

Sri Hayagriva upanishat



Commentaries in English by

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SrI LakshmihayagrIvan (Thanks: www.svdd.com)

Mantrams and Comments



Bless us with peace and tranquility! (Thanks: www.svdd.com)

॥ हयग्रीवोपनिषत् ॥

hayagriva upanishat

VANDANA SLOKAM (INVOCATION)

भद्रं कर्णेभिः श्रुणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ओं शान्तिः शान्तिः शान्तिः ॥

bhadram karNebhiH SruNuyAma devAH |

bhadram paSyemAKshabhiH yajatrAH |

sthirairangaistushTuvAgum sasthanUbhiH |

vyaSema devahitam yadAyuH |

svasti na indro vrddhaSravAH |

svasti naH pUshA viSvavedAH |

svasti nastArkshyo arishTanemiH |

svasti no brhaspatirdadhAtu ||

om SAntiH SAntiH SAntiH ||

Meaning:

O Celestial Ones! May we hear auspicious words with our ears! May we behold the auspicious images with our eyes! May we be engaged in eulogizing the gods with sturdy limbs and bodies and live the ordained full span of our lives (Veda prAyam of hundred years)!

May the king of the devAs, Indra of established renown be for our well being! May the omniscient pUshan, the nourisher among the twelve AdityAs be benevolent to us! May tArkshya (GaruDa), the destroyer of all inauspiciousness (amangaLams) be for our good! May that deva guru, Brhaspati grant us all auspiciousness!

om! Let there be peace and tranquility inside me!

om! Let there be peace all around me (peace in the environment)!

om! Let there be peace in the forces that interact with me!

हयग्रीवमन्त्रमहिमा

hayagrIvamantra mahimA

॥ हरिः ओं ॥

नारदो ब्रह्माणमुपसमेत्योवाच -

अधीहि भगवन् ब्रह्मविद्यां वरिष्ठां ययाचिरात् सर्वपापं व्यपोह्य

ब्रह्मविद्यां लब्ध्वैश्वर्यवान् भवति ॥ १ ॥

|| hari: om ||

nArado brahmaNamupasametyovAca -

adhIhi bhagavan brahmavidyAm varishThAm yayAcirAt sarvapApam vyapohya

brahmavidyAm labdhvaiSvaryaVAn bhavati || 1 ||

Meaning:

hariH om!

Sage Naarada, the son of Lord Brahma approached his Father and requested him:

Oh Lord! Please bless me with the Knowledge (j~nAnam) about the Supreme Principle (Brahman) which will destroy all sins very quickly and would bless me with the sacred and permanent wealth (Saasvata aiSvaryam)!

ब्रह्मोवाच -

हयग्रीवदैवत्यान् मन्त्रान् यो वेद स श्रुतिस्मृतीतिहासपुराणानि वेद स

सर्वैश्वर्यवान् भवति ॥ २ ॥

brahmovAca -

hayagrIvadaivatyAn mantrAn yo veda sa Sruti smrti itihAsa purANAni

veda sa sarvaiSvaryaVAn bhavati || 2 ||

Meaning:

Lord Brahma responded:

My Son! One gains everlasting kinds of wealth through siddhi from the japam of the mantrams related to Lord HayagrIva; such a fortunate One would master Srutis (VedAs, BrhamaNAs, AraNyakAs and Upanishads), smrtis (memorized knowledge about canons and codes of laws/observances), itihAsAs (historical texts) and PurANAs (epics). All these kinds of wealth will be at this sAdhaka's disposal. The three Mantrams about Lord HayagrIva are:

स्वाज्ञोऽपि यत्प्रसादेन ज्ञानं तत्फलमाप्नुयात् ।

सोऽयं हयास्यो भगवान् हृदि मे भातु सर्वदा ॥

svAjn~opi yatprasAdena j~nAnam tatphalam ApnuyAt |

so'ayam hayAsyo bhagavAn hrDi me bhAtu sarvada ||

Meaning:

May BhagavAn HayagrIvan reside and shine always in my heart lotus! It is through His command and blessings one acquires the Brahma J~nAnam and the fruits thereof!

विवरणम्

इह खलु अथर्वणवेदप्रविभक्तेयं हयग्रीवोपनिषत् स्वविद्याप्रकटनव्यग्रा ब्रह्ममात्रपर्यवसन्ना विजृम्भते । अस्याः संक्षेपतो विवरणमारभ्यते । नारदब्रह्मप्रश्नप्रतिवचनरूपेयामाख्यायिका विद्यास्तुत्यर्था । आख्यायिकामवतारयति - नारद इति । किं स उवाचेत्यत्र - अधीहीति । ब्रह्मविद्यां वरिष्ठां निर्विशेषब्रह्मणि पर्यवसन्नां । यया सविशेषब्रह्मविद्यामुमुक्षुः सर्वपापपुण्यविमुक्तो भूत्वाथ स्वातिरिक्तसंभवसिद्धं ब्रह्म निष्प्रतियोगिकस्वमात्रमिति निर्विशेषब्रह्मविद्यां लब्ध्वा स्वातिरिक्तं स्वावशेषतया ग्रहितुं य ईष्टे सोऽयम् ईश्वरः तत्संबन्धिन्यजडक्रियाज्ञानेच्छाशक्त्यात्मकं ज्ञानविज्ञानसम्यग्ज्ञानरूपम् ऐश्वर्यं तद्वान् भवति तां मे अधीहीति ॥ १ ॥

नारदेनैवं पृष्ठो भगवान् ब्रह्मोवाच किमिति¹ वक्ष्यमाणविद्याफलं प्रकटयति - -

हयग्रीवेति ॥ २ ॥

vivaraNam (Comments):

iha khalu atharvaNavedapravibhakteyam hayagrIvopanishat

svavidyAprakaTanavyagrA brahma mAtRa paryavasannA vijrmbhate |

asyAH samkshepato vivaraNam Arabhyate | nArada brahmapraSna-

prativacana rUpeyAmAkhyAyika vidyA stuti arthA |

AkhyAyikAmavatArayati - nArada iti | kim sa uvAcet yatra - adhIhIti |

brahmavidyAm varishThAm nirviSesha brahmaNi paryavasannAm, yayA

saviSesha brahmavidyA mumukshuH sarvapApa-puNya vimukto bhUtvAtha

svAtiriktA sambhavasiddham brahma nishpratiyogika svamAtram iti

nirviSesha brahmavidyAm labdhvA svAtiriktam svAvaSeshatayA

grahitum ya IshTe so'ayam ISvaraH tat sambandhinya jaDakriyA-

j~nAnecchASaktyAtmakam j~nAna vij~nAna samyak j~nAnarUpam

aiSvarayam tadvAn bhavati tAm me adhIhIti || 1 ||

nAradenaivam prshTo bhagavAn brahmovAca kim iti?

