

ଆଦିତ୍ୟହୃଦୟମ୍ ନାମାବଲୀ

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ସମ୍ବନ୍ଧିତ

{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 ନାମାବଲୀ 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

ପୂଜୟନ୍ତ୍ବେନମେକାଗ୍ରୋ ଦେବଦେବଂ ଜଗତ୍ପତିମ୍ । ଏତତ୍ ତ୍ରିଗୁଣିତଂ ଜପ୍ତ୍ବା

ଯୁଦ୍ଧେଷୁ ବିଜୟସ୍ୟାସି ।

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 ସ୍ଥୂଳ ରୂପେଣ .

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.

ଅସୌ ଯସ୍ମାନ୍ନୋ ଅରୁଣ ଉତ ବଭ୍ରୁଃ ସୁମଙ୍ଗଲଃ ।

ଅସୌ ଯୋଃବସର୍ପତି ନୀଲଗ୍ରୀବୋ ବିଲୋହିତଃ ।

ଉତ୍ତେନଂ ଗୋପା ଅଦୃଶନ୍ନଦୃଶନ୍ନୁଦହାର୍ଯ୍ୟଃ ।

ଉତ୍ତେନଂ ବିଶ୍ଵାଭୂତାନି ସ ଦୃଷ୍ଟୋ ମୃତ୍ୟାତି ନଃ ॥

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
ବିହାରାସଗତିଃ - ବିହାରାସଂ ଗତିଃ ଆଶ୍ରୟୋଽସ୍ୟତି ବିହାରାସଗତିଃ। (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.

ନମଃ ସବିତ୍ରେ ଜଗଦେକ ଚକ୍ଷୁଷେ ଜଗତ୍ ପ୍ରସୂତି ସ୍ଥିତିନାଶ ହେତବେ।

ବିରିଞ୍ଚି ନାରାୟଣ ଶଂକରାମ୍ବନେ।

2 - In the subtle form ସୂକ୍ଷ୍ମ ରୂପେଣ

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.

ଆଦିତ୍ୟଃ - ଆଦିତ୍ୟମଶ୍ରୁଲ୍ଲାହଃସ୍ତୋ ହିରଣ୍ମୟଃ ପୁରୁଷଃ ଆଦିତ୍ୟଃ; ଯଥାଦିତ୍ୟ ଏକ

ଏବାନେକେଷୁ ଜଲଭାଜନେଷୁ ଅନେକବତ୍ ପ୍ରତିଭାସତେ ଏବମନେକେଷୁ ଶରୀରେଷୁ ଏକ

ଏବାମାନେକବତ୍ ପ୍ରତିଭାସତ ଇତି ଆଦିତ୍ୟସ୍ତାଧ୍ୟୁୟାଦ୍ବା ଆଦିତ୍ୟଃ। 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.

ଜ୍ୟୋତିରାଦିତ୍ୟଃ - ଜ୍ୟୋତିଷି ସବିତୃମଣ୍ଡଳେ ସ୍ଥିତୋ ଜ୍ୟୋତିରାଦିତ୍ୟଃ। VS (564).

He resides in the sun.

ଭାନୁମଣ୍ଡଳମଧ୍ୟସ୍ଥା - ଭାନୁମଣ୍ଡଳସ୍ୟ ସୂର୍ଯ୍ୟମଣ୍ଡଳସ୍ୟ ମଧ୍ୟେ ତିଷ୍ଠତୀତି ତଥା।

ସଂଧ୍ୟାସମୟେ ଦେବ୍ୟାସ୍ତତ୍ର ଧ୍ୟେୟତ୍ବାତ୍। 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.

