

आदित्यहृदयम् नामावली

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संस्कृत

{INTRODUCTION}

Aditya Hridayam is a popular hymn. It appears in the Yuddhakandam in Valmiki's Ramayana. It is a prayer to Aditya. One meaning of 'Aditya' is the sun. But, in this hymn 'Aditya' is to be taken to signify the Supreme Being. 'Hridayam' is known to mean the heart; but it also means secret. The prayer holds in itself the secret teachings of the upanishads about the Supreme Being. The various names of the Lord mentioned in the hymn are of great significance and so justify the name 'hridayam'. Given below are the 138 names of the Lord नामावलिः culled from the hymn. They come handy for those who want to do prostrations to the Lord while uttering each name and those who want to do puja to the Lord. Those who want to do puja may invoke the Lord in a design (rangoli) or a picture or in a pot of water and perform archana after reciting each name. They are also suitable for reciting by those who, for some reason are not able to do any of the above or recite the hymn in full.

(The following abbreviations are used in the comments given below. VS –

Vishnu Sahasranamam with the commentary of Shri Sankaracharya. LS – Lalitha

Sahasranamam)

The Aditya Hridayam, as we all know, was taught by the sage Agastya to Shri Rama in the battle field. The battle with Ravana was fierce and long-drawn. Rama was tired and concerned at the fact that the end was not in sight. At that time the sage appeared on the scene and taught Aditya Hridayam. He advised Shri Rama to worship Surya and repeat the verses three times. He said that by doing so the Lord will be pleased with his devotion and ensure victory in the battle

পূজয়স্বৈনমেকাগ্রো দেবদেবং জগৎপতিম্ । এতৎ ত্রিগুণিতং জপ্ত্বা
যুদ্ধেষু বিজয়িষ্যসি ।

Before proceeding further, some questions may arise in the minds of the reader who has some familiarity with this hymn.

1 – Who is Aditya? Is He the same as the sun we see rising and setting daily or some one different?

2 – Why does the sage ask Shri Rama to recite the prayer three times?

3 – And lastly, we know that Shri Rama was an avatar or incarnation of the Supreme Being. This being so, why should He be asked to pray to some one?

The answer to these questions require some explanation. They are given below.

THE LORD'S MANIFESTATIONS.

The upanishads say that the Supreme Being or the Lord (will be called as He here) is without any attributes including form.. But He manifests Himself in three forms for the benefit of His devotees.

1 – In the gross form স্থূল রূপেণ .

The eyes cannot see Him, because He is the power behind the eyes. So, the kindly Lord makes Himself visible in the form of Aditya or the sun. Shri Rudram (7th and 8th Rik) says this.

অসৌ যস্তাম্রো অরুণ উত বভ্রঃ সূমঙ্গলঃ ।

অসৌ যোহবসপতি নীলগ্রীবো বিলোহিতঃ।

উতৈনং গোপা অদৃশন্নদৃশন্নুদহার্যঃ ।

উতৈনং বিশ্বাভূতানি স দৃষ্টো মৃডযাতি নঃ॥

This Sun who is copper colored when he rises, then slightly rosy-red, then golden-yellow, this highly auspicious and beneficent one is verily Rudra. The Lord Rudra with the blue throat who has assumed the form of the sun glows red while rising. Him the cowherds behold and so the women carrying water; nay all the creatures. He who is thus beheld by all; may He bless us with happiness. Since He resides in the skies He is known as বিহাযসগতিঃ – বিহাযসং গতিঃ আশ্রয়োহস্যেতি বিহাযসগতিঃ। (VS 876).

The sun provides the world with warmth, light, rain etc. They give life to all in this planet and also sustain life. So, the sun has the functions of Brahma the creator, Narayana the sustainer and Sankara the destroyer rolled into one.

The following prayer recited during Sandhyavandanam says all this.

নমঃ সবিত্রে জগদেক চক্ষুষে জগত্ প্রসূতি স্থিতিনাশ হেতবে।

বিরিঞ্চি নারায়ণ শংকরাভ্রুনে।

2 - In the subtle form सूक्ष्म रूपेण

He is the inner being who blesses the sun and gives him his radiance. This is said in many places in the scriptural texts. Some such cases are cited here for reference.

आदित्यः - आदित्यमण्डलान्तःस्थो हिरण्यः पुरुषः आदित्यः; यथादित्य एक
एवानेकेषु जलभाजनेषु अनेकवत् प्रतिभासते एवमनेकेषु शरीरेषु एक
एवात्रानेकवत् प्रतिभासत इति आदित्यसाधुम्याद्वा आदित्यः। VS (39).

He is the Golden-hued Being resident in the solar disc. Or, just as one sun appears as many in many vessels containing water, so also the same Atma appears as many in many bodies. So, He is known as Aditya.

