



# Sandhyavandanam

सन्ध्यवन्दनम्

Class notes based on lectures of  
**Swami Paramarthananda**  
by Sri Harihara Ganesh

Swami Paramarthananda has not verified the transcription of these talks. The transcriptions have been done with Swamiji's blessings by his disciples



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# सन्ध्यावन्दनम्

जन्मना जायते क्षूद्रः (प्राकृतपुरुषः & not a संस्कृतपुरुषः, lives according to his nature/instincts-  
रागद्वेषः, कामाचारः, कामवादः - speak whatever comes to his Mind & कामभक्षः) संस्कारात् द्विज  
(performs actions according to sashtra but does not know the meaning or the purpose behind  
these disciplines; mechanical - don't come out of convictions; can't be taught  
meaning/purpose as intellect is not fully developed at the early stage of childhood; is the  
second birth as the animal-man must die to give birth to the man-man and hence called so;  
man in the physical sense/anatomy and in terms of growth too; the second mother is the vedas;  
mother can give birth only using a father; father symbolically is the guru who initiates him  
the gayatri mantra) उच्यते वेदपाठेन विप्र (performs actions with knowledge, with  
understanding) स्यात् ब्रह्मनो ब्रह्मवेदनात्.

I don't do what I want to do but I perform those actions I ought to do. I don't do what I like  
but I do what is the right. I don't avoid what I dislike, I avoid what is wrong.

The sacred thread symbolizes that one is bound by the three Vedas. The upanayaman also  
purifies the person to undertake the study of vedas.

नित्यकर्म (compulsory; can be daily or even monthly as in तर्पणम्, once in four months as  
चातुर्मास्यकर्म), निमित्तकर्म (compulsory but conditional - on certain conditions like grahana  
karma, it may come in a month or may not come at all for a year), निषिद्धकर्म (those to be  
avoided; mentioned so that we know what we should not do, काम्यकर्म, प्रायश्चित्तकर्म (परिहार).

सन्ध्यावन्दनम् is not काम्यकर्म and so we should never ask "What benefit will I get by doing  
it?". But it anyway leads to spiritual upliftment (by-product अवान्तरफलम्); is mentioned in  
both श्रुति & स्मृति hence is a श्रौतकर्म.

सन्धिः = literally means union; time of union between the devotee and the Lord; represents the Lord himself (unconditioned by माया) who is worshipped in feminine form माया सहितम्ब्रह्म.

आचमनम् = I must also be purified and fit to worship

शुक्लाम्बर धरं विष्णुं शशि वर्णम् चतुर्भुजम् ।  
प्रसन्न वदनं ध्यायेत् सर्व विघ्नोपशान्तये ॥

शुक्ल अम्बरधरम् Wearing a white cloth; विष्णुम् pervading all space; शशिवर्णम् Having the color of the moon (fair complexion); चतुर्भुजम् Having four hands; प्रसन्नवदनम् Smiling faced; ध्यायेत् One should pray to; सर्व विघ्न उपशान्तये For the assuagement of all obstacles

Annamaya – Pranamaya - Manomaya kosha's. Regulation of prana will influence both the koshas [ वायु – रोधनात् लीयते मनः; जाल – पक्षि – वत् रोध साधनम्]– the net can curb the movement of a bird; similarly the Pranamaya curbs the movement (external) of the mind). Two types – अगर्भ (without mantra – increases bodily attachment) & मन्त्रसहित (सगर्भ - like taking the anti-biotic and vitamin side-by-side); आयाम – regulating; Indirectly this influences अपान (excretory), व्यान (circulatory), उदान (reversing), समान (digestive); कुण्डलिनी comes under प्राणमयकोश

Consists of pranava (om - brahma) - vyahrti (bhuh bhuvah...satyam – sapta lokas; by उपलक्षण they include the other 7 lokas too) - gayatri (om tat...pracodayat) -gayatri शिरस् (om aapo jyotirasa....om)...lord alone is in the form of the world...omkarAkyah ishvarah eva bhUlokah etc.

यः Which चैतन्यस्वरूप atman नः Our धियः Intellect (“धीः” 2-2+) प्रचोदयात् (प्रचुद्- causative). The one who causes to impel सवितुः The one who impels from inside देवस्य His तत् That वरेण्यं Best भर्गः Radiance धीमहि (i.e. ध्यायामः). We meditate (blessing is indirectly asked for); starts from तत् (neuter) and reaches यः (masculine).

तत् (सत्स्वरूपं) भर्गः (भर्जते 'भृज्' to burn down; चैतन्यस्वरूपं; destroys ignorance; removes samsara) वरेण्यं (वरणीयं that which is worth choosing by all – happiness fulfilment; आनन्द स्वरूपं) सवितुः that which procreates the universe “सूयते इति सविता”; the material cause; देवस्य the intelligent cause.

When a person takes sanyasa, he takes a mantra that folds back (प्रवेशयति “प्रविश्”) gayatri into omkara. It is ok for a sanyasi to perform gayatri japa.