vakshyamANavidyaphalam prakaTayati - hayagrIveti || 2 ||

Comments by V. Sadagopan (VS):

The vivaraNam here in Sanskrit is by an advaitin (Vaasudevendra), the Sishya of KaancI advaita darSana AcAryan, Upanishad Brahma Yogi, a contemporary of Saint ThyagarAja of the 18th century. As such, it invokes nirviSesha brahma tattvam, which the moksham-seeking ViSishTAdvaitins (mumukshuH) do not accept. Therefore, we will give only the general gist of the commentary by Vaasudevendra in this ViSishiTAdvaitic version of the commentary on SrI HayagrIvopaniShat. The Sanskrit mUlam of the advaitic text of the commentary is however included here but not fully commented upon.

SrI HayagrIva Upanishat is linked to atarvaNa Vedam. It helps those who are bewildered by their own fruitless searches of Brahma J~nAnam; the meditation on the mantra bhAgam of SrI HayagrIva Upanishat lets such Brahma vicAram blossom well and bear fruit. Here we begin a brief explanation of the mantrams of the HayagrIva Upanishat. This Upanishat dealing with Brahma VidyA takes the form of query by Sage Naarada and the response by Lord BrahmA. Sage Naarada sets the scene for the narration (AkhyAyika) by requesting Lord BrahmA to instruct him on the ways to acquire Brahma J~nAnam. Sage Naarada reverentially requests for initiation with the word: "adhIhi". Approached thus by his son, BrahmA instructs Naarada on the Supreme Brahma VidyA and points out the fruit of gaining that effort is Lord HayagrIvan Himself.



SrI LakshmiHayagrIvar
(Thanks:www.svdd.com)

हयग्रीवमन्त्रत्रयम्

त एते मन्त्राः

विश्वोत्तीर्णस्वरूपाय चिन्मयानन्दरूपिणे ।

तुभ्यं नमो हयग्रीव विद्याराजाय विष्णवे स्वाहा स्वाहा नमः ॥ ३ ॥

ऋग्यजुःसामरूपाय वेदाहरणकर्मणे ।

प्रणवोद्गीथवपुषे महाश्वशिरसे नमः स्वाहा स्वाहा नमः ॥ ४ ॥

उद्गीथ प्रणवोद्गीथ सर्ववागीश्वरेश्वर ।

सर्ववेदमयाचिन्त्या सर्व बोधय बोधय स्वाहा स्वाहा नमः ॥ ५ ॥

hayagrIvamantra trayam

ta ete mantrA:

Meaning:

These then are the MantrAs.

viSvottIrNasvarUpAya cinmayAnandarUpiNe |

tubhyam namo hayagrIva vidyArAjAya vishNave svAhA svAhA namaH || 3 ||

rgyajuH sAmarUpAya vedAharaNa karmaNe |

praNavodgItha vapushe mahASvaSirase namaH svAhA svAhA namaH || 4 ||

udgItha praNavodgItha sarvavAgISvareSvara |

sarvavedamayA cintyA sarvam bodhaya bodhaya svAhA svAhA namaH || 5 ||

Meaning of the above three HayagrIva mantrams:

viSvottIrNa ... - Oh VishNu-HayagrIva, the King of all Learning (VidyA-s)! Oh Embodiment of Bliss Consciousness! Oh Lord whose essential nature transcends this Universe! aDiyEn's salutations to Thee! svAhA svAhA! namaH.

rg-yajus-sAmarUpAya ... - Oh the embodiment of Rg, Yajur and sAma Vedams! Oh Lord who engaged in the recovery of the VedAs stolen by Madhu and KaiTabha! Oh Lord having the mantra SarIram of UdgItha praNavam! Oh Lord with the head of a great Horse! svAhA! svAhA! aDiyEn's salutations to You!

The elaborate meanings of the 32 aksharams of this mantram are covered in a separate e-book in the GodhA e-book series (link in <http://www.sadagopan.org>, third ebook).

udgItha praNavodgItha ... - Oh Lord HayagrIvA eulogized by the PraNava udgItham of sAma Vedam! Oh Lord of all gods of Learning like SarasvatI and DakshiNAmUrti! They receive their vidyA anugraha Sakti from a small portion of Your vast power. Oh Lord with the form of all VedAs! Oh Lord whose ananta kalyANa guNams, VedAs cannot comprehend! Please teach aDiyEn about all the VidyA-s! svAhA! svAhA! namaH.

ते कीदृशाः इत्यत्र - त एते मन्त्रा इति ॥ ३-५ ॥

te kIdruSAH: iti atra - ta ete mantrA iti || 3-5 ||

Meaning:

Of what magnitude are the power of these mantrAs? Very powerful indeed are these three mantrams is the rhetorical answer!

The question and answer on the power of these three Mantrams is housed here:

मन्त्रत्रयस्य ऋष्यादिध्यानान्तम्

ब्रह्मात्रिरविसवितृभार्गवा ऋषयः । गायत्रीत्रिष्टुबनुष्टुप्छन्दांसि । श्रीमान् हयग्रीवः

परमात्मा देवतेति । ह्यौमिति बीजम् । सोऽहमिति शक्तिः ।

ह्यमिति कीलकम् । भोगमोक्षयोर्विनियोगः । अकारोकारमकारैरङ्गन्यासः ।

ध्यानम् -

शङ्खचक्रमहामुद्रापुस्तकाढ्यं चतुर्भुजम् ।

संपूर्णचन्द्रसंकाशं हयग्रीवमुपास्महे ॥ ६ ॥

mantratraysya rshyAdidhyAnAntam

brahmAtriravisavitrbhArgavA rshaya: | gAyatrI-trishTup anushTup-
cchandAmsi | SrImAn hayagrIva: paramAtmA devateti | ¹ hlaumiti bIjam |
so'hamiti Sakti: | hIUmiti kIlakam | bhogamokshayorviniyoga: |
akArokAramakArairanganyAsa: |

dhyAnam -

Sankhacakra mahAmudrApustakADhyam caturbhujam |
sampUrNacandrasankASam hayagrIvam upAsmahe || 6 ||