ज्योतिरादित्यः - ज्योतिषि सवितृमण्डले स्थितो ज्योतिरादित्यः। VS (564).

He resides in the sun.

भानुमण्डलमध्यस्था - भानुमण्डलस्य सूर्यमण्डलस्य मध्ये तिष्ठतीति तथा।

संध्यसमये देव्यास्तत्र ध्येयत्वात्। LS (275).

She resides in the solar disc. She is to be meditated upon during the evening prayers.

We meditate on Narayana who resides in the sun with the following prayer recited during our Sandhyavandanam.

ध्येयः सदा सवितृमण्डल-मध्यवती नारायण

सरसिजासन-संगनिविष्टः। केयूरवन् मकर-कुण्डलवान् किरीटी

हारी हिरण्यवपुः धृत-शंखचक्रः॥

Similarly we are advised to meditate upon Lord Siva along with Amba in the sun and get relieved from the cyclic births.

সৌরমণ্ডল মধ্যস্থং সাংবং সংসারভেষজম্।

নীলগ্রীবং বিরূপাক্ষং নমামি শিবমব্যয়ম্॥

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10). তচ্ছূদ্রং জ্যোতিষাং জ্যোতিস্তুদ্যদ্যত্নবিদো বিদুঃ। It is pure, and is the Light of lights which the knowers of the Self realise. তমেব ভাস্তমনুভাতি সর্বং তস্য ভাসা সৰ্বমিদং বিভাতি।

Everything shines according as He does so: by His light all this shines diversely.

Shri Sankarcharya explains in his commentary that the Supreme Being is

naturally effulgent. All this – the universe constituted by sun etc., shines

diversely. It is that very Brahman that illuminates and shines through the

different manifested lights. Shri Krishna says this specifically in His Bhagavad

Gita. (15-12). He says that the light that resides in the sun and illuminates the

whole world, that which is seen in the moon and fire are all His only.

যদাদিত্যগতং তেজো জগদ্ধাসয়তেহখিলম্। যচ্চন্দ্রমসি

যচ্চগ্নৌ তত্তেজো বিদ্বিষামকম্॥

3 – In the causal form কারণ রূপেণ

as the Self residing in the heart of all beings. He is known as

ভূতাত্মা – ভূতানামাত্মা অন্তর্যামীতি ভূতাত্মা ।

এষ ত আত্মান্তর্যাম্যমৃতঃ।

(ব্-উ ৭.৩-২২) ইতি শ্রুতেঃ। VS(8).

সর্বান্ত্যামিণী - সর্বেষামন্তঃকরণনিয়ামক ইতি ।

এষ ত আত্মান্ত্যাম্যমৃত\ ইত্যন্ত্যামিব্রাহ্মণাত্। LS(818).

Shri Krishna says this clearly in the Gita. BG (10-20). He says that He is the Self residing in the heart of all beings. He is the beginning, the middle and also the end.

অহমাত্মা গুডাকেশ সর্বভূতাস্থিতঃ। অহমাদিশ্চ মধ্যং

চ ভূতানামন্ত এব চ॥

The worship of Surya by chanting the verses thrice implies the worship of the Supreme Being in all the three forms – in the gross form as the Sun, the worship of Supreme Being in the subtle form as the power behind the Sun and, in the causal form as the sentience resident in the heart of all beings as explained above. We may find in the list of names (namavali) that follows names that support the above explanation.

After teaching the Aditya Hridayam the sage left the place and joined the gods (devas) who have assembled in the sky above the battle field to witness the war between Shri Rama and Ravana.

অস্মিন্ ক্ষণে মহাবাহো রাবণং ত্বং বধিষ্যসি। এবমুক্ত্বা তদাগন্ত্যে

জগাম চ যথাগতম্॥

Earlier Shri Rama was concerned as to how he can win the battle with Ravana as the events were not going his way. But on hearing the advice from the sage Agastya, he regained his confidence and became cheerful. He chanted the Aditya Hridayam stotram as advised by the sage and got ready to face Ravana.

রাবণং প্রেক্ষ্য হৃষ্টাত্মা যুদ্ধায় সমুপাগতম্। সর্বযত্নেন মহতা
বন্ধে তস্য ধৃতোইভবত্॥

Surya Bhagavan was pleased by Shri Rama chanting the Aditya Hridayam properly with devotion. He came down from His region and joined the group of gods who have assembled in the sky above the battle field to watch the events. He encouraged Shri Rama to go ahead and fight Ravana. He was sure that Rama will kill Ravana and emerge victorious in the war.

