाभिचष्टे प्रकाशयति। सर्वजन भजनियापरिच्छिन्नाश्चर्यं श्राव्यतम यशोवत्वं विचित्रजन्तुजात
प्रेरकत्वं प्रथिव्यादि सकलतत्वधारकत्वम् अनुदितास्तमित प्रबोधेन सर्व जन्तु प्रकाशनश्च मित्रस्य
परमात्मनश्चिह्नानि । --

mitro janAn yAtayati prajAnan | mitro bhagavAn janAn puNya-
pApAtmakobhaya karma yuktAn prajAnan tat-tat-karmAnuguNa
anugrhNan | yAtayati sve sve karmaNi yojayati | pUrvakarma-
anusAreNottaratra tat-tat-karmasu prerakatvena na vaishamya
nairghrNya doshaprasaktiH | mitrodAdhAra pithivImutadyAm |
prithivIm dyAmca mitraH khalu dAdhAra raraksha | mitraH krshTIra-
nimishAbhicashTe | krishTIH prajAH animashA animishaH
prabuddhassan mitra evAbhicashTe prakASayati| sarvajana
bhajaniyAparicchinnAScarya SrAvyatama yaSovatvam vicitrajantu-jAta
prerakatvam prathivyAdi sakalatatvadhArakatvam anuditAstamita
prabodhena sarva jantu prakASanaH ca mitrassya paramAtmanaH
cihnAni | ..

मित्रः mitraH - That BhagavAn,

जनान् प्रजानन् janAn prajAnan – showers His blessings to people
(janAn) according to each person's (prajAnan) deeds

यातयति yAtayati – He stimulates everyone to perform his duties.
Because, He stimulates every one to act as per the results of their past
deeds, He cannot be blamed for partiality and absence of compassion.

मित्रः mitraH - That BhagavAn

पृथिवीं द्यां उत दाधार prthivIm dyAm uta dAdhAra – bears/protects the
earth and AkASam

मित्रः mitraH - That BhagavAn,

अनिमिषा animishA - staying awake

अभिचष्टे abhicashTe - illuminates

कृष्टी krishTIH – the people

Thus, the qualities (lakshaNam-s) of the ParamAtma, the Supreme Lord are:

(1) He is worshipped by all; (2) He whose fame (yaSas) is immeasurable, astounding and joyous to hear; (3) He who stimulates groups of amazing living beings; (4) He who bears the earth and all other entities and (5) He who is always awake and illuminating all living beings. Therefore, He Himself is a Mitran/friend.

-- सत्यात हव्यं घृतवद्विधेम । सत्याय अविकाराय भगवते हव्यं। चरुपुरोडाशादिकं घृतवत्
घृतमिश्रमन्नं विधेम निवेदयाम। श्रवः स्तौमीति स्वस्य भगवति वाचिकी वृत्तिरुक्ता। मित्रो
जनानित्यादिना तद्गुणानुसन्धानेन मानसी वृत्तिरुक्ता । सत्याय हव्यमित्यादिना कायिकी वृत्तिरुक्ता।
एवं करणत्रयस्यापि साफल्यम् उपपादितम्।

-- satyAta havyam ghrtavadvidhema | satyAya avikArAya bhagavate
havyam | carupuroDASAdikam ghrtavat ghratamiSramannam vidhema
nivedayAma | SravaH staumIti svasya bhagavati vAcikI vrttiruktA |
mitro janAnityAdinA tadguNAnusandhAnena mAnasI vrttiruktA | satyAya
havyamityAdinA kAyikI vrttiruktA | evam karaNatryasyApi sAphalyam
upapAditam |

सत्याय अविकाराय satyAya avikArAya - For the sake of Bhagavan's
blemishless savrUpam and guNams

हव्यम् havyam Let us offer (naivedyam)

घृतवत् ghrtavat – annam mixed with ghee, other materials (caru,
proDasam) for havis (yAgam) etc.

The performance of the service of eulogizing His greatness is by means
of speech (vAcika).

Starting with **मित्रो जनान्** mitro janAn - By meditating on His qualities, service by means of the mind (mAnsiKa) is done; by submitting annam (rice) with ghee, service by means of the SarIram is done. In this manner the phalans/fruits of doing kaimkaryam/service to BhagavAn by means of the three agencies (trikaraNam) - speech, mind and SarIram is shown.

प्रसमित्रेत्यादि । प्र सः मित्र मर्तः अस्तु प्रयस्वान् यः ते आदित्य शिक्षति व्रतेन इति पदच्छेदः । हे मित्र आदित्य सर्वस्यापि प्रलये भक्षक । "यस्य ब्रह्म च क्षत्रञ्च उभे भवत ओदनः । मृत्युः यस्योपसेचनमिति" श्रुत्या सर्वं संहर्तृत्वं भगवतः प्रसिद्धम् । यो मर्तो मर्त्यः व्रतेन युक्तः । ते तुभ्यं शिक्षति अन्नादिना उपचरतीत्यर्थः । स मर्त्यः प्र प्रकर्षेण प्रयस्वानस्तु ।

prasamitretyAdi | pra saH mitra martaH astu prayasvAn yaH te Aditya Sikshati vratena iti padacchedaH | he mitra Adiyta sarvasyaApi pralaye bhakshaka | "yasya brahma ca kshatranca ubhe bhavata odanaH | mrtyuH yasyopasecanamiti" SrutyA sarvam samhrtrtvam bhagavataH prasiddham | yo marto martyaH vratena yukataH | te tubhyam Sikshati annAdinA upacarati iti arthaH | sa martyaH pra prakarsheNa prayasvAnastu |

हे मित्र hey mitra! Oh sUrya! During the great dissolution, You protected everything (Here, it is well known that it is BhagavAn who destroys everything).

यः मर्तः yAh martaH - that man who

व्रतेव vratena - with vows /vratam

शिक्षति Sikhshati - offers hospitality with annam/food etc.,

ते te - to you

सः saH - he (that man)

प्र pra - in great amount

प्रयस्वान् prayasvAn - will have abundant annam (food) and other wealth

अस्तु astu – So it be.

प्रयः अन्नं तद्वान् अन्नादि संपद्युक्तो भूयादित्यर्थः। यस्तु भगवदारधनमकृत्वा न भोक्ष्य इति नियम-
युक्तः तस्य भगवान् पुरुषोत्तमः प्रकृष्टमन्नं ब्रह्मानुभवं प्रपच्छतीति हृदयम्। " अहमन्नमन्नमदन्त-
माद्मि" इति श्रुतेः। भगवदारधनस्य अतिक्रुद्रान्नमात्रफलकल्पनमत्यन्तमनुपपन्नम्।

prayaH annam tadvAn annAdi sampadyukto bhUyAdityarthaH | yastu
bhagavadAradhanamakrtvA na bhokshya iti niyamayuktaH tasya
bhagavAn purushottamaH prakrshTamannam brahmAnubhavam
prapacchatIti hrdayam | "aham-annam-annam-adantamAdmi" iti
SruteH | bhagadArAdhanasya atikshudra-annamAtra-phala-kalpana-
matyantamanupapannam |

