

ആദിത്യഹൃദയം നാമാവലി

Commentary with Namavali : by N.Balasubramanian bbalu at satyam.net.in

സംസ്കൃതം

{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 നാമാവലിഃ 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

പൂജയസ്സൈവനമേകാഗ്നോ ദേവദേവം ജഗത്പതിമ് । ഏതത് ത്രിഗുണിതം
ജപത്വാ

തൂർദ്ധേഷു വിജയിഷ്യസി ।

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 സ്ഥൂല രൂപേണ .

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.

അസൗ യസ്താമരോ അരുണ ഉത ബഭ്രുഃ സുമങ്ഗലഃ ।

അസൗ യോ/വസർപതി നീലഗ്രീവോ വിലോഹിതഃ।

ഉതൈനം ഗോപാ അഭ്യശൻനഭ്യശൻനുദഹാർയഃ ।

ഉതൈനം വിശ്വാഭൂതാനി സ ഭൃഷ്ടോ മൃഡയാതി നഃ॥

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 വിഹായസഗതിഃ - വിഹായസം ഗതിഃ ആശുര്യോ/സ്തേതി വിഹായസഗതിഃ। (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.

നമഃ സവിതരേ ജഗദേക ചക്ഷുഷേ ജഗത് പ്രസൂതി സ്ഥിതിനാശ ഹേതവേ
വിരിഞ്ചി നാരായണ ശങ്കരാത്മനേ।

2 - In the subtle form സൂക്ഷ്മ രൂപേണ

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.

ആദിത്യഃ - ആദിത്യമൺഡലാന്തഃസ്ഥോ ഹിരൺമയഃ പുരുഷഃ ആദിത്യഃ;
യഥാദിത്യ ഏക

ഏവാനേകേഷു ജലഭാജനേഷു അനേകവത് പത്രിഭാസതേ ഏവമനേകേഷു
ശരീരേഷു ഏക

ഏവാത്മാനേകവത് പത്രിഭാസത ഇതി ആദിത്യസാധ്യത്വാദ്വാ ആദിത്യഃ। 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.

ജ്യോതിരാദിത്യഃ - ജ്യോതിഷി സവിതൃമൺഡലേ സ്ഥിതോ

ജ്യോതിരാദിത്യഃ। VS (564).

He resides in the sun.

ഭാനുമൺഡലമധ്യസ്ഥാ - ഭാനുമൺഡലസ്ത സൂര്യമൺഡലസ്ത മധ്യേ
തിഷ്ഠതീതി തഥാ।

സംധ്യാസമയേ ദേവയാസ്തത്ര ധ്യേയത്വാത്। 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.

ധ്യേയഃ സദാ സവിതൃമൺഡല-മധ്യവർതീ നാരായണ

സരസിജാസന-സംനിവിഷ്ടഃ। കേയൂരവൻ മകര-കുൺഡലവാൻ കിരീടീ

ഹാരീ ഹിരൺമയവപുഃ ധൃത-ശംഖചക്രഃ॥

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

സൗരമണ്ഡല മയ്യാസ്ഥം സാംബം സംസാരഭേഷജമ് |
നീലഗ്നിവം വിരുപാക്ഷം നമാമി ശിവമയയമ് ||

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10). തുല്യഭൂതം ജ്ഞോതിഷാം ജ്ഞോതിസ്തദ്യദാത്മവിഭോ വിദുഃ | It is pure, and is the Light of lights which the knowers of the Self realise. തമേവ ഭാൻതമനുഭാതി സർവം തസ്യ ഭാസാ സർവമിദം വിഭാതി | 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.

യദാദിത്യഗതം തേജോ ജഗദ്ഭാസയതേ/ഖിലമ് | യച്ചന്ദ്രമസി
യച്ചഗ്നൗ തത്തേജോ വിദ്ധി മാമകമ് ||

3 - In the causal form കാരണ രൂപേണ
as the Self residing in the heart of all beings. He is known as
ഭൂതാത്മാ - ഭൂതാനാമാത്മാ അൻതർയാമീതി ഭൂതാത്മാ |
ഏഷ ത ആത്മാൻതർയാമ്യമൃതഃ |
(ബൃ-ഉ 9.൩-൨൨) ഇതി ശ്ലുതേഃ | VS(8).

സർവാൻതർയാമിണീ - സർവേഷാമന്തഃകരണനിയാമക ഇതി |
ഏഷ ത ആത്മാൻതർയാമ്യമൃതഃ | ഇത്യാൻതർയാമിബ്രഹ്മണാത് | 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.

അഹമാത്മാ ഗുഡാകേശ സർവഭൂതാശയസ്ഥിതഃ | അഹമാദിത്വ മയ്യാം
ച ഭൂതാനാമന്ത ഏവ ച ||

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.

അസ്ഥിൻ ക്ഷണേ മഹാബാഹോ രാവണം ത്വം വധിഷ്ഠസി। ഏവമുക്ത്വാ
തദാഗസ്ത്വോ
ജഗാമ ച യഥാഗതമ്॥

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.