आपः All Waters (jala tatwa) – nadi, ocean, lakes, ponds etc. ज्योतिः All lights (agni, Surya, Chandra, nakshatra etc.) (agni tatwa) रसः essence of nourishment contained in food (bhumi/prithvi tatwa) अमृतम् In the form of nectar (god’s nourishment/food) (bhumi/prithvi tatwa) ब्रह् (aakasha tawta + vayu tatwa) very vast बृहत्तमत्वात्ब्रह्

I meditate upon the light of the sun which activates our intellect. Waters, lights, and nourishment, bhu, bhuvah, suvah (jagrat, swapna, sushupti) – you all are OM.

सङ्कल्प – taking the resolve; auto suggestion to the mind (don’t disturb me for 20 mins; otherwise mind will not remain calm); also serves as reporting to bhagavan as he is the karmaphaladhaata; motive of the ritual is also mentioned here – whether it is for material benefit (dhanyam, dhanan, pazum...) or spiritual benefit (chitta shuddhi; nishkama karma)

मम My उपार्त्त समस्त दुरितक्षयद्वार Through the removal of all sins that have adhered to me परमेश्वर प्रीति अर्थम् For the purpose of acquiring the favor of the Supreme Lord मार्ष्टि (मृज् – cleanse) मार्जनं [मार्जनी – broomstick]; raw material here is the most widely available – water, rather than ghee; water is the source of life (scientists look for water first in other planets) like ishvara; physical purifier as a symbol of the inner purification; these 9 mantras negate the nine sins (rajas-tamo-moha; jagrat-swapna-sushupti; vak-mana-kaaya).

अपोहिष्टा मयो भुवः । तान ऊर्जे दधातन । महे रणाय चक्षसे । यो वः शिवतमो रसः । तस्य भाजयतेह नः । उशतीरिव मातरः । तस्मा अरं गमाम वः । यस्य क्षयया जिन्वत । अपो जनयया च नः । ओ भूर्बुवस्सुवः ॥

आपः Oh waters! (स्त्री लिङ्घः – hence easy to address as mother मातरः) हि Indeed ष्टा are मयोभुवः The sources of happiness (मयः happiness; भुवः souls) ताः Those (You यूयम्) नः Us ऊर्जे Food/nourishment (ऊर्जम् - द्वितीयार्थचतुर्ती) दधातन Grant (दत्त) चक्षसे For आत्मज्ञानम् (चक्षस् - द्वितीयार्थ चतुर्ती) महे Great (महत् - द्वितीयार्थ चतुर्ती) रणाय auspicious, beautiful, sacred (रमणीयम् - द्वितीयार्थ चतुर्ती) [दधातन Grant (दत्त)].

Oh waters! You are indeed the sources of joy. Being such, may you give us food/nourishment (physical; mental – virtues); May you bless us with the auspicious आत्मज्ञानम्.

यः Which (is) शिवतमोरसः Most auspicious (शिवतमः - मङ्गलतमः) essence (आनन्दः) in you वः Your [युष्माकम् - द्वितीयार्थषष्ठी] तस्य (तम् - द्वितीयार्थषष्ठी) that नः(अस्मान् - द्वितीयार्थषष्ठी) us भाजयत Make the shareholders (भागिनंकुरु) इह Now (इदानीम् एव) इव As उशतीः Affectionate/Caring मातरः Mothers Steps: Make us fit to receive ज्ञानम्; Then give us ज्ञानम्; Give us the आनन्दः that comes from ज्ञानम्

That essence of yours which is the most blissful, make us the recipients thereof, as affectionate mothers– give it gradually as & when I deserve (a murukku is not given to a newborn child not milk is given to a 20 yr child; child refuses to eat sometimes and mother knows when the child is to be fed; by diverting the child, the food is given to the child somehow; even if I do not follow dharma or do not value values, the waters should somehow find a way to nourish me)

तस्मै For that अरम् (अलम् – योग्यताम् fitness) गमाम (गच्छेम May we become) May be become fit to attain moksha.

यस्य (i.e. आनन्दस्य) क्षयाय (i.e. निवासाय) जिन्वथ (i.e. प्रीताःभवतः) For the existence of which aananda you also crave.

आपः Oh waters! नः(i.e. तस्मै) For our sake जनयथा (i.e. उत्पत्तिं कुरुत) bring in me योग्यताम्, ज्ञानम् & आनन्दः

प्राश् (प्राशयति) – sipping [e.g. अन्नप्राशन]

Earlier, Ishwara was invoked in waters. Now he is being invoked in the Sun

ॐ सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्यो रक्षन्ताम्।  
यद्रात्र्या पापमकार्षं मनसा वाचा हस्ताभ्यां पद्भ्यामुदरेण शिश्ना रात्रिस्तदवलुम्पतु।  
यत्किञ्चदुरितम् मयि इदमहमापोऽमृतयोनौ सूर्ये ज्योतिषि जुहोमि स्वाहा॥