The profound meaning here is that he who does not partake the food that has not been offered (naivedyam) to BhagavAn during ArAdhanam/worship, will be granted the annam, the most blissful experience (brahmAnubhavam) of the Supreme Lord, Purushottaman. It is totally inappropriate to say that one gets mere food as a result of the ArAdhanam to BhagavAn. Sruti vAkyam says "aham-annam-annam-adantam-admi"

न हन्यते न जीयते त्वोतः। त्वा त्वया सम्यगाराधन प्रतेन। उतः रक्षितः। केनापि जन्तुना न हन्यते न जीयते शब्दादिभिः जेतुं न शक्यः। अनेन यावत् ब्रह्मप्राप्ति आध्यात्मिकादि दुःखेभ्यः भगवान् रक्षतीति भावः। नैनमँहो अश्रोत्यन्तितो न दूरात्। एनं त्वया रक्षितं पुरुषं। अंहः पापं। अन्तितः समीपवर्तिनं दूरात् दूरस्थं वा । नाश्रोति न प्राप्नोतीत्यर्थः। त्वत्परिचर्यापरं पुरुषमिह जन्मनि जन्मान्तरे च पापं न स्पृशतीत्यर्थः। सर्व पापैः प्रमुच्यत इति मोचन कर्तृत्वं पापानां हि स्मर्यते।

na hanyate na jlyate tvotaH | tvA tvayA samyak ArAdhana pratena |
UtaH rakshitaH | kenApi jantunA na hanyate na jlyate SabdAdibhiH

jetum na SakyaH | anena yAvat brahmaprApti AdhyAtmikAdi
duHkhebhyaH bhagavAn rakshatIti bhAvAH | nainamagumho aSnoti
antito na dUrAt | enam tvayA rakshitam purusham | amhaH pApam |
antitaH samIpavartinam dUrAt dUrastham vA | na aSnoti na prApnoti
iti arthaH | tvatparicaryAparam purshamiha janmani janmAntare ca
pApam na sprSati iti arthaH | sarva pApaiH pramucyata iti mocana
kartrtvam pApAnAm hi smaryate |

त्वा tvA – Thus, You are pleased by the ArAdhanam done by him,

ऊतः UtaH – he is being protected (by You)

न हन्यते na hanyate - is not harmed by any living being

न जीयते na jIyate - is not won over by sensual experiences.

The inner meaning here is that till the time, he attains the Supreme Lord (Brahman), the Lord protects His bhagavatA from the sufferings due to the three kinds of afflictions viz., AdhyAtmika, Adhibhautika and Adhidivika (physical sufferings, sufferings due to living beings, suffering due to natural causes).

एनम् enam – Thus, he is being protected by You

अंहः amhaH – from various sins

अन्तितः antitaH – (even though) nearby,

दूरात् dUrAt – (or) remains farther away

न अश्नोति na aSnoti - (sins) does not get to him.

The implication is that the bhagavata who has the steadfast mind and will to perform ArAdhanam to the Lord is not approached by sins both in this birth and another birth. The smrutis (scriptures) state that all types of sins leave him and get away.

For the "Asathyena" mantram, hiraNyastUpa is the Rishi, trishTup is the chandas, and savitA is the devatA.

This is used during the mAdhyAhnika upasthAnam (conclusion of the noon SandhyA-vandanam).

Asatyena mantram

सत्येन अविकारेण लोकेन, विकारश्च काल कर्मादिना विकाररहितश्च सत्यलोकः सर्वावरणातीतो वासुदेवलोकः। " कालः संपच्यते तत्र न कालस्तत्र वै प्रभुः " इत्यादिवचनैः । तत्र हि कालादिकृत परिणामो निषिध्यते। रजश्शब्देन सत्त्वादिकमुपलक्ष्यते। तेन तत् गुण प्रकृतिकार्यं ब्रह्माण्ड सहस्रमुच्यते। सत्येन रजसा विभूतिद्वयेवर्तमानोयं सविता परमात्मा अमृतं ब्रह्मानुभवं मर्त्यमैश्वर्यं कैवल्यपशुपुत्रादिरूपफलं क्रमेण ...

satyena avikAreNa lokena, vikArASca kAla karmAdinA vikArara-hitaSca satyalokaH sarvAraNAtIto vAsudevalokaH| "kAlaH sampacyate tatra na kAlastatra vai prabhuH" ityAdivacanaiH | tatra hi kAlAdikrta pariNAmo nishidhyate | rajaSSabdena satvAdikamupalakshyate | tena tat guNa prakrtikArya brahmANDa sahasramucyate | satyena rajasa, vibhUti-dvayevartamAnoyam savitA paramAtmA amrtam brahmAnubhavam martyam aiSvaryam kaivalya-paSuputrAdi-rUpa-phalam krameNa ...

सत्येन ... निषिध्यते satyena ... nishidhyate - In the unchangeable world (avikAreNa lokam) - Change in form is, because of passage of time etc. Satyalokam is immutable. Vaasudevalokam is reached by crossing all the AvaraNams (Oceans). The scriptures say that there time cannot change the form.

रजसा rajasa ... – comprising the three guNa-s (tattva, rajas, tamo). The brahmANDam (many worlds) is made of the three guNa-s. The two vibhUtis (leela and nitya) - possessions or domains, of our Lord viz., made of satyam and rajas.

आवर्तमानः AvartamAnaH – He, i.e., savitA, who moves around,

अमृतम् amrtam - the bliss of experiencing brahmAnubhavam ParamAtmA, the Supreme

मर्त्यम् martyam - rewards like aiSvaryam (prosperity), kaivalyam - experiencing one's own soul, cows and progeny etc., (paSu purtrAdi)

... नित्यमुक्तानां बद्धानां च निवेशयन् संपादयन् । हिरण्ययेन हिरण्मयेन स्पृहणीयेनेति यावत्।
रथेन गरुत्मता । " सुपर्णोसि गरुत्मता" नित्यादिना सुपर्णस्य विष्णुरथत्वं सुप्रसिद्धम्। यद्वा -
हिरण्ययेन श्लाघ्यतमेन। रथेन प्रणवेन आ समन्ताद्यपि। " ओङ्काररथमास्थाय स्थितः पुरुषसत्तम"
इत्यादि स्मृतेः। सर्वाङ्ग-मयमूलस्य प्रणवस्य रथत्व निरूपणं युक्तम्। किं कुर्वन्नायातीत्यपेक्षायां
भुवना विपश्यन्। भुवनानि उच्चावचान् कार्यवर्गान् स्वस्वकर्मानुगुण्येन नियमयितुं विशेषेण पश्यन्।
एतादृशमुपास्व इति अंध्याहृत वाक्येन योजना।

... nityamuktAnAm baddhAnAm ca niveSayan sampAdayan |
hiraNyayena hiraNmayena, sprhaNIyeneti yAvat | rathena garutmatA |
"suparNosi garutmatA" nityAdinA suparNasya vishnurathatvam
suprasiddham | yadvA - hiraNyayena SIghyatamena | rathena
praNave Aa samantAdyapi | "omkArarathamAstHaya sthitaH
purushasattama" ityAdi smrteH | sarvAngmayamUlasya praNavasya
rathatva nirUpaNam yuktam | kim kurvannAyAtItyapekshAyAm
bhuvanA vipaSyant | bhuvanAni uccAvacAn kAryavargAn svasva-
karmAnuguNyena niyamayitum viSesheNa paSyant | etAt drSam-
upAsva iti amdhyAhrta vAkyena yojanA |

निवेशयन् ... niveSayan ... - giving all these as above to the nityAs (eternal beings), muktAs (liberated souls) and baddhAs (bound souls) respectively.

