

# ಆದಿತ್ಯಹೃದಯಮ್ ನಾಮಾವಲೀ

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ಉಪನ್ಯಾಸ

{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 ನಾಮಾವಲೀಃ 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

ಪೂಜಯಸ್ವೈ ನಮೇಕಾಗ್ರೋ ದೇವದೇವಂ ಜಗತ್ಪತಿಮ್ | ಏತತ್ ತ್ರಿಗುಣಿತಂ ಜಪ್ತವ್ಯಂ

ಯುಧೇಷು ವಿಜಯಿಷ್ಯಸಿ ।

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 ಸ್ಥೂಲ ರೂಪೇಣ .

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.

ಅಸೌ ಯಸ್ತಾಮ್ರೋ ಅರುಣ ಉತ ಬಭ್ರುಃ ಸುಮಜ್ಜಲಃ ।

ಅಸೌ ಯೋಽವಸರ್ಪತಿ ನೀಲಗ್ರೀವೋ ವಿಲೋಹಿತಃ ।

ಉತ್ಥೈನಂ ಗೋಪಾ ಅದೃಶನ್ನದೃಶನ್ನದಹಾಯಃ ।

ಉತ್ಥೈನಂ ವಿಶ್ವಾಭೂತಾನಿ ಸ ದೃಷ್ಟೋ ಮೃಡಯಾತಿ ನಃ॥

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 ವಿಹಾಯಸಗತಿಃ - ವಿಹಾಯಸಂ ಗತಿಃ  
ಆಶ್ರಯೋಽಸ್ಯೇತಿ ವಿಹಾಯಸಗತಿಃ। (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.

ನಮಃ ಸವಿತ್ರೇ ಜಗದೇಕ ಚಕ್ಷುಷೇ ಜಗತ್ ಪ್ರಸೂತಿ ಸ್ಥಿತಿನಾಶ ಹೇತವೇ।

ವಿರಿಜ್ಞೌ ನಾರಾಯಣ ಶಂಕರಾತ್ಮನೇ।

2 - In the subtle form ಸೂಕ್ಷ್ಮ ರೂಪೇಣ

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.

ಆದಿತ್ಯಃ - ಆದಿತ್ಯಮಣ್ಡಲಾಂತಃಸ್ಥೋ ಹಿರಣ್ಮಯಃ ಪುರುಷಃ ಆದಿತ್ಯಃ; ಯಥಾದಿತ್ಯ ಏಕ  
ಏವಾನೇಕೇಷು ಜಲಭಾಜನೇಷು ಅನೇಕವತ್ ಪ್ರತಿಭಾಸತೇ ಏವಮನೇಕೇಷು ಶರೀರೇಷು ಏಕ  
ಏವಾತ್ಮಾನೇಕವತ್ ಪ್ರತಿಭಾಸತ ಇತಿ ಆದಿತ್ಯಸಾಧ್ವಾತ್ಯಾದ್ವಾ ಆದಿತ್ಯಃ। 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.

ಜ್ಯೋತಿರಾದಿತ್ಯಃ - ಜ್ಯೋತಿಷಿ ಸವಿತೃಮಣ್ಡಲೇ ಸ್ಥಿತೋ ಜ್ಯೋತಿರಾದಿತ್ಯಃ। VS (564).

He resides in the sun.

ಭಾನುಮಣ್ಡಲಮಧ್ಯಸ್ಥಾ - ಭಾನುಮಣ್ಡಲಸ್ಯ ಸೂರ್ಯಮಣ್ಡಲಸ್ಯ ಮಧ್ಯೇ ತಿಷ್ಠತೀತಿ ತಥಾ।  
ಸಂಧ್ಯಾಸಮಯೇ ದೇವ್ಯಾಸ್ತತ್ರ ಧ್ಯೇಯತ್ವಾತ್। 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.