ଧ୍ୟେୟଃ ସଦା ସବିତୁମଶ୍ରୁଲ-ମଧ୍ୟର୍ତ୍ତୀ ନାରାୟଣ
ସରସିଜାସନ-ସଂନିବିଷ୍ଟଃ। କେୟୁରବନ୍ ମକର-କୁଣ୍ଡଳବାନ୍ କିରୀଟୀ
ହାରୀ ହିରଣ୍ମୟବୟୁଃ ପୁତ-ଶଂଖଚକ୍ରଃ॥

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

ସୌରମଣ୍ଡଲ ମଧ୍ୟସ୍ଥଂ ସାଂବଂ ସଂସାରଭେଷଜମ୍।
ନୀଲଗ୍ରୀବଂ ବିରୂପାକ୍ଷଂ ନମାମି ଶିବମବ୍ୟୟମ୍॥

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10). ତତ୍ତ୍ଵଂ ଜ୍ୟୋତିଷାଂ
ଜ୍ୟୋତିସ୍ତଦ୍ୟଦାମ୍ବିଦୋ ବିଦୁଃ। It is pure, and is the Light of lights which the knowers of the Self
realise. ତମେବ ଭାନ୍ତିମନୁଭାତି ସର୍ବଂ ତସ୍ୟ ଭାସା ସର୍ବମିଦଂ ବିଭାତି। 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.

ଯଦାଦିତ୍ୟଗତଂ ତେଜୋ ଜଗତ୍ତାସୟତେଽଗିଲମ୍। ଯଜନ୍ତ୍ରମସି
ଯଜଗ୍ନୌ ତତ୍ତେଜୋ ବିଦ୍ଧି ମାମକମ୍॥

3 – In the causal form କାରଣ ରୂପେଣ

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

ଭୂତାତ୍ମା - ଭୂତାନାତ୍ମା ଅନ୍ତର୍ଯ୍ୟାମିତି ଭୂତାତ୍ମା ।

ଏଷ ତ ଆତ୍ମାନ୍ତର୍ଯ୍ୟାମ୍ୟମୃତଃ\

(ବୃ-ଉ ୭.୩-୨୨) ଇତି ଶ୍ରୁତେଃ। VS(8).

ସର୍ବାନ୍ତର୍ଯ୍ୟାମିଣୀ - ସର୍ବେଷାମନ୍ତଃକରଣନିଯାମକ ଇତି ।

ଏଷ ତ ଆତ୍ମାନ୍ତର୍ଯ୍ୟାମ୍ୟମୃତଃ\ ଇତ୍ୟନ୍ତର୍ଯ୍ୟାମିତ୍ରାହ୍ନଶାତ୍ । 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.

ଅହମାତ୍ମା ଗୁଡାକେଶ ସର୍ବଭୂତାଶୟସ୍ଥିତଃ। ଅହମାଦିଷ୍ଟ ମଧ୍ୟଂ

ଚ ଭୂତାନାମନ୍ତ ଏବ ଚ॥

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.

ଅଗ୍ନିନ୍ ଶଶେ ମହାବାହୋ ରାବଣଂ ତ୍ବଂ ବଧିଷ୍ୟସି। ଏବମୁକ୍ତ୍ବା ତଦାଗସ୍ତେ॥

ଜଗାମ ଚ ଯଥାଗତମ୍॥

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.

ରାବଣଂ ପ୍ରେକ୍ଷ୍ୟ ଦୃଷ୍ଟ୍ବାନା ଯୁଦ୍ଧାୟ ସମୁପାଗତମ୍ । ସର୍ବେନ୍ଦ୍ରେନ ମହତା
ବଧେ ତସ୍ୟ ଧୃତୋଽଭବତ୍ ॥

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.

ଅଥ ରବିରବଦନ୍ନିରୀକ୍ଷ୍ୟ ରାମଂ ମୁଦିତମନାଃ ପରମଂ ପ୍ରହୃଷ୍ୟମାଣଃ ।
ନିଶିଚରପତିସଂକ୍ଷୟଂ ବିଦିତ୍ୱା ସୁରଗଣମଧ୍ୟଗତୋ ବଚସ୍ତ୍ବରେତି ॥

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.