याति yAti - (BhagavAn) travels

आ Aa - in all directions

रथेन rathena - along with His vAhanam, Garuda

हिरण्ययेन hiraNyayena - golden that is beautiful -

Garuda is well known as the VishNuratham (chariot/vehicle of VishNu). Or else hiraNyayena, most special, rathena with praNava.

The Sruti states– riding on the praNAvAkAra ratham (chariot in the form of praNavam, om). It is very apt to consider praNavam as a chariot because it is the basis of all speech or words. If it is asked what does He (Lord) do while travelling, the answer is – bhuvanA, different types of workers,

विपश्यन् vipaSyant - He sees that they do not over step the limits of their duties; He oversees them well.

Thus the upAsana (worship) is to be concluded.

For the Rk "udvayam", ViSvAmitra is the rshi, anushTup the chandas and Paramjyoti as the devatA.

**उद्वयन्तमसस्परीत्यादि। तमसः प्रधानात्। परि उपरिस्थितमुत्तरम् उत्कृष्टतरम्। ज्योतिः परं ब्रह्म
उत्पश्यन्तः उन्मुखाः पश्यन्तः**

udvayantamasasparlityAdi | tamasaH pradhAnAt | pari uparisthitam
uttaram utkrshTataram | jyotiH param brahma utpaSyantaH
unmukhAH paSyantaH ...

ज्योतिः उत्पश्यन्त jyotiH utpaSyanta - looking up in a standing position and meditating the ParamAtmA, the paramjyoti

परि pari – (who) is higher,

उत्तरम् uttaram – greater

तमसः tamasaH - in relation to this material world (prakrti/samsAra maNDalam)

... तद्विषयध्यानं कुर्वाणा वयम्। देवत्रा देवेषु। सर्वं वस्तूपलक्षणमेतत्। तत्र स्थितं देवमुत्तमं
उत्कृष्टतमं ज्योतीरूपं सूर्यं परमात्मानम्। अगन्म प्राप्नुवाम्। संसारसागरान्मुक्ता भवाम इत्यर्थः।
कार्यं कारण जातातितत्वेना नाघ्रात संसारगन्धं निरतिशय तेजोयुक्तं विद्युदा भासमान
विग्रहमुपासीनः पुरुषः तमेव सर्वं व्याप्तं तादृश विग्रह विशिष्टं प्रप्नोतीत्युक्तं भवति। --

... tadvishayadhyAnam kurvANA vayam | devatrA deveshu | sarva
vastUpalakshaNametat | tatra sthitam devamuttamam utkrshTatamam
jyotIrUpam sUryam paramAtmAnam | aganma prApnuvAm |
samsAraSagarAnmuktA bhavAma ityArthaH | kArya kAraNa
jAtAtitatvenA nAghrAta samsAragandham niratiSaya tejoyuktam
vidyudA bhAsamAna vigrahamupAsInaH purushaH tameva sarva
vyAptam tAdrSa vigraha viSishTam prApnotItyuktam bhavati | --

वयम् vayam - We

अगन्म aganma - will attain

सुर्यम् sUryam - the ParamAtma,

उत्तमं देवम् uttamam devam - the very best of all the devatA, in the form
of Effulgence (utkrshTa devan)

देवत्रा devatrA - who is the indweller (antaryAmi) of all; in all the
possessions of all the devatAs,

That we will be liberated from the ocean of this worldly existence (samsAra maNDalam) is implied. Because, it has crossed the two types of prakrti - material worlds, one kAraNa - causal and the other kArya - in action, we, who worship that Supreme Paramjyoti who has the form of unlimited effulgence, like lightning and is totally devoid of association with the material world, will attain Him, He who is omnipresent. Thus it is stated.

उदुत्यमित्यादि। उत् उत्त्य इति पदच्छेदः। अत्र उशब्दः पाद पूर्णार्थः। --

udutyamityAdi | ut utya iti padacchedaH | atra uSabdaH pAda
pUrNArthaH |

"उदुत्य uduitya" etc. - the word is split as follows – उत् , उ , त्यम् ut, u, tyam. उ u is a sort of adjective (அசைச்சொல் acaicol in Tamil) and to complete the pAdam (pAdapUraNam).

अवधारणार्थोवा। उदुत्यं उत्कर्षेणावतरन्तम्। उत्कर्षश्च अजहत्स्व स्वभावत्वम्। जातानि भूतानि वेत्तीति जातवेदः तं अमुं जातवेदसं जावेदोनामानं देवं। सूर्यं परमात्मनं। केतवः केतुवत् प्रभावप्रकाशकाः दिव्यात्मगुणाः ज्ञानशक्तिवात्सल्यादयः विश्वाय विश्वजनानां। दृशे सर्वत्र दर्शनाय उद्वहन्ति उद्गमयन्ति उद्वोधयन्तीति वा। "वैकुण्ठे तु परे लोके श्रिया सार्धं जगत्पतिः" इति परमपदे नित्यमुक्तैस्सह निरतिशयमानन्दम् अनुभवन् परमात्मा वासुदेवः लीलाविभूतौ तापत्रय महाज्वालदं दह्यमानान् मुक्तानुभाव्य ब्रह्मानन्दानुदयान् अतिकृद् वैषयिकभोगासक्तान् अनुभूयमान सर्वावस्थान् जीवानालोक्य निरवधिक वात्सल्य कारुण्ययादि परिपूर्णतया रामकृष्णादि प्रादुर्भावमुखेन भूमावतार। तं भजध्वमिति वाक्यशेषेण योजना।

avadhAraNArthovA | uduityam utkarsheNAvatarantam| utkarshaSca ajahatsva svabhAvatvam | jAtAni bhUtAni vettIti jAtavedaH tam amum jAtavedasam jAvedonAmAnAm devAm | sUryam paramAtmanam | ketavaH ketuvat prabhAvaprakASakAH divyAtmaguNAH j~nAna-Sakti-vAtsalyAdayaH viSvAya viSvajAnAnAm | drSe sarvatra darSanAya udvahanti udgamayanti udbodhayantIti vA | "vaikuNThe tu pare loke SriyA sArdham jagatpatiH" iti paramapade nityamuktaissaha niratiSayam Anandam anubhavan paramAtmA vAsudevaH IIIAvibhUtau tApatraya-mahAjvAladamdahyamAnAn muktAnubhAvya brahmAnanda anudayAn atikshudra vaishayikabhogAsaktAn anubhUyamAna sarvAvasthAn jIyavAnAlokya niravadhika vAtsalya kAruNyayAdi paripUrNatayA rAmakrshNAdi prAdurbhAvamukhena bhUmAvavatAra| tam bhajadhvamiti vAkyaSesheNa yojanA|

त्यम् tyam - This Lord (You)

जातवेदसम् jAtavedasam - named thus,

देवम् devam - that devan (the Lord),

सूर्यम् sUryam - the ParamAtmA

केतवः ketavaH - like a flag that exhibits His divine excellences (prabhAvam) like knowledge, Sakti (power) and vAtsalyam (affection) etc.,

विश्वाय viSvAya - along with all living beings

दृशे drSe - for the sake of to be seen

उद्वहन्ति udvahanti - makes others to come out of their places and travel or who instigates.

