

ஆதித்யஹதயம் நாமாவலீ

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ஸந்ஸ்க்ரித்

{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 நாமாவலிஃ 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

புஜயஸ்வைநமேகாக்ரோ தேவதேவீ ஜகத்பதிம் । ஏதத் த்ரிகுணித் ஜப்த்வா
யுத்தேஷு விஜயிஷ்யஸி ।

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 ஸ்தூல ரூபேண .

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.

அஸௌ யஸ்தாம்ரோ அருண உத பப்ருஃ ஸுமங்கலஃ ।

அஸௌ யோ஽வஸர்பதி நீலக்ரீவோ விலோஹிதஃ ।

உதைந் கோபா அதமந்நதமந்நுதஹார்யஃ ।

உதைந் விஸ்வாபூதாநி ஸ தஷ்டோ மடயாதி நஃ ॥

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 விஹாயஸகதிஃ - விஹாயஸ கதிஃ ஆம்ரயோ஽ஸ்யேதி விஹாயஸகதிஃ । (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.

நமஃ ஸவித்ரே ஜகதேக சக்ஷுஷே ஜகத் ப்ரஸுதி ஸ்திதிநாம ஹேதவே ।

விரிஞ்சி நாராயண மஃகராத்மநே।

2 - In the subtle form ஸுக்ஷ்ம ரூபேண

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.

ஆதித்யஃ - ஆதித்யமண்டலாந்தஃஸ்தோ ஹிரண்மயஃ புருஷஃ ஆதித்யஃ;
யதாதித்ய ஏக

ஏவாநேகேஷு ஜலபாஜநேஷு அநேகவத் ப்ரதிபாஸதே ஏவமநேகேஷு
மரீரேஷு ஏக

ஏவாத்மாநேகவத் ப்ரதிபாஸத இதி ஆதித்யஸாத்ரம்யாத்வா ஆதித்யஃ। 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.

ஜ்யோதிராதித்யஃ - ஜ்யோதிஷி ஸவிதமண்டலே ஸ்திதோ ஜ்யோதிராதித்யஃ।
VS (564).

He resides in the sun.

பாநுமண்டலமத்யஸ்தா - பாநுமண்டலஸ்ய ஸூர்யமண்டலஸ்ய மத்யே
திஷ்டதீதி ததா।

ஸ்த்யாஸமயே தேவ்யாஸ்தத்ர த்யேயத்வாத்। 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.

த்யேயஃ ஸதா ஸவிதமண்டல-மத்யவர்தீ நாராயண
ஸரஸிஜாஸந-ஸநிவிஷ்டஃ। கேயூரவந் மகர-குண்டலவாந் கிரீட
ஹாரீ ஹிரண்மயவபுஃ தத-மஃகசக்ரஃ॥

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

ஸௌரமண்டல மத்யஸ்தீ ஸரீபி ஸஸாரபேஷஜம்।

நீலக்ரீவ் விருபாக்ஷீ நமாமி ஸிவமவ்யயம்॥

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10). தச்சுப்ரீ ஜ்யோதிஷரீ ஜ்யோதிஸ்தத்யதாத்மவிதோ விதுஃ। It is pure, and is the Light of lights which the knowers of the Self realise. தமேவ பாந்தமநுபாதி ஸர்வ தஸ்ய பாஸா ஸர்வமிதீ விபாதி। 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.

யதாதித்யகதீ தேஜோ ஜகத்பாஸயதே஽கிலம்। யச்சந்த்ரமஸி
யச்சக்நௌ தத்தேஜோ வித்தி மாமகம்॥

3 - In the causal form காரண ரூபேண

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

பூதாத்மா - பூதாநாமாத்மா அந்தர்யாமீதி பூதாத்மா ।

ஏஷ த ஆத்மாந்தர்யாம்யமதஃ\

(ப-உ எ.௩-௨௨) இதி ஸ்ருதேஃ। VS(8).

ஸர்வாந்தர்யாமிணீ - ஸர்வேஷாமந்தஃ\கரணநியாமக இதி ।

ஏஷ த ஆத்மாந்தர்யாம்யமதஃ\ இத்யந்தர்யாமிப்ராஹ்மணாத்। 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.