രാവണം പരേക്ഷ്യ ഹൃഷ്ടാത്മാ യുദ്ധായ സമുപാഗതമ്। സർവയത്നേന
മഹതാ
വധേ തസ്യ ധൃതോ/ഭവത്॥

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.

അഥ രവിരവദൻനിരീക്ഷ്യ രാമം മുദിതമനാഃ പരമം പഹൃഷ്ടയമാണഃ।
നിശിചരപതിസംക്ഷയം വിദിത്വാ സുരഗണമധ്യഗതോ വചസ്ത്വരേതി॥

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.

ഭവാൻ നാരായണോ ദേവഃ ശക്രിമാൻ ചക്രായുധോ വിഭുഃ।

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)

യഃ ആദിത്യേ തിഷ്ഠൻ ആദിത്യാദന്തരഃ, യമാദിത്യോ ന വേദ,
യസ്യാദിത്യഃ ശരീരമ്, യ ആദിത്യമന്തരോ യമയതി, ഏഷ ത
ആത്മാൻതർയാമ്യമൃതഃ॥

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

ബ്രഹ്മേശാനാച്യുതേശായ നമഃ।

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. മർത്യാവതാര-സ്ത്വിഹ മർത്യശിക്ഷണം

രക്ഷോവധായൈവ ന കേവലം വിഭോഃ। 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).

മച്ചിതഃ സർവദുർഗാണി മത്പ്രസാദാത്തരിഷ്യാസി॥ അഥ
ചേതത്വമഹാങ്കാരാൻന ശ്വരോഷ്യാസി വിനങ്ക്ഷ്യാസി॥

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 നാമാവലിഃ of Lord Surya.