অথ রবিরবদগ্নিরীক্ষ্য রামং মুদিতমনাঃ পরমং প্রহৃষ্যমাণঃ।
নিশিচরপতিসংক্ষয়ং বিদিত্বা সুরগণমধ্যগতো বচস্কুরেতি॥

Now, we take up the question No. (3) mentioned earlier. That is, Shri Ramayana says that Shri Rama was an incarnation of Shri Narayana or the Supreme Being. We find in the Valmiki Ramayana (Yuddha Kanda – chapter 120) that after Shri Rama won the battle with Ravana, the gods including Brahma, Rudra and others approached Shri Rama, praised him and said that he is none other than the Supreme Being Narayana.

ভবান্ নারায়ণো দেবঃ শ্রীমান্ চক্রাযুধো বিভূঃ।

This being so, is it appropriate for Shri Rama to worship the Sun god? Does it not imply that the Sun god is superior even to Shri Rama who is not different from the Supreme Being? The answer to this question is as follows. The Sun god mentioned in this Aditya Hridayam is not the solar disc but the Supreme Being residing in the sun. This is said in the Brihadaranyaka Upanishad (3-7-9)

যঃ আদিত্যে তিষ্ঠন্ আদিত্যাদন্তরঃ, যমাদিত্যো ন বেদ,
যস্যাদিত্যঃ শরীরম্, য আদিত্যমন্তরো যমযতি, এষ ত
আত্মান্তর্যাম্যমৃতঃ॥

He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self. This was said earlier also.

That the Surya Bhagavan referred to here is the supreme Being only is amply made clear as He is called herein (name no. 109) as the Lord of Brahma, Isha or Siva and Achyuta or Vishnu ব্রহ্মেশানাচ্যুতেশায নমঃ।

How can the sun be the Lord of the three gods mentioned here? So, one has to conclude that the Aditya is only the Supreme Being. Shri Rama took on the role of a human being just to teach us the way to live, not just to destroy the demons. মর্ত্যাবতার-স্ত্বিহ মর্ত্যশিক্ষণং রক্ষোবধাযৈব ন কেবলং বিভোঃ। BH(5-19-5) He wanted to show that when one is confronted with a seemingly difficult situation that appears to defy solution, he can overcome it by resorting to God. Shri Krishna

gave Arjuna the same advice on the KurukShetra battle field. He told Arjuna that he will overcome all difficulties by fixing his mind on Him the Lord. Shri Krishna added a warning that if Arjuna failed to heed His advice, and, if from egotism he thought he can manage the affairs himself, he will then be doomed to fail..

BG(18-58).

मच्छित्तः सर्वदुर्गाणि मत्प्रसादात्तु रिष्यसि। अथ
चेद्वृमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि॥

This, then, is the lesson we learn from Aditya Hridayam. To repeat, we should turn to Lord when confronted with problems that threaten to overwhelm us.

Now, given below are the names नामावलिः of Lord Surya.