As per "vaikuNThe tu pare loke", the Supreme - Vasudeva, experiences infinite bliss in Paramapadam along with the nityAs (eternal) and muktAs (liberated souls).

That ParamAtma, observes the bound souls on this leelA vibhUti (earth), being scorched by the three intense flames (tApa trayam) of world (existence, losing out on the supernal blissful experience of the liberated souls and wandering on this earth in search of very minuscule pleasures due to the pull of the senses and getting into great difficulties). For their sake, out of immeasurable compassion and love, He incarnated in the earth as Rama, Krishna etc. Thus the ParamAtma is worshipped with the concluding sentence.

For the Rk "citram devAnAm" etc., Kutsa is the rshi, trishTup is the chandas and sUrya is the devatA.

तमेव परमात्मानं स्तौति। चित्रं देवानामियादिना।

tameva paramAtmAnam stauti | citram devAnAmiyAdinA |

This Rk too extols that very Supreme Lord, ParamAtmA

देवानां दैत्यादिवधे चित्रमनिक बलम् । यस्मात्सर्वेश्वरादुदगात्। स्वभूतिर्भेदैः स्वपरिकरैश्च
मत्स्यकूर्मादि रूपैः सात्यकी बलभद्र भरत शत्रुघ्नादि परिकरैश्च हि भगवता देवानां साहाय्यमाचरितं,
तमेव भजस्वेति पूर्वेणान्वयः। मित्रस्य सूर्यस्य वरुणास्याग्नेश्चेति सर्वदेवोपलक्षणम्। एतेषां चक्षुः

चक्षुरिव ज्ञानप्रदः। आप्राद्यावा पृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च। दिवं च पृथिवींचान्तरिक्षञ्च समस्त वस्तु जातम्। आ समन्तादप्राः स्वात्मना पूरितवान्। अत एव जगतो जङ्गमस्य तस्थुषः स्थावरस्य च। सर्वस्य जगतः आत्मा भवति। असौ नियमन पूर्वकं सर्वं व्याप्य वर्तत इत्यर्थः एतादृश उपास्य इति वाक्य शेषेण योजना।

devAnAm daityAdivadhe citramanika balam | yasmAt sarveSvarAt udagAt | svabhUtirbhedaiH svaparikaraiSca matsyakUrmAdi rUpaIH sAtyaki balabhadra bharata SatrughnAdi parikaraiSca hi bhagavata devAnAm sAhAyyamAcaritam, tameva bhajasveti pUrveNAnvayaH | mitrasya sUryasya varuNAsyAgneSceti sarvadevopalakshaNam | eteshAm cakshuH cakshuriva j~nAnapradaH | AprAdyAvA prthivi antariksham sUrya AtmA jagatastasthushaSca | divam ca prthivi ca antariksham ca samasta vastu jAtam | Aa samantAdaprAH svAtmanA pUritavAn | ata eva jagato jangamasya, tasthushaH sthAvarasya ca | sarvasya jagataH AtmA bhavati | asau niyamana pUrvakam sarvam vyApya vartata ityarthAH etAdrSa upAsya iti vAkya SesheNa yojanA |

देवानाम् devAnAm – for the sake of the gods, in the war between the gods and the asurAs

चित्रम् citram - wonderful

अनिकम् anikam - armies (Sainyam)

उदगात् udagAt - originated from that ParamAtma.

By taking different avatArams like Matsya, KUrma etc., and along with His parijanams (assistants) like Saatyaki, Balabhadra, Bharata, Shatrugna etc., BhagavAn helped the gods.

मित्रस्य सूर्यस्य वरुणस्य अग्ने mitrasya sUryasya varuNasya agne – For sUrya, VaruNa, Agni and for all the gods,

चक्षुः cakshuH - He is like the eyes and gives them knowledge.

आप्राद्यावा पृथिवी ApradyAvA prthivi - dyAvAprthivi/devalokam (the world of gods) and bhUlokam (the earth)

अन्तरिक्षम् antariksham - the AkASam (skies)

The implication is, all the entities contained in these spaces.

आप्राः AprAH - He established (completed).

Therefore -

जगतः jagataH - (for) the mobile things (jangamavastu).

तस्थुषः tasthushaH - immobile entities (sthAvara vastu)

सूर्यः sUryaH - the ParamAtmA

आत्मा भवति AtmA bhavati - stands as the soul of them

The inner meaning is - He is Omnipresent and controls and runs everything. Such a ParamAtmA is to be meditated/worshiped.

For the mantram "taccakshuH", VasishTha is the rshi, anushTup is the chandas, and bhAskara is the devatA.

तमेव परमात्मानं पुनस्तौति tameva paramAtmAnam punastau iti

It is the ParamAtmA Himself who is extolled by this mantram

तच्चक्षुरित्यादिना। तत् श्रुतिप्रसिद्धं। चक्षुः सर्वेषां ज्ञानप्रदं। देवानां हितप्रवर्तकं। शुक्रं शुद्धस्वरूपं।
उच्चरत् उद्यत्स्वरूपं शुद्धस्वरूपत्वात् न कदाचिदपि तिरोहितमित्यर्थः। एतादृशं पुरुषं पुरस्तात्
शरदशदं पश्येम। सकलकालं बलारोग्यैश्वर्यादि युक्ताः पश्येम। साक्षात्कुर्मः। साक्षात्कारसिद्ध्यर्थं
शरदशदं जीवेम। नन्दाम शरदशदं। सन्मित्र सत्पुत्रः सच्छिष्यादिभिस्सह भगवद्गुण चेष्टितानि
आलोचयन्तः समृद्धास्स्याम। --

tat cakshurityAdinA | tat Srutiprasiddham | cakshuH sarveshAm
j~nAnapradam | devAnAm hitapravartakam | Sukram Suddha-
svarUpam | uccarat udyatsvarUpam SuddhasvarUpatvAt na kadAcidapi
tirohitamityarthaH | etAdrSam purusham purastAt SaradASSadam
paSyema | sakalakAlam bala-ArogyaH-aiSvaryAdi yuktAH paSyema |
sAkshAtkurmaH | sAkshAtkAra sidhyartham SaradaSSadam jIvema|
nandAma SaradaSSadam | sanmitra satputraH sat SishyAdibhiH saha
bhagavadguNa ceshTitAni AlocayantaH samrtAH syAma | --

तत् tat - that which is praised by the Vedas,

चक्षुः cakshuH- that which gives knowledge (j~nAnam) to all,

देवहितम् devahitam – kind/affectionate (hitam) to the gods

शुक्रम् Sukram – Suddha svarUpa mayan /very pure by nature

उच्चरत् uccarat - because He is always inherently pure and obvious. The import is that it is never hidden even for a moment.