ଭବାନ୍ ନାରାୟଣୋ ଦେବଃ ଶ୍ରୀମାନ୍ ଚକ୍ରାୟୁଧୋ ବିଭୁଃ ।

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)

ଯଃ ଆଦିତ୍ୟେ ତିଷ୍ଠନ୍ ଆଦିତ୍ୟାଦନ୍ତରଃ, ଯମାଦିତ୍ୟୋ ନ ବେଦ,
ଯସ୍ୟାଦିତ୍ୟଃ ଶରୀରମ୍, ଯ ଆଦିତ୍ୟମନ୍ତରୋ ଯମୟତି, ଏଷ ତ
ଆତ୍ମାନ୍ତରୀମ୍ୟମୃତଃ ॥

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 ବ୍ରହ୍ମେଶାନାତୁ୍ୟତେଶାୟ ନମଃ।

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. ମର୍ତ୍ତ୍ୟାବତାର-ସ୍ତୁତିଂ ମର୍ତ୍ତ୍ୟଶିକ୍ଷଣଂ ରକ୍ଷୋବଧାୟୈବ ନ କେବଳଂ ବିଭୋଃ। 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).

ମଜିତଃ ସର୍ବଦୁର୍ଗାଣି ମତ୍ତସାଦାଉରିଷ୍ୟାମି ଅଥ
ଚେତ୍ସବମହଙ୍ଗାରାନ୍ ଶ୍ରେଷ୍ଠାସ୍ୟାମି ବିନଞ୍ଜ୍ୟାମି ॥

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 ନାମାବଲିଃ of Lord Surya.

ଂsanskrit

{॥ ଆଦିତ୍ୟହୃଦୟମ୍ ନାମାବଲିଃ ॥}

{2}

ଓଂ ରଶ୍ମିମତେ ନମଃ ।

ଓଂ ସମୁଦ୍ୟତେ ନମଃ ।

ଓଂ ଦେବାସୁରନମସ୍କୃତାୟ ନମଃ ।

ଓଂ ବିବସ୍ବତେ ନମଃ ।

ଓଂ ଭାସ୍କରାୟ ନମଃ । ୫ ।

ଓଂ ଭୁବନେଶ୍ବରାୟ ନମଃ ।

ଓଂ ସର୍ବଦେବାମୂକାୟ ନମଃ ।

ଓଂ ତେଜସ୍ବିନେ ନମଃ ।

ଓଂ ରଶ୍ମିଭବନାୟ ନମଃ ।

ଓଂ ଦେବାସୁରଗଣଲୋକପାଲାୟ ନମଃ । ୧୦ ।

ଓଂ ବ୍ରହ୍ମଣେ ନମଃ ।

ଓଂ ବିଷ୍ଣୁବେ ନମଃ ।

ଓଂ ଶିବାୟ ନମଃ ।

ଓଂ ଶ୍ବହାୟ ନମଃ ।

ଓଂ ପ୍ରଜାପତୟେ ନମଃ । ୧୫ ।

ଓଂ ମହେନ୍ଦ୍ରାୟ ନମଃ ।

ଓଂ ଧନଦାୟ ନମଃ ।

ଓଁ କାଲୀୟ ନମଃ ।

ଓଁ ଯମାୟ ନମଃ ।

ଓଁ ସୋମାୟ ନମଃ । ୨୦।

ଓଁ ଅପାଂପତୟେ ନମଃ ।

ଓଁ ପିତୃମୂର୍ତ୍ତୟେ ନମଃ ।

ଓଁ ବସୁମୂର୍ତ୍ତୟେ ନମଃ ।

ଓଁ ସାଧ୍ୟମୂର୍ତ୍ତୟେ ନମଃ ।

ଓଁ ଅଶ୍ୱିନୂର୍ତ୍ତୟେ ନମଃ । ୨୫।

ଓଁ ମରୁତୁର୍ତ୍ତୟେ ନମଃ ।

ଓଁ ମନବେ ନମଃ ।

ଓଁ ବାୟୁମୂର୍ତ୍ତୟେ ନମଃ ।

ଓଁ ବହ୍ମୟେ ନମଃ ।

ଓଁ ପ୍ରଜମୂର୍ତ୍ତୟେ ନମଃ । ୩୦।

ଓଁ ପ୍ରାଣାୟ ନମଃ ।

ଓଁ ଋତବେ ନମଃ ।

ଓଁ କର୍ତ୍ତ୍ତେ ନମଃ ।

ଓଁ ପ୍ରଭାକରାୟ ନମଃ ।

ଓଁ ଆଦିତ୍ୟାୟ ନମଃ । ୩୫।

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