Meaning:

For the SrI HayagrIva Mantrams, the Rshis are BrahmA, atri, sUryan and BhArgavA. The three metres are GaayatrI (three lines and eight aksharams per line), trishTup (four lines of eleven aksharams/syllables) and anushTup (four quarters with eight syllables each). The devatA (presiding God) is Lord HayagrIvan. The bIjam (seed) is "hlaum". The Sakti (power) is "so'ham". The kIlakam (the anchoring nail) is "hIUm". bhoga (enjoyment) and moksham (deliverance) are the viniyoga (distribution). The anganyAsa and KaranyAsa (nyAsa of the limbs/body) are अ a, उ u and म m. nyAsa is the tantric practice of placing specific bIjAksharam on each body part.

dhyAnam:

aDiyEn meditates on Lord HayagrIvan with the Conch, Disc, the mudrA and the book on His four hands. He has the lustre of the full Moon.

Note:

Per some versions, hla, hlaum, hIUm etc., are spelled as lha, lhaum as well hsowm. 'h' and 's' are

interchanged often.

१ अस्यामुपनिषदि सर्वत्र एतद्विजाक्षरस्थ ल्लल्ल कारस्थाने ल्लसल्ल कार उपलभ्यते केषुचित्
कोशेषु । (अ । अ १ । अ २ । क) कोशेषू तु लकार एवोपलभ्यते ।

मन्त्रत्रयस्य ऋष्यादयः उच्यन्ते - ब्रह्मेति । अकारोकारमकारैः द्विरावृत्तैः

अङ्गन्यासः ॥ ६ ॥

1 asyAm upanishadi sarvatra etadvijAksharastha 'la' kArasthAne 'sa' kAra upalabhyate keshucit
koSeshu | (a , a 1, a 2, ka) koSeshu tu lakAra eva upalabhyate |
mantratrayasya rshyAdaya: ucyante - brahmeti | akAra ukAra makAraiH
dvirAvrttaiH anganyAsaH || 6 ||

Meaning:

In the different versions of this Upanishad, the "la" of the bIjAksharam is replaced by "sa".
The Rshi for this mantram is said to be Brahma et al. anganyAsam is completed by repeating
twice "akAra, ukAra and makArams".



tirumanjanam with ksheeram (Thanks:www.svdd.com)

हयग्रीवतुरीयमनुः

ओं श्रीमिति द्वे अक्षरे । हौमित्येकाक्षरम् । ओं नमो भगवते इति सप्ताक्षराणि ।

हयग्रीवायेति पञ्चाक्षराणि । विष्णव इति त्रीण्यक्षराणि । मह्यं मेधां प्रज्ञामिति

षडक्षराणि । प्रयच्छ स्वाहेति पञ्चाक्षराणि । हयग्रीवस्यतुरीयो भवति ॥ ७ ॥

hayagrIvaturIyamanuH

om SrImiti dve akshare | hlaumiti ekAksharam | om namo bhagavate

iti saptAksharANi | hayagrIvAyeti pancAksharANi | vishNava iti

trINyaksharANi | mahyam medhAm praj~nAmi shaDaksharANi |

prayaccha svAheti pancAksharANi | hayagrIvasya turIyo bhavati || 7 ||

"om SrIm" form the **two** aksharams (letters) of the two syllable HayagrIva mantram. **hlaum** is **one** aksharam and is the **ekAkshari** (one syllable mantra) for Lord HayagrIvan. "om namo bhagavate" constitute **seven** aksharams of the seven syllable mantra. "hayagrIvAya" leads to **five** aksharams of the five syllable mantra; "vishNu" makes up **three** aksharams of the three syllable mantram. "mahyam medhAm praj~nA" lead to **six** aksharams of the shaDakshari. "prayaccha svAha" contributes **five** aksharams of the five syllable mantram. A combination of the above gives us the twenty nine lettered SrI HayagrIva Mantram. The fifth is "manu".

हयग्रीवतुरीयमन्त्रमुद्धरति - ओं श्रीमिति ।

ओं श्रीं हौं ओं नमो भगवते हयग्रीवाय विष्णवे

मह्यं मेधां प्रज्ञां प्रयच्छ स्वाहेति एकोनत्रिंशदक्षरोऽयं मनुः ॥

hayagrIvaturIya mantramuddharati - om SrImiti |

om SrIm hlaum om namo bhagavate hayagrIvAya vishNave

mahyam medhAm praj~nAm prayaccha svAheti ekonatriSadaksharo'yam manuH ||

Meaning:

The entire mantram from the combination of all twenty nine aksharam is:

हयग्रीवपञ्चममनुः

ओं श्रीमिति द्वे अक्षरे । हौमित्येकाक्षरम् । ऐमैमैमिति त्रीण्यक्षराणि ।

क्लीं क्लीमिति द्वे अक्षरे । सौः सौरिति द्वे अक्षरे । हीमित्येकाक्षरम् ।

ओं नमो भगवते इति सप्ताक्षराणि । हयग्रीवायेति पञ्चाक्षराणि ।

मह्यं मेधां प्रज्ञामिति षडक्षराणि । प्रयच्छ स्वाहेति पञ्चाक्षराणि ।

पञ्चमो मनुर्भवति ॥ ८ ॥

hayagrIvapancamamanuH

om SrImiti dve akshare | hlaumitiyAksharam | aimaimaiti
trINyaksharANi | klIm klImiti dve akshare | sauH sauriti dve akshare |
hrImitiyekAksharam | om namo bhagavate iti saptAksharANi |
hayagrIvAyeti pancAksharANi | mahyam medhAm praj~nAmi
shaDaksharANi | prayaccha svAheti pancAksharANi |
pancamo manurbhavati || 8 ||



namo SrI lakshmihayagrIvAya! (Thanks:www.svdd.com)

Meaning:

"om SrIm" form two aksharams; hlaum (hasaum) adds one aksharam. "aim aim aim" combine (aimaimaiti) to give three aksharams. "klIm klIm" add two more aksharams. "sau sau" lead to

two more aksharams. "hrIm" contributes one aksharam. "om namo bhagavate" adds seven aksharams. "hayagrIvAya" leads to five aksharams. "mahyam medhAm praj~nAm" provides six aksharams. "prayaccha svAha" adds five more aksharams. The fifth is "manu".