Such a Purushan **पुरस्तात्** purastAt – in front of me

पश्येम शतं शरदः paSyema Satam SaradaH - let us see Him for hundred years with balam (strength), Arogyam (health) and aiSvaryam (wealth).

For the purpose of getting such a real vision (sAkshAtkAram) –

शतं शरदः जीवेम Satam SaradaH jIvema – Let us live for hundred years

शतं शरदः नन्दाम Satam SaradaH nandAma - contemplating on the attributes/excellences and His leelAs of the ParamatmA, we should be bestowed with good natured (guNams) sons and SishyAs/disciples and live a good life,

**मोदाम शरदश्शदं। पूर्वोक्तानन्दस्य चरमावस्था मोदः। भवाम शरदश्शदं। उत्तरोत्तरमभिवृद्धतराः
स्याम । शृणवाम शरदश्शदं। प्रिययहितालापान् भगवत्कथाश्च शृणवाम। प्रब्रवाम शरदश्शदं।**

बाह्यकुदृष्टीन्प्रति प्रकृष्टवक्त्तारस्स्याम। अजीतास्स्याम शरदशदं। वेदविरोधवादिभिः शुष्कताकिर्कैः
शरदशदं संवत्सरशतं न पराजिताः स्याम। ज्योक् चिरकालं सूर्यं परमात्मानं दृशे द्रष्टुं आशास्मह
इति शेषः ॥

modAma SaradaSSadam | pUrvoktAnandasya caramAvasthA modaH|
bhavAma SaradaSSadam | uttarottaram-abhivrddhatarAH syAma|
SrNavAma SaradaSSadam | priyayahitAIpAn bhagavatkathASca
SrNavAma | prabravAma SaradaSSadam | bAhyakudrshTinprati
prakrshTavaktAraH syAma | ajItAH syAma SaradaSSadam | vedavirodha-
vAdibhiH SushkatAkirkaiH SaradaSSadam | samvatsaraSatam na
parAjitAH syAma | jyok cirakAlam sUryam paramAtmAnam drSe
drashTum ASAsmaha iti SeshaH ||

शतं शरदः मोदाम Satam SaradaH modAmaH - as stated before, we should
enjoy the highest form of bliss (Anandam)

शतं शरदः भवामः Satam SaradaH bhavAmaH – We should progress more
and more

शतं शरदः शृणवाम Satam SaradaH SrNavAma - we should listen to sweet
and good talks like stories of BhagavAn,

शतं शरदः प्रब्रवाम Satam SaradaH prabravAmA - we should reply
effectively to the counter arguments of those belonging to other
schools of philosophy (kudrshTi-s)

शतं शरदः अजीताः स्याम Satam SaradaH ajItAH syAma - we should never
be defeated by the dry arguments of logicians against the Vedas.

ज्योक् jyok - for a long time

दृशे drSe – we desire to see

सूर्यम् sUryam – ParamAtmA, the Supreme

य उदगान्महतोऽर्णवाद्। यो महतस्समुद्रात्। अनेन तत्वान्तरमुपलक्ष्यते। उपर्युदगात् उद्यन्
दृश्यते। कृतिभिरिति शेषः। --

ya udagAnmahato'rNavAd | yo mahatastamudrAt | anena
tatvAntaramupalakshyate | uparyudagAt udyan drSyate | krtibhiriti
SeshaH| -

य उदगाद् महतः अर्णवाद् ya udagAd mahataH arNavAd --

यः yaH - He who,

महतः अर्णवाद् mahataH arNavAd - from great ocean, i.e., from all objects

उदगाद् udagAd – rising upwards.

He is seen thus by the pious souls, puNyAtmA-s

-- सरिरस्य सलिलस्य मध्यात् मध्ये विभ्राजमानः विशेषेण प्रकाशमानः सर्वान्तर्यामितया-
वस्थानेपि तत्तद्धेयाद्यसंपृष्टत्वं प्रकाशमानत्वम्। " द्वा सुपर्णा सयुजा सखाया समानं वृक्षं
परिष्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति " इति श्रुतेः। सरिरस्य
मध्याद्य उदगान्महतोर्णवादिति विशेषणद्वयेन भगवतस्सर्वेषामन्तर्बर्बहिः व्यापकत्वमुक्तम्।
समावृषभ इत्यादि। वृषभः सर्व प्राणिनां वल्लभः। वृषं धर्म भासयतीति वा वृषभः। --

-- sarirasya salilasya madhyAt madhye vibhrAjamAnaH viSesheNa
prakAshamAnaH sarvAntaryAmitayAvasthAnepi tattaddheyAdya-
samprshTatvam prakAshamAnatvam | "dvA suparNA sayujA sakhAyA
samAnam vrksham parishasvajAte | tayoranyaH pippalam
svAdvattyanaSnannanyo abhicAkaSIiti" iti SruteH | sarirasya madyAdya
udagAn mahatorNavAditi visheshaNadvayena bhagavataH sarveshAm
antarbarvahiH vyapakatvamuktam | samAvrshabha ityAdi | vrshabhaH
sarva prANinAm vallabhaH | vrsham dharma bhAsayatIti vA
vrshabhaH| --

सरिरस्य मध्यात् sarirasya madhyAt - in the middle of the great ocean

विभ्राजमानः vibrAjamAnaH - (He) is especially effulgent, meaning He who is the indweller (antaryAmi) of all entities but does not have association with their bad qualities.

Please refer to the Sruti vAkyam "dvA suparNa"
(muNdaka Upanishad 3.1.1)

ParamAtmA shines inside the middle of the water body as well arising out of the big ocean. By these two distinctive attributes, it is shown that BhagavAn is fully inside and outside all vastu-s (entities).

समावृषभ इत्यादि वृषभः samAvrshabha ityAdi vrshabhaH -

Desired by all living beings; it can also be said that it is He who is responsible for the continuity of dharma - righteousness

लोहिताक्षः पुण्डरीकाक्षत्वादक्ष्णोर्लोहित्यं । विपश्चित् सर्वज्ञः सूर्यः परमात्मा । मा मां मनसा
सत्यसङ्कल्पेन पुनातु प्रतिबन्धक निवृत्तिं कृत्वा स्वानुभवयोग्यं करोतु ॥

lohitAkshaH puNDarIkAkshatvAdakshNorlauhityam | vipaScit
sarvaj~naH sUryaH paramAtmA | mA mAm manasA satyasankalpena
punAtu pratibandhaka nivrtim krtvA svAnubhavayogyam karotu ||

सूर्यः sUryaH - ParamAtmA, the Supreme

वृषभः vrshabhaH - desired by all living beings,

It can also be said that it is He who is responsible for the continuity of dharma/righteousness.

लोहिताक्षः lohitAkshaH - with eyes like red lotuses,

विपश्चित् vipaScit - a vidvAn/scholar,

मनसा manasA - by his ever true will (satya sankalpan)

पुनातु मा punAtu mA - make aDiyEn eligible for experiencing Him by removing the obstacles.

For the mantram "imam me varuNa ..." - शुनश्शोफ SunaSSepha is the rshi, Gaayatri, the chandas and VaruNa, the devatA.