सूर्यश्च The Sun, Ishwara [सुष्ठु highly well ईरयतिप्रेरयति stimulates/activates (प्र- ईर्) सर्वजगत् इति) and मन्युश्च The gods presiding over anger मन्युपतयः i.e. मन्युहेतवः The gods presiding over the causes of anger (रागदेवता, कामदेवता, द्वेषदेवता etc.) रक्षन्ताम् May (these gods) protect (me by destroying these sins – to be done in the future भविष्य, yesterday & before yesterday till first birth) मन्युकृतेभ्यःपापेभ्यः From the sins to be caused by (my) anger in the future i.e. bless me so that I may not get anger मा (माम्) Me यद्रात्र्या (i.e.रात्रौ – सप्तम्यार्थे तृतीया) पापम् अकार्षम् – पापानि done by me in the last night i.e. the recent past (previous night is the most recent for the next day)/ अह्ना In the day

मनसा (by thinking that I which I should not) वाचा हस्ताभ्यां पद्भ्याम् (going to a place where one should not go in addition to kicking etc.) उदरेण (eating what should not be eaten, when it should not be eaten, eating more than required) शिश्ना By Mind, speech, hands, feet, belly i.e. appetite), and the sensual organ रात्रिः (देवता)/ अहः तत्सर्वम् All that अवलुपतु (नाशयतु) May the (diety presiding over the most recent) night/day destroy यत्किञ्च दुरितम् Whatever other sin (there is from beginning-less time सञ्चित) मयि In me [रात्रिः (देवता) / अहः तत्सर्वम् All that अवलुपतु (नाशयतु)]

Now that all the पापानि are removed, I am shuddha jivah...I am a purified नैवेद्य (offering) for the Lord.

अमृत योनौ सूर्यज्योतिषि In the self-luminous light which is the source of moksha i.e. Sun, Ishwara Agni, the immortal first cause जुहोमि I sacrifice (हु).

स्वाहा – इदमहम्माम् अमृतयोनिः जुहोमि (I am offering myself, the purified self unto the lord) - त्वंपदवाच्यं becomes त्वंपदलक्ष्यं.

आसमन्तात्लयः यस्मिन्सः आलयः if you go to the temple, you should get merged with the diety and should not return!

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।  
पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् ।  
यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।  
सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहं स्वाहा ।  
अमृतमस्य मृतोपस्तरणमस्यमृतं प्राणे जुहोम्यमाशिष्यान्तोऽसि ।  
प्राणाय स्वाहा । अपानाय स्वाहा । व्यानाय स्वाहा । उदानाय स्वाहा ।  
समानाय स्वाहा ।

आपः पुनन्तु पृथिवीं May the waters (bhagavan) purify the physical body (स्थूलशरीरम्) पृथिवीपूता (i.e. पूतम् purified स्थूलशरीरम्) पुनातुमाम् (i.e. सूक्ष्मशरीरम् - पञ्चज्ञानेन्द्रियानिपञ्चकर्मेन्द्रियानि etc.). May the purified body purify the subtle body पुनन्तु(i.e. पुनातु) ब्रह्मणस्पतिः (ब्रह्म –वेदः; वेदस्यपतिः = आचार्यः) (माम्) May the teacher purify me ब्रह्म (i.e. वेदः) पूता (i.e. पूतम्) पुनातुमाम् May the purified (i.e. giving the right meaning by removing the wrong interpretation; इन्द्रः and विरोचना go to प्रजापतिः but विरोचना becomes a rakshasa; scriptures can create impurity i.e. confusion; purification is removal of this confusion) शास्त्रम् (scriptures) also purify me यत् उच्छिष्टं (उक्तम्) the food which has been eaten by someone (or) the food that I myself have eaten and left over for consumption later – this creates तामस गुण यत् अभोज्यं (उक्तम्) that food which is prohibited by शास्त्रम् (garlic, onion) or is not offered to bhagavan (अमेध्यम्) – this creates passions in the mind though they may be good for the body (purifies blood; removes pressure) यत्वादुश्चरितं (कृतम्) मम. Any other evil that I have done असतां (असत्) च प्रतिग्रहम् taking anything (money, food etc.) from an evil person – when a material is offered, through the material, the character is also transferred सर्वपुनन्तु purify माम् आपः स्वाहा I offer myself unto Bhagavan.



अभितः (सर्वतः) गच्छति इति अग्निः = सर्वव्यापि ईश्वरः

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।

सुरभि नो मुखां करत्प्र ण आयूषि तारिषत् ॥ ६ ॥

दधिक्रावणः the one who pervades and sustains the whole creation (gold pervades and sustains the ornament; जगन्ति दधत् क्रावयति व्याप्नोतिइति; नकारान्तः पुंलिङ्गः 'दधिक्रावन्' शब्दः 6-1) जिष्णोः ever victorious (सर्वदाजयशीलः every yuga, he incarnates and defeats evil like ravana, khamsa) अश्वस्य (i.e. व्यापकः; अश्रुते) Pervading (all) वाजिनः(i.e. वेगवतः) Of great speed (faster than the mind and sense organs; jumps at once to relieve the suffering of devotees as happened in gajendra) (स्तुतिं अहम्) अकारिषं I have done the glorification of the lord नः Our मुखां mouths i.e. the eyes and the other senses सुरभि Fragrant करत् May he make नः Our आयूषि Life प्रतारिषत् May he lengthen (i.e. may I not have अपमृत्युः may I not have unnatural death).