हयग्रीवपञ्चममनुमुद्धरति - ओं श्रीमिति ।

ओं श्रीं ह्रौं ऐं ऐं ह्रीं ह्रीं सौः सौः ह्रीं ओं नमो भगवते हयग्रीवाय मह्यं मेघां

प्रज्ञां प्रयच्छ स्वाहेति चतुस्त्रिंशदक्षरोऽयं मनुः ॥ ८ ॥

hayagrIva pancamamanumuddharati - om SrImiti |

om SrIm hlaum aim aim aim klIm klIm sauH sauH

hrIm om namo bhagavate hayagrIvAya mahyam medhAm

praj~nAm prayaccha svAheti catustriSadaksharo'yam manuH || 8 ||

Comments by Sri V.SaThakopan svAmi::

The above text reproduces the SrI HayagrIva pancamamanu.

This marks the end of the first section of SrI HayagrIva Upanishat.

हयग्रीवैकाक्षरमनुः

हयग्रीवैकाक्षरेण ब्रह्मविद्यां प्रवक्ष्यामि । ब्रह्मा महेश्वराय महेश्वरः संकर्षणाय

संकर्षणो नारदाय नारदो व्यासाय व्यासो लोकेभ्यः प्रायच्छदिति हकारो

लकारोमुकारो त्रयमेकस्वरूपं भवति । ह्रौं बीजाक्षरं भवति । बीजाक्षरेण

ह्रौरूपेण तज्जापकानां संपत्सारस्वतौ भवतः । तत्स्वरूपज्ञानां वैदेही

मुक्तिश्च भवति । दिक्पालानां राज्ञां नागानां किन्नराणामधिपतिर्भवति ।

हयग्रीवैकाक्षरजपशीलाज्ञया सूर्यादयः स्वतः स्वस्वकर्मणि प्रवर्तन्ते ।

सर्वेषां बीजानां हयग्रीवैकाक्षरबीजमनुत्तमं मन्त्रराजात्मकं भवति ।

ह्रौं हयग्रीवस्वरूपो भवति ॥ ९ ॥

hayagrIvaikAksharamanuH

hayagrIvaikAkshareNa brahmavidyaAm pravakshyAmi |

brahma maheSvarAya maheSvaraH sankarshaNAya sankarshaNo

nAradAya nArado vyAsAya vyAso lokebhyaH prAyacchaditi

hakArom lakAromukArom trayamekasvarUpam bhavati |

hlaum bIjAksharam bhavati | bIjAkshareNa hlaurUpeNa tajjApakAnAm
sambat sArasvatau bhavataH | tat svarUpaj~nAnAm vaidehI muktiSca
bhavati | dikpAlAnAm rAj~nAm nAgAnAm kinnarANAm adhipatiH bhavati |
hayagrIvaikAksharajapa SIIAj~naya sUryAdayaH svataH svasvakarmaNi
pravartante | sarveshAm bIjAnAm hayagrIvaikAkshara bIjam
anuttamam mantrarAjAtmakam bhavati | hlaum hayagrIva svarUpo bhavati || 9 ||

Meaning:

Let me instruct you about the wisdom relating to Brahma VidyA through SrI HayagrIva ekAkshara mantram. Brahma devan to his son MaheSvaran to SankarshaNan to Naarada to VyAsa and from VyAsa to the people of the world. The hakAram, lakAram and mukAram unite to form a single mantram, single reality. "hlaum (lhaum/hasaum)" becomes this bIjAksharam. For those who perform japam with this bIjAksharam, they are enriched with a flood of wealth. svarUpa j~nAnam and mukti is also attained. He becomes the king of the rulers of the directions (dikpAlAs/dik gajams) and KinnarAs (mythical figures with human bodies and horse's heads). The devout ones (japa SIIAj~nAH) knowledgeable about the power of japam of SrI HayagrIva ekAkshari string together their lives with prescribed dharmAs for their VarNams and ASramams and go about their lives happily. Among all the seed letters (bIjAksharam), the HayagrIva bIjAksharam becomes superior and reaches the status of mantra Raaja, the king among the mantrAs. "hlaum" becomes the form of Lord HayagrIvan (hayagrIva svarUpo bhavati).

विवरणम्

षष्ठमेकाक्षरं मनुं ब्रह्मादिपरंपराप्रवृत्तं मन्त्रराजत्वेन सर्वार्थसाधकं तदर्थानुसंधायिनां

विकलेबरकैवल्यप्रदमिति स्तौति - ह्यग्रीवेति । वक्ष्यमाणविद्यायाः आचार्यपारंपर्यक्रममाह -

ब्रह्मेति । ह्यग्रीवैकाक्षरीविद्यायाः प्रणवमहावाक्यानुकरणतामाह - हकारोमिति ।

त्रयं भवति ॥

shashThamekAksharam manum brahmAdi paramparA vrttam mantrarAjatvena sarvArtha
sAdhakam tadarthAnu sandhAyinAm vikalebara kaivalyapradam iti stauti - hayagrIveti |
vakshyamANavidyAyAH AcAryapAramparya kramamAha - brahmeti |
hayagrIvaikAkshravidyAyAH praNva mahAvAkyAnukaraNatAmAha - hakAromiti | trayam
bhavati ||

Meaning:

For those who recite this ekAkshari arising from the Guru ParamparA starting from Brahma devan and reflect on the meaning of this ekAkshari as MantrarAjam, attain all what they desire including kaivalya (AtmAvalokanam) sukham (vikalebara kaivalyapradam).



Meditate on His mantram-s to attain Eternal Happiness!
Thanks: www.svdd.com

Note by SrI V.SaThakopan: In the ViSishTAdvaitic context, Kaivalya sukham is not sought after and only Moksha Sukham is the highest goal of a sAdhakan.

The HayagrIva ekAkshari VidyA is equivalent to the fusion of the three aksharams into one (hakAromiti) and yields the phalans of reciting the PraNava MahA vAkyams.