ಧ್ಯೇಯಃ ಸದಾ ಸವಿತೃಮಣ್ಡಲ-ಮಧ್ಯವರ್ತೀ ನಾರಾಯಣ

ಸರಸಿಜಾಸನ-ಸಂನಿವಿಷ್ಟಃ। ಕೇಯೂರವನ್ ಮಕರ-ಕುಣ್ಡಲವಾನ್ ಕಿರೀಟೀ

ಹಾರೀ ಹಿರಣ್ಮಯವಪುಃ ಧೃತ-ಶಂಖಚಕ್ರಃ॥

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

ಸೌರಮಣ್ಣಲ ಮಧ್ಯಸ್ಥಂ ಸಾಂಬಂ ಸಂಸಾರಭೇಷಜಮ್ |  
ನೀಲಗ್ರೀವಂ ವಿರೂಪಾಕ್ಷಂ ನಮಾಮಿ ಶಿವಮವ್ಯಯಮ್ ||

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10). ತಚ್ಛುಭ್ರಂ ಜ್ಯೋತಿಷಾಂ ಜ್ಯೋತಿಸ್ತದ್ಯದಾತ್ಮವಿದೋ ವಿದುಃ | It is pure, and is the Light of lights which the knowers of the Self realise. ತಮೇವ ಭಾಂತಮನುಭಾತಿ ಸರ್ವಂ ತಸ್ಯ ಭಾಸಾ ಸರ್ವಮಿದಂ ವಿಭಾತಿ | 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.

ಯದಾದಿತ್ಯಗತಂ ತೇಜೋ ಜಗದ್ಭಾಸಯತೇಽಖಿಲಮ್ | ಯಚ್ಚಂದ್ರಮಸಿ  
ಯಚ್ಚಗ್ನಾ ತತ್ತೇಜೋ ವಿದ್ಧಿ ಮಾಮಕಮ್ ||

3 – In the causal form ಕಾರಣ ರೂಪೇಣ

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

ಭೂತಾತ್ಮಾ - ಭೂತಾನಾಮಾತ್ಮಾ ಅನ್ತರ್ಯಾಮೀತಿ ಭೂತಾತ್ಮಾ |

ಏಷ ತ ಆತ್ಮಾನ್ತರ್ಯಾಮ್ಯಮೃತಃ |

(ಬೃ-ಉ 2.೩-೨೨) ಇತಿ ಶ್ರುತೇಃ | VS(8).

ಸರ್ವಾನ್ತರ್ಯಾಮೀಣೀ - ಸರ್ವೇಷಾಮನ್ತಃಕರಣನಿಯಾಮಕ ಇತಿ |

ಏಷ ತ ಆತ್ಮಾನ್ತರ್ಯಾಮ್ಯಮೃತಂ ಇತ್ಯನ್ತರ್ಯಾಮಿಬ್ರಾಹ್ಮಣಾತ್ | 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.

ಅಹಮಾತ್ಮಾ ಗುಡಾಕೇಶ ಸರ್ವಭೂತಾಶಯಸ್ಥಿತಃ | ಅಹಮಾದಿಶ್ಚ ಮಧ್ಯಂ  
ಚ ಭೂತಾನಾಮನ್ತ ಏವ ಚ ||

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 sentence 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.

ಅಸ್ಮಿನ್ ಕ್ಷಣೇ ಮಹಾಬಾಹೋ ರಾವಣಂ ತ್ವಂ ವಧಿಷ್ಯಸಿ | ಏವಮುಕ್ತ್ವಾ ತದಾಗಸ್ತೋ  
ಜಗಾಮ ಚ ಯಥಾಗತಮ್ ||

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.

ರಾವಣಂ ಪ್ರೇಕ್ಷ್ಯ ಹೃಷ್ಟಾತ್ಮಾ ಯುದ್ಧಾಯ ಸಮುಪಾಗತಮ್ | ಸರ್ವಯತ್ನೇನ ಮಹತಾ  
ವಧೇ ತಸ್ಯ ಧೃತೋಽಭವತ್ ||

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.