व्सanskrit

{॥ आदित्यहृदयम् नामावलिः ॥}

{2}

ॐ रश्मिन्मते नमः ।

ॐ समुद्यते नमः ।

ॐ देवासुरनमस्कृताय नमः ।

ॐ विवस्वते नमः ।

ॐ भास्कराय नमः । ५।

ॐ भूवनेश्वराय नमः ।

ॐ सर्वदेवातुकाय नमः ।

ॐ तेजस्विने नमः ।

ॐ रश्मिभवनाय नमः ।

ॐ देवासुरगणलोकपालाय नमः । १०।

ॐ ब्रह्मणे नमः ।

ॐ विष्णवे नमः ।

ॐ शिवाय नमः ।

ॐ क्लृप्ताय नमः ।

ॐ प्रजापतये नमः । १५।

ॐ महेंद्राय नमः ।

ॐ धनदाय नमः ।

ॐ कालाय नमः ।

ॐ यमाय नमः ।

ॐ सोमाय नमः । २०।

ॐ अपांपतये नमः ।

ॐ पितृमूर्तये नमः ।

ॐ वसुमूर्तये नमः ।

ॐ साध्यमूर्तये नमः ।

ॐ अश्विमूर्तये नमः । २५।

ॐ मरुन्मूर्तये नमः ।

ॐ मनवे नमः ।

ॐ वायुमूर्तये नमः ।

ॐ बहुये नमः ।

ॐ प्रजमूर्तये नमः । ७०।

ॐ प्राणाय नमः ।

ॐ ऋतवे नमः ।

ॐ कर्त्रे नमः ।

ॐ प्रभाकराय नमः ।

ॐ आदित्याय नमः । ७५।

ॐ सवित्रे नमः ।

ॐ सूर्याय नमः ।

ॐ खगाय नमः ।

ॐ पूञ्चे नमः ।

ॐ गभस्तिमते नमः । ८०।

ॐ सुवर्णसदृशाय नमः ।

ॐ भानवे नमः ।

ॐ हिरण्यरेतसे नमः ।

ॐ दिवाकराय नमः ।

ॐ हरिदशाय नमः । ८५।

ॐ सहस्रार्चिषे नमः ।

ॐ सप्तसप्तये नमः ।

ॐ मरीचिमते नमः ।

ॐ तिमिरान्धनाय नमः ।

ॐ शंभवे नमः । ५०।

ॐ त्वष्ट्रे नमः ।

ॐ मार्ताण्डाय नमः ।

ॐ अंशुमते नमः ।

ॐ हिरण्यगर्भाय नमः ।

ॐ शिशिराय नमः । ५५।

ॐ तपनाय नमः ।

ॐ भास्कराय नमः ।

ॐ रवये नमः ।

ॐ अग्निगर्भाय नमः ।

ॐ अदितेःपुत्राय नमः । ६०।

ॐ शंखाय नमः ।

ॐ शिशिरनाशनाय नमः ।

ॐ व्योमनाथाय नमः ।

ॐ तमोभेदिने नमः ।

ॐ ऋग्यजुःसामपारगाय नमः । ६५।

ॐ घनवृष्टये नमः ।

ॐ अपाङ्गमित्राय नमः ।

ॐ विन्ध्यवीथीप्लवङ्गमाय नमः ।

ॐ आतपिने नमः ।

ॐ मङ्गलिने नमः । १०।

ॐ मृत्यवे नमः ।

ॐ पिङ्गलाय नमः ।

ॐ सर्वतापनाय नमः ।

ॐ कवये नमः ।

ॐ विश्वस्मै नमः । १५।

ॐ महातेजसे नमः ।

ॐ रक्ताय नमः ।

ॐ सर्वभबोद्धवाय नमः ।

ॐ नक्षत्रग्रहताराणां अधिपाय नमः ।

ॐ विश्वभावनाय नमः । ८०।

ॐ तेजसामपि तेजसिने नमः ।

ॐ द्वादशात्रुने नमः ।

ॐ इन्द्राय नमः ।

ॐ धात्रे नमः ।

ॐ भूगाय नमः । ८५।

ॐ पूष्णे नमः ।

ॐ मित्राय नमः ।

ॐ वरुणाय नमः ।

ॐ अर्यमणे नमः ।

ॐ अर्चिष्मते नमः । ९०।

ॐ विवस्वते नमः ।

ॐ त्वष्ट्रे नमः ।

ॐ सवित्रे नमः ।

ॐ विष्णवे नमः ।

ॐ पूर्वायगिरये नमः । ९५।

ॐ पश्चिमायाद्रये नमः ।

ॐ ज्योतिर्गणानांपतये नमः ।

ॐ दिनाधिपतये नमः ।

ॐ जयाय नमः ।

ॐ जयभद्राय नमः । १००।

ॐ हर्यश्वाय नमः ।

ॐ सहस्रांशवे नमः ।

ॐ आदित्याय नमः ।

ॐ उग्राय नमः ।

ॐ वीराय नमः । १०५।

ॐ सारंगाय नमः ।

ॐ पद्मप्रबोदाय नमः ।

ॐ प्रचण्डाय नमः ।

ॐ ब्रह्मेशानाद्युत्तेशाय नमः ।

ॐ सूर्याय नमः । ११०।

ॐ आदित्यवर्चसे नमः ।

ॐ भास्वते नमः ।

ॐ सर्वभङ्गाय नमः ।

ॐ रौद्रय वपुषे नमः ।

ॐ तमोग्नाय नमः । ११५।

ॐ हिमग्न्याय नमः ।

ॐ शक्रग्न्याय नमः ।

ॐ अमितात्रुने नमः ।

ॐ कृतग्न्याय नमः ।

ॐ देवाय नमः । १२०।

ॐ ज्योतिष्मांपतये नमः ।

ॐ तपुचामीकराभाय नमः ।

ॐ बहुये नमः ।

ॐ विश्वकर्मणे नमः ।

ॐ तमोभिनिग्न्याय नमः । १२५।

ॐ घृणये नमः ।

ॐ লোকসাক্ষিণে নমঃ ।

ॐ ভূতক্ষেত্রে নমঃ ।

ॐ ভূতপালায় নমঃ ।

ॐ ভূতনাশায় নমঃ । ১৩০।

ॐ পায়তে নমঃ ।

ॐ তপতে নমঃ ।

ॐ বর্ষতে নমঃ ।

ॐ সুপ্তেষু জাগ্রতে নমঃ ।

ॐ ভূতেষু পরিনিষ্ঠিতায় নমঃ । ১৩৫।

ॐ অগ্নিহোত্রায় নমঃ ।

ॐ অগ্নিহোত্রিণাং ফলায় নমঃ ।

ॐ পরমসমর্থায পরব্রহ্মণে নমঃ । ১৩৮।

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