हकारः परमेशः स्यात्तत्पदं चेति निश्चितम् ।

स (ल) कारः खेचरि प्रोक्तः त्वंपदं चेति निश्चितम् ॥

इति श्रुत्यनुरोधेन हकारस्तत्पदार्थः । स यलफकारः त्वंपदार्थः । उकारस्तु तत्त्वंपदार्थगतवाच्यार्थ- त्यागपूर्वकं तत्त्वंपदलक्ष्ययोः परचित्प्रत्यक्चितोः ऐक्यानुवाद्यसिपदार्थो भवति । हकारादिवर्णत्रयोपरि श्रूयमाणः ओंकारः तुरियोंकारग्रविद्योततुर्यतुरीयार्थो भवति । एतत्त्रयं मिलित्वा एकस्वरूपं भवति । तदेव विवृणोति - हौमिति । हौंरूपे ण प्रत्यगभिन्नपरमात्मभावेन तत्ज्जापकानां पारमैश्वर्यभावापन्नतया संपत्सारस्वतौ भवतः संपदीश्वरत्वं सारस्वतं निर्विशेषब्रह्मविद्यारूपम् । सम्यग्ज्ञानसंपत्सारस्वते भवत इति वक्तव्ये संपत्सारस्वताविति लिङ्गव्यत्ययः । यत्स्वातिरिक्तकलनापहवसिद्धनिष्प्रतियोगिक-ब्रह्ममात्रमवशिष्यते

तत्स्वरूपज्ञानां वैदेहि मुक्तिश्च भवति । यदि सविशेषतया मन्त्रार्थं जानाति तदा इन्द्रादिदिक्पालानामधिपतिर्भवति सर्वेश्वरो भवतीत्यर्थः । अस्य मन्त्रिण ईश्वरत्वेन सूर्यादिभयहेतुत्वमाह - हयग्रीवेति ङ्कभीषास्माद्वातः पवतेट्ट इत्यादि श्रुतेः । यतः एवं प्रभाववान् हयग्रीवैकाक्षरमनुः अत एव सर्वेषामिति । बीजार्थस्तु हयग्रीवस्वरूपो भवति ॥ ९ ॥

hakAraH parameSaH syAt tatpadam ceti niScitam |

sa (la)kAraH khecari proktaH tvam padam ceti niScitam ||

iti SrutyAnurodhena hakArastatpadArthaH sa (la)kAraH tvam padArthaH, ukArastu tattvam padArthagatavAcyArtha tyAgapUrvakam tattvam padalakshyoH paracit pratyakicitoH aikyaAnuvAdyasipadArtho bhavati | hakArAdivarNatrayopari SrUyamANaH omkAraH turiya omkAragravidyota turya turIyArtho bhavati | etat trayam militvA ekasvarUpam bhavati | tadeva vivrNoti - hlaumiti | hlaumrUpeNa pratyag-binna-paramAtma bhAvanena tajjApakAnAm pAramaiSvaraya-bhAvApannatayA sampatsArasvatau bhavataH sampadISvaratvam sArasvatam nirviSesha brahmavidyArUpam | samyagj~nAna sampatsArasvate bhavata iti vaktavye sampatsArasvatAviti lingavyatyayaH | yatsvAtiriktakalanApahnavasiddha nishpratiyogika-brahmamAtramavaSishyate tatsvarUpaj~nAnAm vaidehi muktiSca bhavati | yadi saviSeshatayA mantrArtham jAnAti tadA indrAdi dikpAlANAm adhipatiH bhavati sarveSvaro bhavati iti arthaH | asya mantriNA ISvaratvena sUryAdibhayahetutvamAha - hayagrIveti, "bhIshAsmAdvAtaH pavate" ityAdi SruteH | yataH evam prabhAvavAn hayagrIvaikAksharamanuH ata eva sarveshAmiti | bIjArthastu hayagrIvasvarUpo bhavati ||9||

Meaning and Comments by Sri V.SaThakopan svAmi::

In this long passage, the power arising from the recitation of SrI HayagrIva ekAkshari hlaum formed by the union of three aksharams (ha, la and u): "etat trayam militvA ekasvarUpam bhavati - hlaumiti"; the phalans resulting from such a recitation of ekAkshari followed by sAtvika tyAgam are elaborated. For ViSishTAdvaitins, the phalans like Kaivalyam, advaita svarUpa J~nAnam jIva-Brahma aikyam and jIvan mukti are not relevant. nirviSesha Brahma Vidya, the goal of the advaita darSanam is the thrust of the commentator, SrI Vaasudevndrar, the disciple of Upanishad Brahmam of Kaancipuram. We will not cover these in detail. For ViSishTAdvaitins, the Phalans of reciting SrI HayagrIva stotrams are enumerated in:

Swamy Desikan's SrI HayagrIva stotram (e-book # 4 in <http://www.sundarsimham.org> , SrI HayagrIva sahasranAmam (e-book # 66 in <http://www.sundarasimham.org>, e-book #36, SrI Lakshmi HayagrIva suprabhAtam and MangaLam, <http://www.srihayagrivan.org>, series of e-books on SrI HayagrIva abhigamanam, SrI HayagrIva pancASat, SrI HayagrIva Mantra mAlikA housed in the goda.org link of <http://www.sadagopan.org>. These are the most important phalans (SreshTa phalans): vAgartha siddhi, Sesha-Seshi svarUpa j~nAnam, Mokshanugraham following prapatti at the sacred feet of Lord HayagrIvan. The desired phalans arising from ekAkshari and other SrI HayagrIva Mantra japams are received through AcArya mukham.

वागादिसिद्धिकरः प्रयोगः

अमृतं कुरु कुरु स्वाहा । तज्जापकानां वाक्सिद्धिः श्रीसिद्धिरष्टाङ्गयोगसिद्धिश्च भवति ॥ १० ॥

vAgAdisiddhikaraH prayogaH

amrtam kuru kuru svAhA | tajjApakAnAm vAKsiddhiH SrIsiddhiH
ashTAngayoga siddiSca bhavati || 10 ||

विवरणम्

हयग्रीवैकाक्षरोपासकं अमृतं कुरु कुरु स्वाहा । इतश्च तज्जापकानामिति ॥ १० ॥

hayagrIvaikAksharopAsakam amrtam kuru kuru svAhA | itaSca
tajjApakAnAm iti || 10 ||

Meaning and Comments by Sri V.SaThakopan svAmi::

For mastery over speech and clear understanding of the meanings, the form of ekAkshari mantram of Lord HayagrIvan is: "hlaum (lhaum, hasaum per different versions) amrtam kuru svAhA". Mastery over words, attainment of riches and the gaining of the ashTa siddhis are also the phalans.