ಅಥ ರವಿರವದನ್ನಿರೀಕ್ಷ್ಯ ರಾಮಂ ಮುದಿತಮನಾಃ ಪರಮಂ ಪ್ರಹೃಷ್ಯಮಾಣಃ |  
ನಿಶಿಚರಪತಿಸಂಕ್ಷಯಂ ವಿದಿತ್ವಾ ಸುರಗಣಮಧ್ಯಗತೋ ವಚಸ್ತ ರೇತಿ ||

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.

ಭವಾನ್ ನಾರಾಯಣೋ ದೇವಃ ಶ್ರೀಮಾನ್ ಚಕ್ರಾಯುಧೋ ವಿಭುಃ |

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)

ಯಃ ಆದಿತ್ಯೇ ತಿಷ್ಠನ್ ಆದಿತ್ಯಾದಂತರಃ, ಯಮಾದಿತ್ಯೋ ನ ವೇದ,  
ಯಸ್ಯಾದಿತ್ಯಃ ಶರೀರಮ್, ಯ ಆದಿತ್ಯಮಂತರೋ ಯಮಯತಿ, ಏಷ ತ  
ಆತ್ಮಾಂತರ್ಯಾಮೃತಃ ||

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

ಬ್ರಹ್ಮೇಶಾನಾಚ್ಯುತೇಶಾಯ ನಮಃ |

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. ಮರ್ತ್ಯಾವತಾರ-ಸ್ತಿಹ ಮರ್ತ್ಯಶಿಕ್ಷಣಂ ರಕ್ಷೋವಧಾಯೈವ ನ ಕೇವಲಂ ವಿಭೋಃ | 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).

ಮಚ್ಚಿತ್ತಃ ಸರ್ವದುರ್ಗಾಣಿ ಮತ್ಪ್ರಸಾದಾತ್ತರಿಷ್ಯಸಿ | ಅಥ  
ಚೇತ್ವಮಹಜ್ಞಾರಾನ್ನ ಶ್ರೋಷ್ಯಸಿ ವಿನಿಜಿಹ್ಯಸಿ ||

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 ನಾಮಾವಲಿಃ of Lord Surya.

ಬೌsanskrit

{ || ಆದಿತ್ಯಹೃದಯಮ್ ನಾಮಾವಲಿಃ || }

{2}

ಓಂ ರಶ್ಮಿಮತೇ ನಮಃ |

ಓಂ ಸಮುದ್ಯತೇ ನಮಃ |

ಓಂ ದೇವಾಸುರನಮಸ್ಯೈತಾಯ ನಮಃ |

ಓಂ ವಿವಸ್ವತೇ ನಮಃ |

ಓಂ ಭಾಸ್ವರಾಯ ನಮಃ | ೫ |

ಓಂ ಭುವನೇಶ್ವರಾಯ ನಮಃ |  
ಓಂ ಸರ್ವದೇವಾತ್ಮಕಾಯ ನಮಃ |  
ಓಂ ತೇಜಸ್ವಿನೇ ನಮಃ |  
ಓಂ ರಶ್ಮಿಭವನಾಯ ನಮಃ |  
ಓಂ ದೇವಾಸುರಗಣಲೋಕಪಾಲಾಯ ನಮಃ | ೧೦ |

ಓಂ ಬ್ರಹ್ಮಣೇ ನಮಃ |  
ಓಂ ವಿಷ್ಣವೇ ನಮಃ |  
ಓಂ ಶಿವಾಯ ನಮಃ |  
ಓಂ ಸೃಷ್ಟಾಯ ನಮಃ |  
ಓಂ ಪ್ರಜಾಪತಯೇ ನಮಃ | ೧೫ |  
ಓಂ ಮಹೇಂದ್ರಾಯ ನಮಃ |  
ಓಂ ಧನದಾಯ ನಮಃ |  
ಓಂ ಕಾಲಾಯ ನಮಃ |  
ಓಂ ಯಮಾಯ ನಮಃ |  
ಓಂ ಸೋಮಾಯ ನಮಃ | ೨೦ |