During Mahabharata war in the battlefield, they took mud and offered अर्घ्यम्. (story of 30 crore raakshasas called मन्द्रहासः = ममदेहः = देहाभिमानः who prayed to brahma asking a boon to attack Surya [who represents the atma within] and swallow him; devas, men and rishis resist without any weapon by chanting this अर्घ्यं mantra the waters offered get converted into वज्रायुधम्; the raakshasas don't get killed but get thrown into a island [like maaricha in Ramayana] मन्देहारुणद्वीपः) covering is as good as destruction; atma is covered by अज्ञानानिदोशः; देहाभिमानः is said to be more during the Sandhya time

Most of our poojas are in the form of भेद upasaana only. To train the mind of the student, scriptures prescribe अभेद upasaana [invoke the lord in myself]. Only after अभेद upaasana, one becomes fit for वेदान्तविचारः;

In अभेद upasaana I imagine myself to be bhagavan just as Vishnu upon a stone.

In Vedanta, after inquiry, I come to discover that I am bhagavan as a statement of FACT (& not just imagination).

Dwelling upon a fact is called निदिध्यासनम् (assimilation). For अज्ञानि's, अभेद (oneness) is upasaana whereas for ज्ञानि's, अभेद is निदिध्यासनम्.

तर्पयति {तृप्} – satisfy

Most of the prayers are addressed to Vishnu as he performs the protector role.

Since during pranayama, the outer breath touches the hand, the right ear (where गङ्गा is there) – Gayathri उपदेश is given in the right ear during upanayanam; hence is purer among the two ears

आयातु वरदा देवी अक्षर ब्रह्मसम्मितम्। गायत्री छन्दसा मातरिद ब्रह्मजुषस्व मे॥

गायत्री (i.e. गयत्री) आयातु May Gayathri (वरदा – वरं ददाति इति giver of boons; अक्षरं immortal ब्रह्मसंमितं truth; संमितं = तुल्यं; छन्दसांमाता = mother of all vedic mantras; इदम्ब्रह्म = स्तोत्रम्, स्तुति the mantra appearing below) come and her seat in my heart जुषस्व = गृहाण May you receive

ॐ। ओजोसि सहोसि बलमसि भ्राजोसि । देवानां धामनामासि । विश्वमसि विश्वायुः सर्वमसि सर्वायुः । अभिभोरोम् । गायत्रीं आवाहयामि । सावित्रीं आवाहयामि । सरस्वतीं आवाहयामि । छन्दर्षीं आवाहयामि । श्रीं आवाहयामि । बलम् आवाहयामि । गायत्र्याः गायत्रीश्छन्दः विश्वामित्र ऋषिः । सविता देवता । अग्निर्मुखम् । ब्रह्मशिरः । विष्णुःहृदयं । रुद्रः शिख । पृथ्वी योनिः । प्राणापान व्यानोदान समान सप्राण श्वेतवर्ण सान्ख्यान सगोत्र । गायत्री चतुर्विंशत्यक्षरा त्रिपाद षट्कुक्षिः । पञ्चशीषोपनयने विनियोगः ॥

ओजः असि = you are इन्द्रियशक्तिः (indirectly इन्द्रियशक्तिः is asked; when someone is going in a car and another person asks where you are going, it means he wants a lift; सम्बोधन ध्वनि e.g. हरे राम हरे राम राम राम हरे हरे....after addressing and bhagavan appears, one should ask for something...but in this mantra, he is only addressed; in the very address, the request i.e. remove sins is गर्भितम्; हरति पापानि इति हरिः, कर्षति सर्वानि पापानि इति कृष्णः) सहः =

मनश्शक्तिः बलम् = शरीरशक्तिः [for spiritual pursuit] भ्राजः = शरीर कान्तिः [brilliance] देवानां धाम the abode/effulgence (प्रकाशः, तेजः) of all gods [once Sandhya devi is worshipped, all other gods are worshipped; like cow worship which is सर्व देवताराधनम्] नाम = since she is all forms, she is all names too विश्वमसि विश्वायुः sustainer of the whole universe सर्वमसि सर्वायुः everything within the universe अभिभूः = सर्वव्यापिका or सर्व अभिभवति one who conquers everyone i.e. every victorious (i.e. you should make me ever victorious) om = omkara svaroopini

अनुवाकस्य Section's

आयातु वरदा देवी अक्षर ब्रह्मसम्मितम्। गायत्री छन्दसा मातरिद ब्रह्मजुषस्व मे॥

आयातु May she come वरदादेवी The Goddess who grants all our desires उद्दिश्य For the purpose of making known to us अक्षरम् Eternal ब्रह्म The supreme source of the Universe सम्मितम् Who is revealed to us through the scriptures गायत्री (May) the Gayathri Devata छन्दसां माता The mother of all meters, or of all the Vedas जुषस्व Reveal नः To us इदं ब्रह्म The Eternal Truth.

गायत्रीम् आवाहयामि I invoke (Thee) Gayathri देवता (of such powers) not upon an idol, picture but in my own hrdaya.