This mantram is used in for sAyam sandhyAvandana upasthAnam. (Some say that devarAta is the rshi for this mantram).

अव - पुरा शुनश्शोफो नाम ऋषिः पशुत्वेन यूपे बद्धस्सन् तद्वन्धन मोचनार्थं वरुणं प्रार्थयामास।
तत्प्रार्थना प्रकारस्त्वेतेन मन्त्रेण द्योत्यते ॥

ava - purA SunaSSepho nAma rshiH paSutvena yUpe baddhassan
tadbandhana mocanArtham varuNam prArthayAmAsa | tatprArthanA
prakArastvetena mantreNa dyotyate ||

Long time ago, a rshi by the name, SunaSSepha was tied to a yUpastambham/sacrificial post, as a sacrificial animal (paSu). At that time to free himself, he prayed to the god VaruNa. The way he prayed is shown by this mantram.

हे वरुण परमात्मन् । वरुणो वारुणो वृक्ष इति तन्नामसु पाठात् वरुणः परमात्मा । वरुण एव वा
वरुणः वृज् वरणे वरणं आवरणं । चेतानाचेतनात्मक प्रपञ्चस्यावरणभूत इत्यर्थः । यद्वा सर्वत्र वसति
पातकौघान् रुणद्धि संपदोघान् बध्नातीति वरुणः । --

he varuNa paramAtman | varuNo vAruNo vrksha iti tannAmasu
pAThAt varuNaH paramAtmA | varuNa eva vA varuNaH vrnj varaNe
varaNam AvaraNam | cetAnAcetanAtmaka prapancasyAvaraNabhUta
ityarthaH | yadvA sarvatra vasati pAtakaughAn ruNaddhi
sampadoghAn badhnAtIti varuNaH | --

Hey VaruNa, parAmAtman! In the SahasranAmam, "varuNo vAruNo vrkshaH", it is stated that BhagavAn is known by the name VaruNa. Or else, varuNa, who is the AvarNaH/encompassing ocean. The meaning

here is that He is the protector (rakshaka) of world comprising of sentient and insentient entities.

Or "व va" – Omnipresent; रु ru - He does not allow sins to come near and drives them away; न na – (and) help to accumulate wealth.

मे इमं प्रार्थनारूपं हवं आह्वानं श्रुधि श्रुणु। अद्याच मृडय। अद्याच इदानीमेव मृडय (बन्धनं परिहृत्य) मां सुखिनं कुरु (देवरात ऋषिरिति पक्षे मृडय मां सुखिनं कुरु)। त्वामवस्युराचके अवस्युः
अवनम् आत्मनो रक्षणमिच्छन् त्वाम् आचके, त्वात्मात्मतृप्तिं याचामि। चक तृप्ताविति धातुः । त्वं
वाञ्छितार्थं प्रदानं चतुर इति प्रसिद्धः खलु। --

me imam prArthanArUpam havam AhvAnam Srudhi SruNu | adyAca
mrDaya | adyAca idAnImeva mrDaya (bandhanam parihrtya) mAm
sukhinam kuru (devarAta rshiriti pakshe mrDaya mAm sukhinam
kuru)| tvAmavasyurAcake avasyuH avanam Atmano rakshaNamicchan
tvAm Acake, tvAmAtmatrptim yAcAmi | caka trptAviti dhAtuH | tvam
vAnchitArtha pradAna catura iti prasiddhaH khalu | --

श्रुधी Srudhi - Listen

इमम् imam – this

हवं मे havam me - ritual of me in the form of a prayer (prAthana rUpam AhvAnam)

अद्याच adyAca – now itself,

मृड (बन्धनं परिहृत्य) मां सुखिनं कुरु mrDa (bandhanam parihrtya) mAm
sukhinam kuru – (and) untie my bonds and make me happy
(sukhinam),

अवस्युः avasyuH - anticipating my safety

त्वाम् आचके tvAm Acake (tvAm Atma trptim yAcAmi) - I beg you for
satisfaction.

Are not You well known for being adept at granting what one desires?

-- तत् तस्मात् त्वा त्वां ब्रह्मणा वेदेन प्रणवेन वा वन्दमानः स्तुवन्। यामि शरणं प्रपद्ये। शरणागत मनोरथसाफल्य करणं शरण्यस्य ते वैधो धर्म इति कपोत वानारादि वृत्तान्तेषु प्रसिद्धम्। सर्वज्ञस्य सर्वशक्तेः अपारकारुण्य सौशील्य वात्सल्यादि जलधेः तव किमु वक्तव्यम्। तदाशास्ते यजमानो हविर्भिः। यतो भगवदाश्रयणं फलाविनाभुतन्तत्तस्मादेव हेतोः यजमानः पुरोडाशादिभिर्हविर्भिः त्वामेव यजन् तत्प्रसिद्धं स्वमभिलाषितमाशास्ते प्रार्थयते।

-- tat tasmAt tvA tvAm brahmaNA vedena praNavena vA vandamAnaH stuvan | yAmi SaraNam prapadye | SaraNAgata manoratha sAphalya karaNam SaraNyasya te vaidho dharma iti kapota vAnArAdi vrttAnteshu prasiddham | sarvaj~nasya sarvaSakteH apArakAruNya sauSIlya vAtsalyAdi jaladheH tava kimu vaktavyam | tadASaste yajamAno havirbhiH | yato bhagavadASryaNam phAIavinAbhutantat-tasmAdeva hetoH yajamAnaH puroDASAdibhiH havirbhiH tvAmeva yajan tatprasiddham svamabhiAshitamASaste prArthayate |

तत् tat - Therefore

त्वा वन्दमानः tvA vandamAnaH - extolling you

ब्रह्मणा brahmaNA - with the Vedas or at least with the PraNavam

यामि yAmi - I surrender to You.

It is Your prescribed duty as a Master to fulfil the wishes of the one who seeks Your refuge. This is well known by the stories of the dove, monkey etc. You are like an ocean of Omniscience, Omnipotence, infinite compassion, affability, vAtsalyam (love) etc. Is it necessary to ask You?

तत् tat – Since seeking refuge of BhagavAn will not go waste,

यजमानः yajamAnaH – kartA (me) of homam

हविर्भिः havirbhiH - praying to You by giving sacrificial offerings like proDaSam etc.,

आशास्ते ASaste - prays for his desires (manoratham) to be fulfilled.