सप्तदशाक्षरमनुः

हौं सकलसाम्राज्येन सिद्धिं कुरु कुरु स्वाहा ॥ ११ ॥

saptadaSAksharamanuH

hlaum sakalasAmrAjyena siddhim kuru kuru svAhA || 11 ||

The seventeen lettered prayogam for attainment of sakala sAmrAjya siddhi based on SrI HayagrIva ekAkshari is given above. Below, it is stated that this seventeen lettered mantram is another form of "hlaum".

अपरः सप्तदशाक्षरोऽयं मन्त्रः हौमिति ॥ ११ ॥

aparaH saptadaSAksharo'yam mantraH hlaum iti || 11 ||

मन्त्रज्ञानफलम्

तानेतान् मन्त्रान् यो वेद अपवित्रः पवित्रो भवति । अब्रह्मचारि सुब्रह्मचारि भवति ।

अगम्यागमनात् पूतो भवति । पतितसंभाषणात् पूतो भवति ।

ब्रह्महत्यादिपातकैर्मुक्तो भवति । गृहं गृहपतिरिव देही देहान्ते परमात्मानं प्रविशति ॥ १२ ॥

mantraj~nAnaphlam

tAnetAn mantrAn yo veda apavitraH pavitro bhavati |
abrahmacAri subrahmacAri bhavati | agamyAgamanAt pUto bhavati |
patitasambhAshaNAAt pUto bhavati | brahmahatyAdipAtakaiH mukto
bhavati | grham grhapatiriva dehI dehAnte paramAtmAnam praviSati || 12 ||

Meaning/Comments by Sri V.SaThakopan svAmi::

The fortunate one who is blessed with the j~nAnam of SrI HayagrIva mantrams, even if impure, becomes pure. One who is unchaste, impure becomes celibate (BrahmacAri/chaste). One is purified even if one is adulterous. One is cleansed even after talking to the fallen ones. One is freed from sins such as killing a BrahmaNa. Just as the master of the mansion enters the house, the sAdhakan at the end of his earthly life attains the sacred feet of the Lord.

विवरणम्

विश्वोत्तीर्णेतिमन्त्रज्ञानां फलमाह - तानेतानिति मन्त्रार्थज्ञानमुख्यफलमाह - गृहमिति ॥ १२ ॥

viSvottIrNetimantraj~nAnAm phalamAha - tAnetAniti
mantrArthaj~nAna mukhyaphalamAha - grhamiti || 12 ||



SrI HayagrIva mantra japam leads to realization of Great Truths
Thanks: www.svdd.com

Meaning and Comments by Sri V.SaThakopan svAmi::

The main phalan arising from the reciting of the HayagrIva Mantram (viSvottIrna svarUpAya ...) is the same as understanding of the meanings of the four Upanishadic MahA vAkyams.

हयग्रीवमन्त्राणां महावाक्यार्थप्रतिपादकत्वम्

प्रज्ञानं ब्रह्म । अहं ब्रह्मास्मि । तत्त्वमसि अयमात्मा ब्रह्मेति महावाक्यैः

प्रतिपादितमर्थं त एते मन्त्राः प्रतिपादयन्ति ॥ १ ॥

hayagrIvamantrANAm mahAvAkyArtha pratipAdakatvam

praj~nAnam brahma | aham brahmAsmi | tattvamasi ayamAtmA

brahmeti mahAvAkyaiH pratipAditamartham ta ete mantrAH pratipAdayanti || 13 ||

The HayagrIva mantram grants us the realization of the meanings of the four MahA vAkyams of Upanishads such as:

1. praj~nAnam brahma (aitareya Upanishad 3.3),
2. aham brahmAsmi (brhadAraNyakam 1.4.10),
3. tattvamasi (chAndoOgyam 6.8.7) and
4. ayamAtmA brahma (brahadAraNyaka Upanishad 2.5.19).

SrI HayagrIva mantram has the essence of all these MahA vAkyams. These HayagrIva mantrams explicate the same meaning that are elaborated by the four Upanishadic MahA vAkyams.

The ViSishTAdvaitam based meanings of the four mahA vAkyams:

- **praj~nAnam brahma** (aitareya Upanishad 3.3): All the creatures that move or fly and the immovable ones are controlled from within by the antaryAmin brahmam, who is of the nature of praj~nyA or consciousness. All of these entities are established in that consciousness. The Universe and its beings are propelled and commanded by that prerita (controller) of all. All of these entities are totally absorbed in that consciousness. Therefore by svarUpam (essential nature) and due to its auspicious attributes as well as its mahatvam (infinite greatness), **the praj~nAnam or Universal consciousness** is the Supreme Brahman, "the upAsya",
- **aham brahmAsmi** (brhadAraNyaka Upanishad: 1.4.10): "**brahma vA idamagra AsIttadAtmAnamevAvedaham brahmAsmIti**". This Supreme Self was indeed Brahman in the beginning. It knew itself alone as "I am the Brahman". Therefore it became all. The implication of this statement is that "there is no other entity than Brahman to be meditated upon (upAsyAntara sUnyam)".

- **praj~nAnam anandam brahma** (aitareya Upanishad: 3.3): Brahman is Consciousness and Bliss.
- **tattvamasi** (chAndogya Upanishad: 6.8.7): Thou Art That. The full text of this mantram is: **sa ya eshA aNimA, etadAtmyamidam sarvam, tat satyam, sa AtmA, tattvamasi Svetaketo iti**, meaning "that 'सत् sat' of this nature is very subtle. All this is having this 'sat' as its Atman. That (fact of having 'sat' as its Atman) is real. He (sat) is the Atman in all. That (Supreme Cause) is thy (inner) Self. Thou (i.e., your antaryAmin) art that. **sarvasya brahmAtmakatvam** is thus established".

