

आदित्यहृदयम् नामावली

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संस्कृतम्

{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 नामावलि: 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

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ॥ अतत् त्रिगुणितं जप्त्वा
युद्धेषु विजयिष्यसि ॥

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 स्थूल रूपेण .

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.

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ॥

असौ योऽवसर्पति नीलग्रीवो विलोहितः ॥

उतैनं गोपा अदृशन्नदृशन्नुद्धर्यः ॥

उतैनं विश्वाभूतानि स दृष्टो मृश्याति नः ॥

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 વિહાયસગતિઃ - વિહાયસં ગતિઃ આશ્રયોઽસ્યેતિ વિહાયસગતિઃ (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.

નમઃ સવિત્રે જગદ્દેક ચક્ષુષે જગત્ પ્રસૂતિ સ્થિતિનાશ હેતવે

વિરિઞ્ચિ નારાયણ શંકરાત્મને

2 - In the subtle form સૂક્ષ્મ રૂપેણ

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.

આદિત્યઃ - આદિત્યમણ્ડલાન્તઃસ્થો હિરણ્મયઃ પુરુષઃ આદિત્યઃ; યથાદિત્ય એક

એવાનેકેષુ જલભાજનેષુ અનેકવત્ પ્રતિભાસતે એવમનેકેષુ શરીરેષુ એક

એવાત્માનેકવત્ પ્રતિભાસત ઇતિ આદિત્યસાધ્મ્યાદ્વા આદિત્યઃ (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.

જ્યોતિરાદિત્યઃ - જ્યોતિષિ સવિતૃમણ્ડલે સ્થિતો જ્યોતિરાદિત્યઃ (VS 564).

He resides in the sun.

ભાનુમણ્ડલમધ્યસ્થા - ભાનુમણ્ડલસ્ય સૂર્યમણ્ડલસ્ય મધ્યે તિષ્ઠતીતિ તથા

સંધ્યાસમયે દેવ્યાસ્ત્ર ધ્યેયત્વાત્ (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 सद्यः सवितृमण्डल-मध्यवर्ती नारायण
सरसिजसन-संनिविष्टः॥ केयूरवन् मकर-कुण्डलवान् किरीटी
हारी हिरण्यवपुः धृत-शंभयकः॥

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

सौरमण्डल मध्यस्थं सांख्यं संसारभेषजम्॥
नीलग्रीवं विष्णाक्षं नमामि शिवमव्ययम्॥

The Mundaka Upanishad makes a more detailed narration. (II-1-9 and 10). तच्छुभ्रं ज्योतिषां
ज्योतिस्तद्यद्यत्मविद्ये विदुः॥ It is pure, and is the Light of lights which the knowers of the Self
realise. तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥ 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.

यद्यदित्यगतं तेजो जगद्भासयतेऽभिलम्॥ यस्यन्द्रमसि
यस्यग्नौ तत्तेजो विद्धि मामकम्॥

3 – In the causal form कारण शेषेण

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

ભૂતાત્મા - ભૂતાનામાત્મા અન્તર્યામીતિ ભૂતાત્મા ॥

એષ ત આત્માન્તર્યામ્યમૃતઃ\`

(ભૃ-ઉ ૭.૩-૨૨) ઇતિ શ્રુતેઃ ॥ VS(8).

સર્વાન્તર્યામિણી - સર્વેષામન્તઃકરણનિયામક ઇતિ ॥

એષ ત આત્માન્તર્યામ્યમૃત\` ઇત્યન્તર્યામિબ્રાહ્મણાત્ ॥ 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.

અહમાત્મા ગુડાકેશ સર્વભૂતાશયસ્થિતઃ ॥ અહમાદિશ્ચ મધ્યં

ચ ભૂતાનામન્ત એવ ચ ॥

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.

અસ્મિન્ ક્ષણે મહાબાહો રાવણં ત્વં વધિષ્યસિ ॥ એવમુક્ત્વા તદ્વગસ્ત્યો

જગામ ચ યથાગતમ્ ॥

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.

रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागतम् ॥ सर्वयत्नेन महता
वधे तस्य धृतोऽभवत् ॥

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.

अथ रविस्वद्विरीक्ष्य रामं मुदितमनाः परमं प्रहृष्यमाणः ॥
निश्चिरपतिसंक्षयं विदित्वा सुरगणमध्यगतो वयस्त्वरेति ॥

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.