ಓಂ ಅಪಾಂಪತಯೇ ನಮಃ |  
ಓಂ ಪಿತೃಮೂರ್ತಯೇ ನಮಃ |  
ಓಂ ವಸುಮೂರ್ತಯೇ ನಮಃ |  
ಓಂ ಸಾಧ್ಯಮೂರ್ತಯೇ ನಮಃ |  
ಓಂ ಅಶ್ವಿಮೂರ್ತಯೇ ನಮಃ | ೨೫ |  
ಓಂ ಮರುನ್ಮೂರ್ತಯೇ ನಮಃ |  
ಓಂ ಮನವೇ ನಮಃ |  
ಓಂ ವಾಯುಮೂರ್ತಯೇ ನಮಃ |  
ಓಂ ವಕ್ಷಯೇ ನಮಃ |



ಓಂ ಪ್ರಜಮೂರ್ತಯೇ ನಮಃ | ೩೦ |

ಓಂ ಪ್ರಾಣಾಯ ನಮಃ |

ಓಂ ಋತವೇ ನಮಃ |

ಓಂ ಕರ್ತೇ ನಮಃ |

ಓಂ ಪ್ರಭಾಕರಾಯ ನಮಃ |

ಓಂ ಆದಿತ್ಯಾಯ ನಮಃ | ೩೫ |

ಓಂ ಸವಿತೇ ನಮಃ |

ಓಂ ಸೂರ್ಯಾಯ ನಮಃ |

ಓಂ ಖಗಾಯ ನಮಃ |

ಓಂ ಪೂಷ್ಣೇ ನಮಃ |

ಓಂ ಗಭಸ್ತಿಮತೇ ನಮಃ | ೪೦ |

ಓಂ ಸುವರ್ಣಸದೃಶಾಯ ನಮಃ |

ಓಂ ಭಾನವೇ ನಮಃ |

ಓಂ ಹಿರಣ್ಯರೇತಸೇ ನಮಃ |

ಓಂ ದಿವಾಕರಾಯ ನಮಃ |

ಓಂ ಹರಿದಶ್ವಾಯ ನಮಃ | ೪೫ |

ಓಂ ಸಹಸ್ರಾರ್ಚಣೇ ನಮಃ |

ಓಂ ಸಪ್ತಸಪ್ತಯೇ ನಮಃ |

ಓಂ ಮರೀಚಿಮತೇ ನಮಃ |

ಓಂ ತಿಮಿರೋನ್ಮಥನಾಯ ನಮಃ |

ಓಂ ಶಂಭವೇ ನಮಃ | ೫೦ |

ಓಂ ತೃಷ್ಣೇ ನಮಃ |

ಓಂ ಮಾರ್ತಾಂಡಾಯ ನಮಃ |

ಓಂ ಅಂಶುಮತೇ ನಮಃ |  
ಓಂ ಹಿರಣ್ಯಗರ್ಭಾಯ ನಮಃ |  
ಓಂ ಶಿಶಿರಾಯ ನಮಃ | ೫೫|  
ಓಂ ತಪನಾಯ ನಮಃ |  
ಓಂ ಭಾಸ್ಕರಾಯ ನಮಃ |  
ಓಂ ರವಯೇ ನಮಃ |  
ಓಂ ಅಗ್ನಿಗರ್ಭಾಯ ನಮಃ |  
ಓಂ ಅದಿತೇಃಪುತ್ರಾಯ ನಮಃ | ೬೦|

ಓಂ ಶಂಖಾಯ ನಮಃ |  
ಓಂ ಶಿಶಿರನಾಶನಾಯ ನಮಃ |  
ಓಂ ವೈಷ್ಣವನಾಥಾಯ ನಮಃ |  
ಓಂ ತಮೋಭೇದಿನೇ ನಮಃ |  
ಓಂ ಋಗ್ಯಜುಃಸಾಮಪಾರಾಗಾಯ ನಮಃ | ೬೫|  
ಓಂ ಘನವೃಷ್ಟಯೇ ನಮಃ |  
ಓಂ ಅಪಾಂಮಿತ್ರಾಯ ನಮಃ |  
ಓಂ ವಿನ್ಧ್ಯವೀಥೀಪ್ಲವಙ್ಗಮಾಯ ನಮಃ |  
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