गायत्री (गायन्तं त्रायते इति that which protects the devotee)

Name of a vedic metre (छन्दः)

A mantra ( गायत्रीमन्त्रः) in गायत्री meter (24 letters & 3 lines; 5 lines/stops after including pranava & vyahrti)

OM is the essence of the vedas ( ॐ + ॐ + ॐ = ओ + म्). During upanayana, initiating Gayathri is also known as ब्रह्मोपदेशः i.e. equivalent to chanting all the 3 vedas. Best मन्त्रः for शुद्ध प्राप्तिः

and अशुद्ध निवृत्तिः [during ceremonies, when dhanam is given, the receiver has to chant गायत्रीमन्त्रः atleast 1008 times).

Sandhya देवता invoked through the गायत्री मन्त्रः

सावित्री (सवितृ सम्बन्धिनी इति that which is connected with the sun)

The very same गायत्री मन्त्रः is called सावित्रीमन्त्रः too

देवता invoked in सूर्यमण्डलम्

सरस्वती (वेदसरोजाताइति; embodiment of wisdom born out of vedas; सरस् – lake; vedas are compared to lake; saraswati is like the lotus born out of the lake)

A son can do सन्ध्यावन्दनम् for a father & vice-versa.

न्यासः – remembering the ऋषिः (touch the head), छन्दः (touch the mouth) & देवता (touch the heart; god is to be remembered by the heart; mind is located in the heart and not in the head)

निचृत् [when chanted as न्यं, there will be 23 letters; when chanted as नियं, there will be 24 letters; the former should be used during pranayama, japa, arghya & dhaana; the latter is used during a homa etc.]

Japa – उच्च, मन्द (audible only to the doer), मानस (no movement of mouth, tongue, throat; purely mental) – while chanting, one is not supposed to hold on to the यज्ञोपवीत, one is not supposed to think about the diety; imagination of the diety is only before the mantra starts; concentration is only on the mantra; the mantra can be शब्दप्रदान or अर्थप्रदान; the meaning can be visualized only before/after the japa.

OM – the best among names for bhagavan; प्रकर्षेणभूयते abhidiyate ब्रह्मअनेनइति; is एकाक्षरं like ब्रह्म; is अक्षरः syllable, imperishable; is derived from अवति {अव्} रक्षणे इति the one who protects – applies to bhagavan and the word

ब्रह्मणाव्याहताः (spoken) इति व्याहृतिः; विशेषेण पापान् अपहरति इति

ॐ उत्तमे शिखरे देवी भूम्यां पर्वतमूर्धनि । ब्रह्मणेभ्योऽभ्यनुज्ञाता गच्छ देवि यथासुखम् ॥

देवी The Goddess of Gayathri ब्रह्मणेभ्यः From the Brahmans who worship thee (are chanting)  
अनुज्ञाता Taking leave off (Permission) भूम्यां (Having its base deeply fixed) in Earth पर्वत  
मूर्धनि On the summit of the mountain (Meru) उत्तमे शिखरे On the lofty peak यथा सुखम् As it  
please Thee गच्छ Go (to thy abode in mount Meru).

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम् ॥६॥

मित्रस्य देवस्य Of Ishwara's श्रवः Glory (कीर्तिः, यशस्) – includes our mind, intellect and the  
power to glorify bhagavan(स्मरामः we meditate upon) चर्षणी (मनुष्यानां) धृतः (धारयितः) The  
sustainer of all beings (उप लक्षणया two-legged and four-legged) सानसिम् (सम्यक्भजनीयम्)  
(श्रवःस्मरामः) Adorable सत्यं (श्रवःस्मरामः) Real, everlasting and un-borrowed glory  
चित्रश्रवस्तमम् (श्रवःस्मरामः) The glory which is the greatest and variegated (तमम् –  
Superlative).

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।

मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हृद्यं घृतवज्जुहोत ॥१॥

मित्रः The sun प्रजानन् Well-knowing (the inclinations and pursuits of several beings) and  
without involvement (साक्षिरूपेण पश्यन्) जनान् Men यातयति (प्रेरयति) Directs/Activates (to  
their several pursuits) पृथिवीम् The earth उत And द्याम् (स्वर्गलोकः) The heaven (Includes the  
worlds between earth and heaven too) दाधार (धारयति 'धृ') Sustains अनिमिषा Without  
winking (i.e. Incessantly) कृष्टीः (प्रजाः) People अभिचष्टे (साक्षितया पश्यति) Is observing (good  
& bad actions; an action can be covered from every other person – parents, friends, relatives  
etc. but not from bhagavan and accordingly he gives punya & papa) everywhere without  
partiality सत्याय To this Eternal Being घृतवद्हृद्यं The oblations mixed with Ghee विधेम Let  
us offer (in the forthcoming नित्य नैमित्तिक कर्माः for the day)

आदित्य Oh Sun यः Who ते To Thee व्रतेन Through such नित्य नैमित्तिक कर्माः (व्रतम् - which cannot be broken) शिक्षति Offers oblations सः मर्तः (मर्त्यः, मनुष्यः) That devotee प्रयस्वान् (अन्नादि सम्पन्नः) Endowed with food (prosperity) प्रास्तु Let him become.