भवान् नारायणो देवः श्रीमान् चक्रायुधो विभुः ॥

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)

યઃ આદિત્યે તિષ્ઠન્ આદિત્યાદન્તરઃ, યમાદિત્યો ન વેદ,
યસ્યાદિત્યઃ શરીરમ્, ય આદિત્યમન્તરો યમયતિ, એષ ત
આત્માન્તર્યામ્યમૃતઃ॥

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 બ્રહ્મેશનાચ્યુતેશાય નમઃ॥

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. મર્ત્યાવતાર-સ્તિત્વહ મર્ત્યશિક્ષણં રક્ષોવધાયૈવ ન કેવલં વિભોઃ॥ 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).

મચ્ચિત્તઃ સર્વદુર્ગાણિ મત્પ્રસાદતરિષ્યસિ॥ અથ
ચેત્વમહઙ્ગુરાન્ન શ્રોષ્યસિ વિનઽશ્યસિ॥

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 नामावलि: of Lord Surya.

ॐsanskrit

{॥ आदित्यहृदयम् नामावलिः ॥}

{2}

ॐ रश्मिमते नमः ॥

ॐ समुद्यते नमः ॥

ॐ देवासुरनमस्कृताय नमः ॥

ॐ विवस्वते नमः ॥

ॐ भास्कराय नमः ॥ ५ ॥

ॐ भुवनेश्वराय नमः ॥

ॐ सर्वदेवात्मकाय नमः ॥

ॐ तेजस्विने नमः ॥

ॐ रश्मिभवनाय नमः ॥

ॐ देवासुरगणलोकपालाय नमः ॥ १० ॥

ॐ भ्रक्षणे नमः ॥

ॐ विषणवे नमः ॥

ॐ शिवाय नमः ॥

ॐ स्कन्दाय नमः ॥

ॐ प्रजापतये नमः ॥ १५ ॥

ॐ महेन्द्राय नमः ॥

ॐ धनदाय नमः ॥

ॐ કાલાય નમઃ ॥

ॐ યમાય નમઃ ॥

ॐ સોમાય નમઃ ॥ ૨૦ ॥

ॐ અપાંપતયે નમઃ ॥

ॐ પિતૃમૂર્તયે નમઃ ॥

ॐ વસુમૂર્તયે નમઃ ॥

ॐ સાધ્યમૂર્તયે નમઃ ॥

ॐ અશ્વિમૂર્તયે નમઃ ॥ ૨૫ ॥

ॐ મરુન્મૂર્તયે નમઃ ॥

ॐ મનવે નમઃ ॥

ॐ વાયુમૂર્તયે નમઃ ॥

ॐ વહ્નયે નમઃ ॥

ॐ પ્રજમૂર્તયે નમઃ ॥ ૩૦ ॥

ॐ પ્રાણાય નમઃ ॥

ॐ ઋતવે નમઃ ॥

ॐ કર્ત્રે નમઃ ॥

ॐ પ્રભાકરાય નમઃ ॥

ॐ આદિત્યાય નમઃ ॥ ૩૫ ॥

ॐ સવિત્રે નમઃ ॥

ॐ સૂર્યાય નમઃ ॥

ॐ ખગાય નમઃ ॥

ॐ પૂષ્ણે નમઃ ॥

ॐ ગભસ્તિમતે નમઃ ॥ ૪૦ ॥

ॐ सुवर्णसदृशाय नमः ॥

ॐ ભાનવે નમઃ ॥

ॐ હિરણ્યરેતસે નમઃ ॥

ॐ દિવાકરાય નમઃ ॥

ॐ હરિદશ્વાય નમઃ ॥ ૪૫ ॥

ॐ સહસ્રાર્ષિષે નમઃ ॥

ॐ સપ્તસપ્તયે નમઃ ॥

ॐ મરીચિમતે નમઃ ॥

ॐ તિમિરોન્મથનાય નમઃ ॥

ॐ શંભવે નમઃ ॥ ૫૦ ॥

ॐ ત્વષ્ટ્રે નમઃ ॥