विवरणम्

विश्वोत्तीर्णेत्यादिमन्त्राणां महावाक्यसमन्वयार्थं महावाक्यान्याहप्रज्ञानमिति ।

महावाक्यैः प्रत्यक्परचितोरेकत्वं प्रतिपादिम् । सप्तकोटिमहामन्त्राणां

महावाक्यार्थत्वे मानमियं श्रुतिः -

नमस्त्वमर्थो विज्ञेयो रामस्तत्पदमुच्यते ।

असीत्यर्थे चतुर्थी स्यादेवं मन्त्रेषु योजयेत् । इति ॥ १३ ॥

viSvottIrNetyAdi mantrANAm mahAvAkya samanvayArtham
mahAvAkyAnyAhapraj~nAnamiti | mahAvAkyaiH pratyakparacitoH
ekatvam pratipAditam | saptakoTi mahAmantrANAm
mahAvAkyArthatve mAnamiyam SrutiH - -

namastvamartho vij~neyo rAmastatpadamucyate |

asItyarthe caturthI syAdevam mantreshu yojayet | iti || 13 ||

Comments by Sri V.SaThakopan svAmi::

The glories of the Hayagriva Mantrams exceeding even seven crores of MahA Mantrams in their meaning are eulogized here.

स्वरव्यञ्जनभेदेन द्विधायते ॥ १४ ॥

svaravyanjanabhedena dvidhAyate || 14 ||

The reinforcing union of svaram and vyanjanam are pointed out here .

विवरणम्

मन्त्रसमुदायस्तु स्वरव्यञ्जनभेदेन द्विधायते । स्वरः प्रकृत्यंशः । व्यञ्जनं तु ब्रह्मांशः

ल्लव्यञ्जनैः स्वरसंयोगो विद्धि तत्प्राणयोजनमूह इति । बीजं मायाविनिर्मुक्तं परं ब्रह्मेति

कीर्त्यतेह इति च श्रुतेः ॥ १४ ॥

mantrasamudAyastu svara vyanjana bhedena dvidhAyate |
svaraH prakrtyamSaH, vyanjanam tu brahmAmSaH
'vyanjanaiH svara-samyogo viddhi tatprANayojanam' iti,
'bIjam mAyAvinirmuktam param brahmeti kIrtyate' iti ca SruteH || 14 ||

Meaning and Comments by Sri V.SaThakopan svAmi::

In the assembly of mantrams, the svaram and its adornment are experienced. svaram is the amSam of Prakrti (acetanam). vyanjanam is Brahma amSam (ISvarAmSam). When both are united, it leads to prANa yojanam. The bIjAksharam devoid of mAyA is verily Parabrahmam according to Vedam. This union between the two can also be viewed as the union of vowels and consonants (svarams and vyanjanams).

अनुमन्त्राः

अथानुमन्त्रान् जपति -

यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद् मन्द्रा ।

चतस्र ऊर्जं दुदुहे पयांसि क्वस्विदस्याः परमं जगाम ॥ १५ ॥

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥ १६ ॥

ओष्ठापिधाना नकुली दन्तैः परिवृता पविः ।

सर्वस्यै वाच ईशाना चारु मामिह वादये ॥ १७ ॥

सशर्वरीरमृतिं (ससर्परीरमतिं) बाधमाना बृहन्मिमाय जमदग्निदत्ता ।

आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्याम् ॥ १८ ॥

anumantrAH

atha anumantrAn japati - -

yadvAgvadantya vicetanAni rAshTrI devAnAm nishasAda mandrA |
catasra Urjam duduhe payAmsi kva svidasyAH paramam jagAma || 15 ||
gaurIr-mimAya salilAni takshatyekapadI dvipadI sA catushpadI |
ashTApadI navapadI babhUvushI sahasrAksharA parame vyomam || 16 ||

oshThApidhAnA nakulI dantaiH parivrta paviH |
sarvasyai vAca ISAnA cAru mAmiha vAdaye || 17 ||
saSavarIramrtim (sasarparIramatim) bAdhamAna brhanmimAya jamadagnidattA |
AsUryasya duhitA tatAna Sravo deveshvamrtamajuryAm || 18 ||

मन्त्रानेवमुक्त्वा अथानुमन्त्रानाह - अथेति ॥ १५ - १८ ॥

mantrAn evam uktvA atha anumantrAnAha - atheti || 15 - 18 ||

Meaning and Comments by Sri V.SaThakopan svAmi::

The HayagrIva mantra japam is followed by recitation of three Veda mantrAs and a Slokam for NakuleSvari devi. Please see above for text of the Slokams (15 to 18).

yadvAgvadantya... jagAma - Rg 8.100.10

gaurIr-mimAya ... vyomam - Rg 1.164.41

oshThApidhAnA ... vAdaye - Slokam for NakuleSvari devi, the Goddess presiding over one's speech and is worshiped for extempore speech during the debates, polemics and the vAk bandhanam of the opponents.

sa SarvarIramrtim (sasarparIramatim) ... majuryAm - Rg 3.53.15

विद्याफलम्

य इमां ब्रह्मविद्यामेकादश्यां पठेद्धयग्रीवप्रभावेन महापुरुषो भवति ।

स जीवन्मुक्तो भवति ॥ १९ ॥

vidyAphalam

ya imAm brahmavidyAm ekAdaSyAm paThet hayagrIva prabhAvena
mahApurusHo bhavati | sa jIvanmukto bhavati || 19 ||

Meaning:

One who reflects on this HayagrIva Brahma VidyA on ekAdaSI days would become a great person because of the blessings of Lord HayagrIvan. He is freed of samsAric afflictions, while He is still here.

विवरणम्

एतद्विद्याफलमाह - य इति । प्रभावेण प्रसावेण प्रसादेन सः महापुरुषो भवति ॥ १९ ॥

etat vidyAphalamAha - ya iti | prabhAveNa prasAveNa prasAdena
saH mahApurusHo bhavati || 19 ||

Meaning and Comments by Sri V.SaThakopan svAmi::

The phalan from the recitation of the HayagrIva VidyA mantram-s confers the status of a MahA Purushan due to the graciousness and Vaibhavam of Lord HayagrIvan.