त्वोतः (त्वया रक्षितः) He who is protected by you नहन्यते is not harmed (harassment, disease, killing, untimely death) नजीयते is not vanquished (by anybody) एनम् Thisbhakta अम्हः Sins न अन्तितः नदूरात् अश्रोति do not affect him from nearby or far away

इमं मे वरुण श्रुधी हवमद्या च मृळय। त्वामवस्युरा चके॥  
तत्त्वा यामि ब्रह्मणा वन्दमानस्तदाशाते यजमानो हविर्भिः ।  
अहेडमानो वरुणेह बोद्युरुशः स मा न आयुः प्रमोषीः ।  
यच्चिद्धिते विशो यथा प्र देव वरुण व्रतम् । मिनिमसि यविध्यवि ।  
यत्किञ्चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरमसि ।  
अचित्ति यत्तव धर्मा युयोपिम मानस्तस्मादेनसो देव रीरिषः ॥  
कितवसि यद्विरिपुर्न दीवि यद्वाघा सत्यमुत यन्न विद्म ।  
सर्वा ता विष्य शिथिरेव देवाऽथा ते स्याम वरुण प्रियासः ॥

वरुण On Varuna मे My इमं This हवम् Invocation श्रुधी Hear च And अद्य Today मृडय Make (me) happy अवस्युः Longing for thy protection त्वम् Thee आचके I cry (i.e. praise)

ब्रह्मणा With prayer वन्दमानः Adoring (Thee) तत् That (i.e. long life) त्वा (of) Thee यामि Beg यजमानः The sacrifice हविर्भिः With oblations तत् That (i.e. long life) अशास्ते Prays for

वरुणः Oh Varuna अहेडमानः Without indifference इह Here बोधि Know (i.e. take my prayer into consideration) उरुशम्स Oh thou that art adored by many नःआयुः Our life माप्रमोषीः Do not take away

(हे) वरुण मेइमंहवम् (i.e. स्तोत्रम्) श्रुधी (i.e. शृणु) (presides over the tongue just as sun is the presiding diety of the eyes) May you listen to this hymn uttered by me अद्या (i.e. इदानीम् एव) चमृडय (i.e. सुखय) May me happy now itself अवस्युः (i.e. अवनइच्छुः) त्वाम् आचके (i.e. प्रार्थये) with a desire to protect me, I am praying to you तत् (i.e. तदर्थं) त्वाब्रह्मणा (i.e. वेदमन्त्रेण)

वन्दमानःयामि for that sake, I approach you praising you through the hymns हविर्भिः यजमानः तत् आशास्ते (i.e. प्रार्थयते) even a ritualist seeks that alone through oblations (हे)उरुशंस (i.e. बहुस्थूयमानः) Oh bhagavan who is glorified by all अहेडमानः (i.e. अक्रुध्यन्) without getting angry with me इहबोधि (i.e. बुध्यस्व) May you consider (my prarthana) now itself (हे) वरुण Oh bhagavan मानः आयुः प्रमोषीः May we not have un-natural death.

देवः सविता आयाति the sun is coming up above सत्येन (नित्येन) रजसा with everlasting/endless/imperishable effulgence आवर्तमानः going around the earth/meru parvatam अमृतं मर्त्यं च निवेशयन् (प्रेरयन्) activating all the devas and beings according to their karma & not according to his will/whims & fancies हिरण्ययेन (हिरण्यमयम्) रथेना by a golden chariot भुवना विपश्यन् witnessing all the worlds & beings.

उत्पश्यन्तः वयं देवं सूर्यं अगन्म (गमिष्यामः) looking up at sun god, let us go to the sun god (i.e. ऐक्यम्) तमसःपरि he who is beyond ignorance (अज्ञानम्) उत्तरं (उत्कृष्टतरम्) ज्योतिः he who is in the form of noblest consciousness उत्तमं ज्योतिः the greatest देवत्रा he who protects all the gods (त्रायते “त्रै”)

केतवः (रश्मयः) त्यं (तम्) देवं सूर्यं जातवेदसं (omniscient) उत्त्वहन्ति the rays of the sun lifts up the sun god (each ray in the rising sun is imagined to be a rope; sun is imagined to be immersed in the ocean) for विश्वायदृशे for people to see and worship

उत्तमे शिखरे देवी भूम्यां पर्वत मूर्धनि .  
ब्राह्मणेभ्यो ह्यनुज्ञानं गच्छदेवि यथा सुखम् ..

ॐ . आसत्येन रजसा वर्तमानो निवेशयन्नमृतं 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 वरुणस्याग्रेः .  
आप्राद्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा  
जगतस्तस्थुषश्च ..

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ..  
सूर्यं दर्शनम्  
पश्येम शरदशतं . जीवेम शरदशतं . नन्दाम  
शरदशतं .  
मोदाम शरदशतं . भवाम शरदशतं . शृणवाम  
शरदशतं .  
प्रब्रवाम शरदशतं . अजीतास्स्याम शरदशतं .  
ज्योक्च सूर्यं दृशे ..