-- यद्वा मुमुक्षोः प्रथमं पुर्वभूतं कर्मयोगे निष्ठस्य फलाविनाभावे किमुवक्तव्यं शरणागतस्य सर्वात्मनान्यस्तं भरस्येति कैमुतिकन्यायप्रदर्शनात् तदाशास्त इत्यादिकं अस्यां योजनायां तच्छब्देन पुर्वोक्तं सुखरूपं फलमुच्यते। --

-- yadvA mumukshoH prathama purvabhUta karmayoge nishThasya phalAvinAbhAve kimuvaktavyam SaraNAgatasya sarvAtmanA nyasta bharasyeti kaimutikanyAya pradarSanAt tadASasta ityAdikam asyAm yojanAyAm tat Sabdena purvoktam sukharUpam phalamucyate | --

Else it can be considered as follows:

When the first step, karmayoga of a mumukshu / seeker of moksha (salvation), itself is not allowed to go waste, what to say about the other desires of the one who has sought refuge at Your feet and surrendered totally to You? By this derivation, the aforementioned "tat" will indicate blissful goal (sukharUpam phalamucyate)

-- अहेडमानो वरुणेहबोधि। हे वरुण भगवन् अहेडमानः अक्रुध्यन्। इह अस्मिन् लोके मम याचनां बोधि बुध्यस्व। अनादिकालोपचिता-कृत्यकरण-कृत्याकरणादिकमनन्तमपराधजातं मय्यालोच्य न क्षमामि क्षिपामीति क्रोधो न कार्यः। तद्विषयशरणागत्युक्तिमात्रे कृते त्वया सर्वस्यापि क्षन्तव्यत्वात्। न हि त्वत्प्रसादकोपव्यतिकरेकेण पुण्यपापात्मकं किञ्चिद्वस्तूपलपलभ्यते। उरुशः स मान आयुः प्रमोषीः। उरुशःस महाकीर्ते रिपूणामपि वत्सल इति वात्सल्यादिगुणगुणौघमहार्णव इति प्रथितकीर्ते , नोऽस्माकम् आयुः मा प्रमोषीः न प्रणाशयष ; अत्रायुः प्रार्थनं क्षीयते संपदायुषी इत्यत्राचार्यैरुक्तक्रमेण बोध्यम्। शरणागतैरस्माभिः क्रियमाणेषु स्वोपचारपर्वसु कालविच्छेदो न कार्य इत्यर्थः। न हि भगवन्तं प्रपन्नो मुमुक्षुः आयुर्मात्रमाशास्ते।

-- aheDamAno varuNehabodhi | he varuNa bhagavan aheDamAnaH akrudhyan | iha asmin loke mama yAcanAm bodhi budhyasya |

anAdikAloupacitA-krtyakaraNa-krtyA-karaNAdikamanantam-aparAdha-
jAtam mayyAlocya na kshamAmi kshipAmIti krodho na kAryaH | tad-
vishaya-SaraNAgatyuktimAtre krte tvayA sarvasyApi kshantavyatvAt|
na hi tvatprasAdakopavyatikarekeNa puNya-pApat-makam kincit vastu
upalabhyate | uruSamgum sa mAna AyuH pramoshIH | uruSamgumsa
mahAkIrte ripuNAmapi vatsala iti vAtsalyAdi-guNa-guNaugha-
mahArNava iti prathitakIrte, no'smAkam AyuH mA pramoshIH na
praNASayasha; atrAyuH prArthanam kshIyate sampadAyushI
ityatrAcAryairuktakrUmeNa bodhyam | SaraNAgatairsmAbhiH
kriyamANeshu sva upacAraparvasu kAlAvicchedo na kArya ityarthA |
na hi bhagavantam prapanno mumukshuH AyurmAtramASaste | --

हे वरुण! hey varuNa! - O BhagavAn!

अहेडमानः aheDamAnaH - not getting angry

बोधि bodhi - grant my prayers

इह iha - in this world

Over an infinite period, my immeasurable transgressions of commissions and omissions (krutyAkaraNam and akrutyakaraNam) etc., are stacked together. After seeing such countless sins of mine, You should not get angry and say that I will not tolerate this and cast me into hell. You are the One who disregards all the crimes of the one who just says that he has surrendered to You. Punya - results of pious deeds is nothing but Your special grace. Sins are the results of Your particular dissatisfaction. Are there any other pApa puNyams apart from Your grace or dissatisfaction?

उरुशंस uruSamgumsa - You of infinite fame! You are known to be kind even to Your enemies, famous for many other such auspicious attributes/excellences.

माप्रमोषीः mApramoshIH - do not destroy

नः naH - our

आयुः AyuH - life span.

The purport is that we who have totally surrendered to You, need sufficient time here, to do service to You. You must not minimize that period. He who has surrendered totally, BhagavAn will not wish for a mere increase in life span, will he?

-- यच्चिद्धित इत्यादि चिद्धीति पदद्वयं पादपूरणार्थं। हे देव अनन्तक्रीडोपकरणैरनवरतं क्रीडमान्, हे वरुण भगवन्, ते। तव यद्व्रतं त्वामुद्दिश्य क्रियमाणमाराधनादिरूपं व्रतं। द्यविद्यवि दिने दिने सर्वकालं प्रमिनीमसि प्राणाशयामः, प्रेत्यस्य मिनीमसित्यनेन संबन्धः। अत्र दृष्टान्तः - यथा विशो मनुष्या अज्ञा इत्यर्थः। ते यथा विहितमाराधनं लुपन्तीत्यर्थः। तस्मात् त्वदाराधन वैकल्यनिमित्तमपराधं त्वमेव क्षमस्वेति निर्भरत्वानुसन्धानकाष्ठा दर्शिता भवति।

-- yacciddhita ityAdi ciddhIti padadvayam pAdapUraNArtham | he deva anantakrIDopakaraNaiH anavaratam krIDamAn, he varuNa bhagavan, te| tava yadvratam tvAmuddiSya kriyamANam-ArAdhanAdirUpam vratam | dyavidyavi dine dine sarvakAlam praminImasi prANASayAmaH, pretyasya minImasityanena sambandhaH | atra drshTantaH - yathA viSo manushyA aj~nA ityarthaH | te yathA vihitam ArAdhanam lumpanti iti arthaH | tasmAt tvadArAdhana vaikalya-nimittam aparAdham tvameva kshamasveti nirbharatva anusandhAna-kAshThA darSitA bhavati |

यच्चिद्धित yacciddhita etc., -

This is split as **यत्** yat, **चित्** cit and **हि** hi. cit and hi are for the sake of completion of the vAkyam and without meanig/without purpose (just for pAda pUrNArtham)

हे देव! ... hey deva! ... - hey deva! Always playing around with instruments of sport!

हे वरुण! hey varuNa! - O BhagavAn!

यत् व्रतम् yat vratam - that ritual vow

ते te – to be performed for You

द्यवि द्यवि dyavi dyavi - everyday

प्रमिनीमसि praminImasi - that which is being destroyed (by us).

The pra in pradeva must be joined with minImasi.

विशोयथा (तत्क्षमस्व) viSoyathA (tatkshamasva) - like ignorant human beings, they must be forgiven.

You must bear and forgive the transgression of not performing ArAdhanam to You, as per the prescribed protocol. This is differentiated from the behaviour of prapanna (those who have totally surrendered) of not being attached to anything else.

For the mantram "यत् किंचेदम् yat kincadam", VasishTha is the rshi, trishTup is the chandas (meter) and VaruNa is the devatA. It is He who is meditated upon.