ബ്സanskrit

{॥ ആദിത്യഹൃദയമ് നാമാവലിഃ ॥}

{2}

ഓം രശ്മിമതേ നമഃ ।

ഓം സമുദ്യതേ നമഃ ।

ഓം ദേവാസുരനമസ്കൃതായ നമഃ ।

ഓം വിവസ്വതേ നമഃ ।

ഓം ഭാസ്കരായ നമഃ । ൫।

ഓം ഭുവനേശ്വരായ നമഃ ।

ഓം സർവദേവാത്മകായ നമഃ ।

ഓം തേജസ്വിനേ നമഃ ।

ഓം രശ്മിഭവനായ നമഃ ।

ഓം ദേവാസുരഗണലോകപാലായ നമഃ । ൧൦।

ഓം ബഹ്വമണേ നമഃ ।

ഓം വിഷ്ണവേ നമഃ ।

ഓം ശിവായ നമഃ ।

ഓം സ്കന്ദായ നമഃ ।

ഓം പത്മോപതയേ നമഃ । ൧൫।

ഓം മഹേന്ദ്രായ നമഃ ।

ഓം ധന്വന്തരായ നമഃ ।

ഓം കാലായ നമഃ ।

ഓം യമായ നമഃ ।

ഓം സോമായ നമഃ । ൨൦।

ഓം അപാപതയേ നമഃ ।

ഓം പിതൃമൂർതയേ നമഃ ।

ഓം വസുമൂർതയേ നമഃ ।

ഓം സാധ്യമൂർതയേ നമഃ ।

ഓം അശ്വിമൂർതയേ നമഃ । ൨൫।

ഓം മരുന്മൂർതയേ നമഃ ।

ഓം മനവേ നമഃ ।

ഓം വായുമൂർതയേ നമഃ ।

ഓം വഹ്നയേ നമഃ ।

ഓം പജ്രമൂർതയേ നമഃ । ൩൦।

ഓം പ്രാണായ നമഃ ।

ഓം ഋതവേ നമഃ ।

ഓം കർതൃനേ നമഃ ।

ഓം പ്രഭാകരായ നമഃ ।

ഓം ആദിത്യായ നമഃ । ൩൫।

ഓം സവിതൃനേ നമഃ ।

ഓം സൂര്യായ നമഃ ।

ഓം ഖഗായ നമഃ ।

ഓം പുഷ്ണേ നമഃ ।

ഓം ഗഭസ്തിമതേ നമഃ । ൪൦।

ഓം സുവർണസദ്യശായ നമഃ ।

ഓം ഭാനവേ നമഃ ।

ഓം ഹിരണ്യരേതസേ നമഃ ।

ഓം ദിവ്യാകരായ നമഃ ।

ഓം ഹരിദശ്വായ നമഃ । ൪൫।

ഓം സഹസ്രാർചിഷേ നമഃ ।

ഓം സപ്തസപ്തയേ നമഃ ।

ഓം മരീചിമതേ നമഃ ।

ഓം തിമിരോന്മഥനായ നമഃ ।

ഓം ശംഭവേ നമഃ । ൫൦।

ഓം ത്വഷ്ട്വരേ നമഃ ।

ഓം മാർതാൻഡായ നമഃ ।

ഓം അംശുമതേ നമഃ ।

ഓം ഹിരണ്യഗർഭായ നമഃ ।

ഓം ശിശിരായ നമഃ । ൫൫।

ഓം തപനായ നമഃ ।

ഓം ഭാസ്കരായ നമഃ ।

ഓം രവയേ നമഃ ।

ഓം അഗ്നിഗർഭായ നമഃ ।

ഓം അദിതേഃപുത്രായ നമഃ । ൬൦।

ഓം ശംഖായ നമഃ ।

ഓം ശിശിരനാശനായ നമഃ ।

ഓം ധ്രുവോമനാഥായ നമഃ ।

ഓം തമോഭേദിനേ നമഃ ।

ഓം ജഗ്തജുഃസാമപാരഗായ നമഃ । ൬൫।

ഓം ഘനവൃഷ്ടയേ നമഃ ।

ഓം അപാമിത്രായ നമഃ ।

ഓം വിന്ധ്യവീഥീപ്ലവങ്ഗമായ നമഃ ।

ഓം ആതപിനേ നമഃ ।

ഓം മൺഡലിനേ നമഃ । ൭൦।

ഓം മൃത്യവേ നമഃ ।

ഓം പിങ്ഗലായ നമഃ ।

ഓം സർവതാപനായ നമഃ ।

ഓം കവയേ നമഃ ।

ഓം വിശ്വസ്തൈ നമഃ । ൭൫।

ഓം മഹാതേജസേ നമഃ ।

ഓം രക്തായ നമഃ ।

ഓം സർവഭവോദ്ഭവായ നമഃ ।

ഓം നക്ഷത്രഗ്രഹതാരാണാം അധിപായ നമഃ ।

ഓം വിശ്വഭാവനായ നമഃ । ൮൦।

ഓം തേജസാമപി തേജസ്വിനേ നമഃ ।

ഓം ദ്വാദശാത്മനേ നമഃ ।

ഓം ഇന്ദ്രായ നമഃ ।

ഓം ധാതരേ നമഃ ।

ഓം ഭഗായ നമഃ । ൮൫।

ഓം പുഷ്ണേ നമഃ ।

ഓം മിത്രായ നമഃ ।

ഓം വരുണായ നമഃ ।

ഓം അര്യമണേ നമഃ ।

ഓം അർചിഷ്മതേ നമഃ । ൯൦।

ഓം വിവസ്വതേ നമഃ ।

ഓം ത്വഷ്ടരേ നമഃ ।

ഓം സവിതരേ നമഃ ।

ഓം വിഷ്ണവേ നമഃ ।
ഓം പൂർവായഗിരയേ നമഃ । ൯൫।
ഓം പശ്ചിമായാദ്രയേ നമഃ ।
ഓം ജ്യോതിർഗണാനാമ്പതയേ നമഃ ।
ഓം ദിനാധിപതയേ നമഃ ।
ഓം ജയായ നമഃ ।
ഓം ജയഭദ്രായ നമഃ । ൧൦൦।

ഓം ഹര്യശ്വായ നമഃ ।
ഓം സഹസ്രാംശവേ നമഃ ।
ഓം ആദിത്യായ നമഃ ।
ഓം ഉഗ്രായ നമഃ ।
ഓം വീരായ നമഃ । ൧൦൫।
ഓം സാരംഗായ നമഃ ।
ഓം പദ്മപ്രബോദായ നമഃ ।
ഓം പ്രചണ്ഡായ നമഃ ।
ഓം ബ്രഹ്മേശാനാച്യുതേശായ നമഃ ।
ഓം സൂര്യായ നമഃ । ൧൧൦।

ഓം ആദിത്യവർചസേ നമഃ ।
ഓം ഭാസ്വതേ നമഃ ।
ഓം സർവഭക്ഷായ നമഃ ।
ഓം റൌദ്രയ വപുഷേ നമഃ ।
ഓം തമോഹ്നായ നമഃ । ൧൧൫।
ഓം ഹിമഹ്നായ നമഃ ।
ഓം ശതധ്രുവായ നമഃ ।
ഓം അമിതാത്മനേ നമഃ ।
ഓം കൃതഹ്നായ നമഃ ।

ഓം ദേവായ നമഃ | ൧൨൦ |

ഓം ജ്യോതിഷാംപതയേ നമഃ |

ഓം തപ്തചാമീകരാഭായ നമഃ |

ഓം വഹ്നയേ നമഃ |

ഓം വിശ്വകർമ്മണേ നമഃ |

ഓം തമോഭിനിഹ്നായ നമഃ | ൧൨൫ |

ഓം ഘൃണയേ നമഃ |

ഓം ലോകസാക്ഷിണേ നമഃ |

ഓം ഭൂതസൃഷ്ടരേ നമഃ |

ഓം ഭൂതപാലായ നമഃ |

ഓം ഭൂതനാശായ നമഃ | ൧൩൦ |

ഓം പായതേ നമഃ |

ഓം തപതേ നമഃ |

ഓം വർഷതേ നമഃ |

ഓം സുപ്തേഷു ജാഗത്രേ നമഃ |

ഓം ഭൂതേഷു പരിനിഷ്ഠിതായ നമഃ | ൧൩൫ |

ഓം അഗ്നിഹോതൃയ നമഃ |

ഓം അഗ്നിഹോതൃണാം ഫലായ നമഃ |

ഓം പരമസമർഥായ പരബ്രഹ്മണേ നമഃ | ൧൩൮ |

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