(सूर्यः) देवानां (वि) चित्रं (नानाविधम्) अनीकं (army) उदगात् (अन्तर्यामिरूपेण प्राविशत्) Bhagavan  
Surya entered the manifold armies of devas (story of kenopanishad) मित्रस्य वरुणस्य अग्नेः  
चक्षुः Surya who is the eye of all devatas (& all other beings too through the sun alone we are  
able to see everything; eye of the eye) सूर्यद्यावा (i.e. दिवि, सुवर्लोकः) पृथिवी (भूलोकः) अन्तरिक्षं  
(भुवर्लोकः) च आप्राः(i.e. पूरयति) Surya (being ब्रह्म) pervades all the 3 lokas (sunlight pervades  
the entire universe) जगतः (i.e. जङ्गमस्य) तस्थुषः (i.e. स्थावरस्य) च आत्मा the atma of Surya  
is the very atma of all the moving & non-moving ones (चर, अचर)

देवहितं that paramatma who does good to deva-like noble people (देवानां विजय कारकम्; दैवी  
सम्पन्नानां हितकरम् - story of kenopanishad) पुरस्तात् in the east उच्चरत् rises शुक्रम् (i.e.  
शुद्धम् fire is always pure; fire purifies everything else) [note the switchover here from nirguna  
to saguna which is the uniqueness of veda] तच्चक्षुः(2-1) शरदशतं पश्येम Let us see that sun  
god for 100 years (Trick! This means I should live for 100 years; in the 100th year also, one  
will be saying I should live for 100 years i.e. eternal life, immortality) जीवेम (2-1) (in



बहुवचनम्; includes wife, children, relatives etc.] शरदशतं Let us live for 100 years नन्दाम (i.e. क्रीडा) शरदशतं Let us revel with family/things for 100 years (i.e. not to have a dragging life) मोदाम (रतिः) शरदशतं Let us revel with oneself for 100 years भवाम (भवतः अनुग्रहपात्रं) शरदशतं Let us become the recipients of your grace/blessings शृणवाम शरदशतं May we hear for 100 years (& may we hear भद्रम् = मङ्गलम्) प्रब्रवाम शरदशतं Let us utter only noble words for 100 years अजीताः (i.e. अजिताः because of छान्दस्प्रयोगः) स्याम शरदशतं Let us be ever-victorious for 100 years i.e. moksha which the highest victory ज्योक्चसूर्यदृशे (Surya is looked up upon chanting this mantra)

सः सूर्यः मामनसा (i.e. सङ्कल्पमात्रेण, पुनातु May the sun god purify me (so that I may become fit to obtain the grace of Ishwara) by his mere will यःमहतःअर्णवात्सरिरस्य(i.e. सलिलम्; रलयोःअभेदः)मध्यात्Which sun god rises from the middle of the waters of the vast ocean उदगात्(i.e. उदजच्छतु) विभाजमानः with effulgence/brilliance वृषभः (i.e. श्रेष्ठः) Paramatma लोहिताक्षःthe bhagavan with reddish eyes विपश्चित् (i.e. सर्वज्ञः)

(हे) वरुणदेव तेयत्त्रतम् द्यविद्यवि (i.e. दिनेदिने) प्रमिनीमसि (i.e. हिंसितवन्तः we have destroyed) We have violated/omitted our daily duties (the vrata taken during upanayana) in the form of your prayers (नित्यकर्म अकरणम्विहित अननुष्ठानम्) यथाविशः (i.e. अज्ञानिनः) like lowly people (while lowly people can omit, I am omitting it knowingly) चिद्धि expletive without any meaning (अनर्थकौनिपातौ) यत्किंचिद्दम् अभिद्रोहं चरामसि (i.e. कृतवन्तः) I am doing a variety of harms to others दैव्ये (i.e. देवताः) जने I am doing sin to devas (by not doing what is to be done to them) and beings (hurting physically, through words, mentally) मनुष्याः सन्तः after all we are ordinary mortals; we are bound to commit mistakes(यत्) तवधर्मायुयोपिम (i.e. विनाशितवन्तः) We have violated the dharmic life prescribed by you through the vedas अचिती (i.e. अविवेकिनः सन्तः) We are not that learned/discriminative तस्मात्त्येनसः (i.e. पापहेतोः due to the 3 sins mentioned above) मारीरिषः (हिंसीः) whatever sin that may come to us, may you pls. remove & not harm us as a retaliation

(हे) देव वरुण Oh bhagavan सर्वाता अघा (i.e. पापानि) there are many sins in me कित्वासः(i.e. धूर्ताः) यत् (पापं) रिरिपुः (i.e. दोष आरोपणंकृतवन्तः) the sins that are un-necessarily imposed on me (done by wicked people & not in me at all दीविन as it is done in a gambling place where people thrown charges on others when they fail) यत् (पापं) सत्यम् there may some defects which are really belong to me उत्तयत् (पापं) न विद्म there are so many other defects which are known but are in me शिथिरा (i.e. शितिलानि) इव विष्य (i.e. अपनय) you remove them by making them small i.e. pound them and remove अथा (i.e. अथ) ते प्रियासः स्याम thereafter let us become dear to you

सन्ध्यायै नमः । गायत्र्यै नमः । सरस्वत्यै नमः । सर्वाभ्यो देवताभ्यो नमः ।  
कामोऽकार्षीन्मन्युरकार्षीत् नमो नमः ॥

सन्ध्या = माया सहितम्ब्रह्म = त्रिमूर्तिः (सावित्री, गायत्री, सरस्वती)

सर्वाभ्यः देवताभ्यः = you are all.