Lord SrI HayagrIvan grants great phalans to those who recite His mantram-s with Faith
(Thanks: www.svdd.com)

विद्यां प्रति प्रार्थना

ओं नमो ब्रह्मणे धारणं मे अस्त्वनिराकरणं धारयिता भूयासं कर्णयोः श्रुतं मा च्योद्वं

ममामुष्योमित्युपनिषत् ॥ २० ॥

vidyAm prati prArthana

om namo brahmaNe dhAraNam me astvanirAkaraNam dhArayitA

bhUyAsam karNayoH Srutam mA cyoDhvam mamAmushyam

om iti upanishat || 20 ||

The Upanishad says, "the knowledge of Brahman, which is taught with the mantra ending with 'om namo brahmaNe' would never leave his heart". That which is received through the ears through AcAryan's lips in this manner will never leave one.

विवरणम्

उक्तामिमां विद्यां प्रणवत्वेन प्रार्थयति - ओमिति । ल्लओमित्येतदक्षरमिदं सर्वमूह इति

श्रुतिसिद्धं तुरीयं तुर्यतुरीयं वा ब्रह्मोच्यते । हे तुर्यतुरीय ब्रह्मणे तुभ्यं नमोऽस्तु ।

त्वत्प्रसादतो मया देशिकमुखतो यद्यदधीनं तत्तन्मे हृदि धारणमस्तु ।

तदनिराकरणं अविस्मरणं यथा भवति तथा धारयिता भूयासम् ।

यच्छ्रेयः साधनार्थं कर्णयोः कर्णाभ्यां श्रुतं मा च्याढवं मा विस्मरणमस्तु ।

किं च ममामुष्यं आमुष्मिकं विद्याफलम् ओंकारार्थतुर्यतुर्यतया

अवस्थानलक्षणं विकलेबरकैवल्यमस्तु । इतिशब्दः प्रार्थनासमाप्त्यर्थः ।

उपनिषच्छब्दः ह्यग्रीवोपनिषत्समाप्त्यर्थः ॥ २० ॥

uktAmimAm vidyAm prANavatvena prArthayati - omiti |
'omityetadakshrAmidam sarvam' iti Sruti siddham turIyam
turyaturIyam vA brahmocyate | he turyaturIya brahmaNe tubhyam
namo astu | tvat prasAdato mayA deSikamukhato yadyadadhInam
tat tanme hrdi dhAraNamastu | tadanirAkaraNam avismaraNam
yathA bhavati tathA dhArayitA bhUyAsam | yat SreyaH
sAdhanArtham karNayoH karNAbhyAm Srutam mA cyADhavam mA
vismaraNamastu | kim ca mamAmushyam Amushmikam
vidyAphalam omkArArtha turya-turyatayA avasthAnalakshaNam
vikalebara kaivalyamastu | iti SabdaH prArthanA samAptyarthaH |
upanishat SabdaH hayagrIvopanishat samApti iti arthaH || 20 ||

Meaning and Comments by Sri V.SaThakopan svAmi::

This HayagrIva vidyA is to be acquired with the uccharaNam of PraNavam (omiti). Sruti has revealed: "omityeyatat aksharam idam sarvam". This is thus established by Srutis (Sruti siddham). It is the embodiment of the Supreme Brahman. With the blessings of You, Lord HayagrIvan, aDiyEn has acquired Your sacred mantram. Let this auspicious and powerful mantram of Yours be retained by me (dhAraNam astu). Whenever aDiyEn loses it through forgetfulness (vismaraNam) or rejects it (nirAkaraNam), May Thou restore it again through

Your merciful intervention and anugraham! This is my prayerful request! SrI HayagrIva Upanishad is concluded here.

श्रीवासुदेवेन्द्रशिष्योपनिषद्ब्रह्मयोगिना ।

हयग्रीवोपनिषदो व्याख्यानं लिखितं स्फुटम् ।

प्रकृतोपनिषद्व्याख्या पञ्चपञ्चाशदीरिता ॥

SrIvAsudevendra Sishyopanishat brahma yoginA |
hayagrIvopanishado vyAkhyAnam likhitam sphuTam |
prakrtopanishat vacAkhyA pancapancASadIritA ||

Meaning:

The disciple of Upanishad Brahmam with the name of SrI Vaasudevendran created this commentary and made it clear (sphuTam). May this kaimkaryam engaged in as the lofty sAdanA for receiving Lord HayagrIvan's anugraham bless me with wealth of every kind in this and the other world!

Let this Upanishad be retained by aDiyEn! Let aDiyEn stand steady and let me hear about noble things for years to come!

॥ हयग्रीवोपनिषद्विवरणं संपूर्णम् ॥

|| hayagrIva upanishat vivaraNam sampUrNam ||

||SrI lakshmihayagrIvAya namaH||

dAsan,

Oppiliappan Koil V. Sadagopan



ANNEXURE

Transliteration scheme for ITRANS notations used in this e-book

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	A	i	I	u	U	r*	R	lr	lR
ए	ऐ	ओ	औ						
e	ai	o	au						

अं anusvaram - 'm' (like मां , त्वं etc)

अः visargam -'H'

Note: * as in rshi (ऋषि)

Consonants

Gutturals	क	ख	ग	घ	ङ
	ka	kha	ga	gha	~Na
Palatals	च	छ	ज	झ	ञ
	ca	cha	ja	jha	~na
Cerebrals	ट	ठ	ड	ढ	ण
	T	Tha	Da	Dha	Na
Dentals	त	थ	द	ध	न
	ta	tha	da	dha	na
Labials	प	फ	ब	भ	म
	pa	pha	ba	bha	ma
Semi vowels	य	र	ल	व	
	ya	ra	la	va	
Sibilants		श	ष	स	
		Sa	sha	sa	

(S soft palatal sibilant pronounced between 'sa' as in सूर्य sUrya and 'sha (ष)' - eg., शान्ति SAnti)

Aspirate

ह ha

ळ La This one is in modern Sanskrit only. In many Slokams etc, this is ल la only

In addition to the above --- ज्ञ j~na क्ष ksha

For ka vargam, ca vargam etc - Translit: ka, kA, ki, kI, ku, kU, ke, kai, ko, kau etc.

कृ kr (eg. krshNa) वृ vr (eg. vrksham) and so on; दृ or दृ dr as in drshTi (not drushTi)