हे वरुण परमात्मन्। दैव्ये जने देवेषु। उपलक्षणमेतत्। ये तु त्वदाज्ञानुवर्तिनो महानुभावाः तेषु
मनुष्याः निकृष्टकर्माणो वयम्। अभिद्रोहमपराधं चरामसि चरामः। यत्किञ्चेदमित्यभिद्रोहविशेषणं।
यत्किञ्चेदं स्वल्पमधिकं वेत्यर्थः। केन हेतुना अपराधः क्रियत इत्यत्राह अचितीति। तृतीयार्थं
प्रथमा। ईकारः छान्दसः। अचित्त्या अज्ञानेनत्यर्थः। किञ्च यद्यस्मात् तव धर्माः त्वदीयान् धर्मान्।
युयोपिम विनाशयामः। अनेन भगवद्द्रोह भागवतद्रोहावुक्तौ भवतः। --

he varuNa paramAtman | daivye jane deveshu | upalakshaNametat |
ye tu tvadAj~nAnuvartino mahAnubhAvAH teshu manushyAH
nikrshTakarmANo vayam | abhidrohamaparAdham carAmasi carAmaH |
yatkincedamityabhidroha viSeshaNam | yatkincedam svalpamadhikam
vetyarthaH | kena hetunA aparAdhaH kriyata ityatrAha acittIti |
trtlyArthe prathamA | IkAraH chAndasaH | acittyA aj~nAnenatyarthaH |

kinca yadyasmAt tava dharmAH tvadIyAn dharmAn | yuyopima
vinASyAmaH| anena bhagavat droha bhAgavatadrohAvuktau
bhavataH| --

हे वरुण! hey varuNa! - O ParamAtmA!

दैव्ये जने daivye jane - towards those born with the inherent nature of
god (deva prakrti), i.e., the great ones who live, obeying Your decrees

मनुष्याः manushyAH - we who have the habit of performing bad deeds

यत्किञ्च yatkinca - either small or big

अभिद्रोहम् abhidroham - those transgressions (aparAdham)

चरामसि carAmasi – which we do.

The reason because of which sins are committed are –

अचिन्ती acittI - ignorance, moreover

यत् yat - that

तव धर्माः tava dharmAH - Your dharmams/rules, i.e., Your
ArAdhanam/worship

युयोपिम विनाशयामः yuyopima vinASayAmaH - we destroy.

By these, apacAram to both BhagavAn and to His (bhAgavatAs)
devotees are indicated.

हे भगवन् नः अस्मान् । तस्मात् पूर्वोक्तादुभयविधात् एनसः पापात् । मा रीरिषः मा हिंसीः ।
स्वीकृतभरेण त्वयैव तत्सर्वं क्षन्तव्यमिति भावः । कितवासः धूर्ताः कपटिनो वा । वयं रिरिपुः शत्रुः
नेतीवार्थः शत्रुवदित्यर्थः । दिवि देवनं कृतवन्तः देवनं निषिद्धक्रीडनं शत्रुवद्वयं पापं कृतवन्तः
इत्यर्थः । यद्वाधेति पादपूरणे , एवार्थोवा , तत्र हेतुः सत्यं ब्रह्म यन्न विद्म न जानीमः अत एव
चोरवत् पापं कृतवन्त इत्यर्थः ।

he bhagavan naH asmAn | tasmAt pUrvoktAdubhayavidhAt enasaH
pApAt | mA rIrishaH mA himsIH | svIkrtabhareNa tvayaiva tatsarvam
kshantavyamiti bhAvaH | kitavAsaH dhUrtAH kapaTino vA | vayam
riripuH SatruH netIvArthaH SatruvadityarthaH | divi devanam
krtavantaH devanam nishiddha krIDanam Satruvadvyayam pApam
krtavantaH ityarthaH | yadvAdheti pAdapUraNe, evArthovA, tatra
hetuH satyam brahma yanna vidma na jAnImaH ata eva coravat
pApam krtavanta ityarthaH |

हे देव hey deva! O BhagavAn!

तस्मात् tasmAt – for that reason as mentioned above the two types of

एनसः enasaH – of sins (bhagavata and bhAgavata apacAram
committed)

मा रीरिषः mA rIrishaH - do not punish

नः naH – us.

You Yourself must take up the responsibility and kindly grace and
forgive us.

कितवासः kitavAsaH – We the wicked ones, impostors

रिरिपुः नः riripu na - like the enemies

दीवि dIvi – gambled,

यत् yat - committed sins like that and more.

The reasons for that is said as below

उत uta- moreover

(**यद्वाघा** yatvAgha – meaningless – used to complete the pAdam-pAda
pUraNam).

नविद्म navidma - we do not know

सत्यम् satyam - the Brahman.

That is why we committed sins like robbers.

सर्वा ता विष्य। सर्वा सर्वाणि ता तानि विष्य मोचय विनाशयेत्यर्थः। शिथिरा शिथिलानि।
इवशब्दः पादपुराणार्थः। हे देव वरुण भगवन् अथानन्तरं ते तव प्रियासः प्रियस्स्याम त्वया सकल
पापविमोक्षणे कृते निर्मुक्तसमस्तबन्धा वयम्। प्रियो हि ज्ञानिनोत्यर्थमहं स च मम प्रियः
इतिवदुत्तरोत्तरं त्वत्प्रीतिवर्घ कास्त्वदिच्छानुविधायिनः त्वत्स्वरूपरूपगुणविभूत्यनुभवैकरसा
भवेमेत्यर्थः ॥

sarvA tA vishya | sarvA sarvANi tA tAni vishya mocaya
vinASayetyarthaH | SithirA SithilAni | ivaSabdaH pAdapurANArthaH |
he deva varuNa bhagavan athAnantaram te tava priyAsaH
priyassyAma tvayA sakala pApavimokshaNe krte nirmukta
samatabandhA vayam | priyo hi j~nAninotyathamaham sa ca mama
priyaH itivaduttarottaram tvatprItivargha kAstvadicchAnuvidhAyinaH
tvatsvarUpa-rUpa-guNa-vibhUtyanubhavaikarasA bhavemetyarthaH ||

विष्य vishya - get rid off or destroy

सर्वा ता sarvA tA - all those

Otherwise, सत्यम् satyam – (we) did deliberately,

उत uta - or

न विद्म na vidma – unknowingly.

Please get rid off them all.

देव deva - O! Bhagavan!

शिधिरेव Sidhireva – with getting rid off the sins

अथ atha – later

स्याम syAma – we should become

प्रियासः priyAsaH – the loved ones

ते te – to You;

After You stay and remove all our sins and our bondage is got rid off, as said "प्रियो हे ज्ञानिनोत्यर्थम् priyo hi j~nAnotyartham", we must progressively increase our love for You and we must obey Your wishes. We must always have the taste for experiencing Your inherent nature, form, excellences and possessions and stay so. This is the import.

षष्टिप्रबन्धनिर्माता शठकोपमुनीशितुः ।

शिष्यो नारायणमुनिर्नित्यमन्त्रानुदञ्चयत् ॥

shashTibrabandha nirmAtA SaThakopamunISituH |

Sishyo nArAyaNamuniH nityamantrAnudancayat ||

The meanings of these mantrams has been explained by Sri Narayana muni, the author of sixty granthams and Sishya of Adi vaN SaThakopa jIyar.

Yajur sandhyavandhana bhAshyam sampUrNam

श्रीवणशठकोप श्रीमन्नारायणयतीन्द्रमहादेशिकाय नमः

SrIvaN SaThakopa SrIman nArAyaNa yatIndra
mahA deSikAya namaH

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