कामः अकार्षीत्मन्युः अकार्षीत् = All sins were not done by me but by the desire in me; All sins were not done by me but by the anger (arising out of desire) in me; May you remove the (bad) desires& anger in me.

ॐ यमाय धर्मराजाय, मृत्यवे चान्तकाय च ।  
वैवस्वताय कालाय, सर्वभूतक्षयाय च ॥  
औदुम्बराय दध्नाय, नीलाय परमेष्ठिने ।  
वृकोदराय चित्राय, चित्रगुप्ताय वै नमः॥

यमाय To the one who restrains everything धर्मराजाय To the one who does everything according to Dharma (does not abuse his position, does without partiality, does accordingly to one's karma) मृत्यवेच To the one who destroys अन्तकायच To the one who puts an end to everything वैवस्वताय To the son of विवस्वान्कालाय To the one who is in the form of time principle सर्वभूतक्षयायच To the one who gradually decays every being every moment औदुम्बराय To the one who has great strength दध्नाय To the one who is called dadhna नीलाय

To the one with a dark colour परमेष्ठिने (=पूज्यतमः) To the one who is the most adorable वृकोदराय To the one who cannot be satiated with any amount of eating चित्राय To the one who is very strange (manifold as cyclone, flood, lorry etc.) चित्रगुप्ताय To the one who strangely guards the secret (people's karma; चित्रैः मर्गैः गोपायते इति; our time of death, when disease may come etc. are never known) वै (this is an explicable without any special meaning used for the purpose of chandas) नमः

नमः सवित्रे जगदेकचक्षुषे  
जगत् प्रसूतिः स्थिति नाश हेतवे ।  
त्रयीमयाय त्रिगुणात्मधारिणे  
विरञ्चिनारायण शंकरात्मने ॥

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसन्निविष्टः ।  
केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्मयवपुर्धृतशंखचक्रः ॥  
नमः सवित्रे जगदेकचक्षुषे जगत्प्रसूतिस्थितिनाशहेतवे ।  
त्रयीमयाय त्रिगुणात्मधारिणे विरञ्चिनारायणशंकरात्मने ॥

परंब्रह्म the supreme (nirguna) brahma ऋतं (i.e. पारमार्थिकं) सत्यं the absolute reality (nirguna)  
पुरुषं कृष्णपिंगलम् In the form of Uma & Shiva (saguna), dark on the right side (where Maheshwara is) and fair on the left side (where Uma is) ऊर्ध्वरेतं (i.e. नित्यब्रह्मचारिनम्)  
Restrained by Yoga विरूपाक्षं odd-eyed i.e. Three-eyed.

चक्षु Eye (illumines the whole world) प्रसूति स्थिति नाश हेतवे Reason behind Creation, Preservation & Destruction त्रयीमयाय In the form of 3 vedas त्रिगुणात्म धारिणे Has got the three gunas through maya –Sattva (As नारायण), Rajas (As विरिञ्चि) & Tamas (As शङ्कर)  
Brahma आत्मने Possessor

ध्येयैः should be meditated upon always सरसिजासन सन्निविष्टः Seated in Padma Asana posture केयूरवान् (i.e. कङ्कणम्) Having bracelets हारी Garland वपुः Body धृत Holds

शरणागतं मां रक्ष Protect me, the one who has surrendered to you

अच्युतः The one who never falls i.e. is never born as a jiva (नित्यमुक्त स्वरूपः)

पतितं Fallen

कायेन वाचा मनसेन्द्रियैर्वा ।  
बुद्ध्यात्मना वा प्रकृतिस्वभावात् ।  
करोमि यद्यत् सकलं परस्मै ।  
नारायणयेति समर्पयामि ॥

कायेन With body वाचा With speech मनसा With heart इन्द्रियैः With organs of action वा Or  
बुद्ध्यात्मना By mind, intellect प्रकृतेः स्वभावात् By natural instincts यद्यत् Which all परस्मै  
The supreme being नारायणाय इति thinking that it is arpanam to Vishnu समर्पयामि I offer

अध्यः Today नः To us प्रजावत् Disciple सावीः May you grant दुष्वप्नियं Bad dreams परासुव  
May you remove.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
om̐ śāntiḥ śāntiḥ śāntiḥ ||





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Arsha Avinash Foundation  
104 Third Street, Tatabad, Coimbatore 641012, India  
Phone: +91 9487373635  
**E mail:** [arshaavinash@gmail.com](mailto:arshaavinash@gmail.com)  
[www.arshaavinash.in](http://www.arshaavinash.in)