ॐ માર્તાણ્ડાય નમઃ ॥

ॐ અંશુમતે નમઃ ॥

ॐ હિરણ્યગર્ભાય નમઃ ॥

ॐ શિશિરાય નમઃ ॥ ૫૫ ॥

ॐ તપનાય નમઃ ॥

ॐ ભાસ્કરાય નમઃ ॥

ॐ રવયે નમઃ ॥

ॐ અગ્નિગર્ભાય નમઃ ॥

ॐ અદિતે:પુત્રાય નમઃ ॥ ૬૦ ॥

ॐ શંખાય નમઃ ॥

ॐ શિશિરનાશનાય નમઃ ॥

ॐ વ્યોમનાથાય નમઃ ॥

ॐ तमोभेदिने नमः ॥

ॐ ऋग्यजुःसामपारगाय नमः ॥ ५५ ॥

ॐ घनवृष्टये नमः ॥

ॐ अपांमित्राय नमः ॥

ॐ विन्ध्यवीथीप्लवङ्गमाय नमः ॥

ॐ आतपिने नमः ॥

ॐ मण्डलिने नमः ॥ ७० ॥

ॐ मृत्यवे नमः ॥

ॐ पिङ्गलाय नमः ॥

ॐ सर्वतापनाय नमः ॥

ॐ कुवये नमः ॥

ॐ विश्वस्मै नमः ॥ ७५ ॥

ॐ महातेजसे नमः ॥

ॐ रक्ताय नमः ॥

ॐ सर्वभवोद्भवाय नमः ॥

ॐ नक्षत्रग्रहताराणां अधिपाय नमः ॥

ॐ विश्वभावनाय नमः ॥ ८० ॥

ॐ तेजसामपि तेजस्विने नमः ॥

ॐ द्वादशात्मने नमः ॥

ॐ ईन्द्राय नमः ॥

ॐ धात्रे नमः ॥

ॐ भगाय नमः ॥ ८५ ॥

ॐ पूषणे नमः ॥

ॐ मित्राय नमः ॥

ॐ वरुणाय नमः ॥

ॐ अर्यमणे नमः ॥

ॐ अरिष्मते नमः ॥ ८० ॥

ॐ विवस्वते नमः ॥

ॐ त्वष्ट्रे नमः ॥

ॐ सवित्रे नमः ॥

ॐ विष्णवे नमः ॥

ॐ पूर्वायगिरये नमः ॥ ८५ ॥

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 पद्मप्रबोधाय नमः ॥

ॐ प्रचण्डाय नमः ॥

ॐ ब्रह्मेशानाच्युतेशाय नमः ॥

ॐ सूर्याय नमः ॥ ११० ॥

ॐ आदित्यवर्यसे नमः ॥

ॐ भास्वते नमः ॥

ॐ सर्वभक्षाय नमः ॥

ॐ रौद्रय वपुषे नमः ॥

ॐ तमोग्नाय नमः ॥ ११५ ॥

ॐ हिमघ्नाय नमः ॥

ॐ शत्रुघ्नाय नमः ॥

ॐ अमितात्मने नमः ॥

ॐ कृतघ्नघ्नाय नमः ॥

ॐ देवाय नमः ॥ १२० ॥

ॐ ज्योतिष्पतये नमः ॥

ॐ तप्तयामीकराभाय नमः ॥

ॐ वरुणे नमः ॥

ॐ विश्वकर्माणे नमः ॥

ॐ तमोभिनिघ्नाय नमः ॥ १२५ ॥

ॐ धृष्टये नमः ॥

ॐ लोकसाक्षिणे नमः ॥

ॐ भूतर्ष्णे नमः ॥

ॐ भूतपालाय नमः ॥

ॐ भूतनाशाय नमः ॥ १३० ॥

ॐ पायते नमः ॥

ॐ તપતે નમઃ ॥

ॐ વર્ષતે નમઃ ॥

ॐ સુપ્તેષુ જાગ્રતે નમઃ ॥

ॐ ભૂતેષુ પરિનિષ્ઠિતાય નમઃ ॥ ૧૩૫ ॥

ॐ અગ્નિહોત્રાય નમઃ ॥

ॐ અગ્નિહોત્રિણાં ફલાય નમઃ ॥

ॐ પરમસમર્થાય પરબ્રહ્મણે નમઃ ॥ ૧૩૮ ॥

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