அஹமாத்மா குடாகேஸ ஸர்வபூதாமயஸ்திதஃ\ அஹமாதிம்ச மத்யீ
ச பூதாநாமந்த ஏவ ச॥

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.

அஸ்மிந் க்ஷணே மஹாபாஹோ ராவணீ த்வீ வதிஷ்யஸி। ஏவமுக்த்வா
ததாகஸ்த்யோ
ஜகாம ச யதாகதம்॥

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.

ராவணீ ப்ரேக்ஷய ஹஷ்டாத்மா யுத்தாய ஸமுபாகதம்। ஸர்வயத்நேந மஹதா
வதே தஸ்ய ததோ஽பவத்॥

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.

அத ரவிரவதந்நிரீக்ஷய ராம் முதிதமநாஃ பரம் ப்ரஹ்ஷயமாணஃ।
நிபரிசரபதிஸீக்ஷயி விதித்வா ஸுரகணமத்யகதோ வசஸ்த்வரேதி॥

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.

பவாந் நாராயணோ தேவஃ ஸ்ரீமாந் சக்ராயுதோ விபுஃ।

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)

யஃ ஆதித்யே திஷ்டந் ஆதித்யாதந்தரஃ, யமாதித்யோ ந வேத,
யஸ்யாதித்யஃ ஸ்ரீரம், ய ஆதித்யமந்தரோ யமயதி, ஏஷ த
ஆத்மாந்தர்யாம்யமதஃ॥

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

ப்ரஹ்மேஸாநாச்யுதேஸாய நமஃ।

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. மர்த்யாவதார-ஸ்த்விஹ மர்த்யமரிக்ஷணீ

ரக்ஷாவதாயைவ ந கேவலீ விபோஃ। 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).

மச்சித்தஃ ஸர்வதுர்காணி மத்ப்ரஸாதாத்தரிஷ்யஸி। அத

சேத்த்வமஹங்காராந்த ம்ரோஷ்யஸி விநங்க்யஸி॥

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
நாமாவலிஃ of Lord Surya.

Ṭsanskrit

{॥ ஆதித்யஹதயம் நாமாவலிஃ ॥}

{2}

ஓ ரம்மிமதே நமஃ ।

ஓ ஸமுத்யதே நமஃ ।

ஓ தேவாஸுரநமஸ்கதாய நமஃ ।

ஓ விவஸ்வதே நமஃ ।

ஓ பாஸ்கராய நமஃ । ௬।

ஓ புவநேஸ்வராய நமஃ ।

ஓ ஸர்வதேவாத்மகாய நமஃ ।

ஓ தேஜஸ்விநே நமஃ ।

ஓ ரம்மிபவநாய நமஃ ।

ஓ தேவாஸுரகணலோகபாலாய நமஃ । ௧௦।

ஓ ப்ரஹ்மணே நமஃ ।

ஓ விஷ்ணவே நமஃ ।

ஓ ஸிவாய நமஃ ।

ஓ ஸ்கந்தாய நமஃ ।

ஓ ப்ரஜாபதயே நமஃ । ௧௬।

ஓ மஹேந்த்ராய நமஃ ।

ஓ தந்தாய நமஃ ।

ஓ காலாய நமஃ ।

ஓ யமாய நமஃ ।

ஓ ஸோமாய நமஃ । ௨௦।

ஓ அபரீபதயே நமஃ ।

ஓ பிதமூர்தயே நமஃ ।

ஓ வஸுமூர்தயே நமஃ ।

ஓ ஸாத்யமூர்தயே நமஃ ।

ஓ அம்விமூர்தயே நமஃ । ௨௧।

ஓ மருந்மூர்தயே நமஃ ।

ஓ மநவே நமஃ ।

ஓ வாயுமூர்தயே நமஃ ।

ஓ வஹ்நயே நமஃ ।

ஓ ப்ரஜமூர்தயே நமஃ । ௨௨।

ஓ ப்ராணாய நமஃ ।

ஓ தவே நமஃ ।

ஓ கர்த்ரே நமஃ ।

ஓ ப்ரபாகராய நமஃ ।

ஓ ஆதித்யாய நமஃ । ௨௩।

ஓ ஸவித்ரே நமஃ ।

ஓ ஸூர்யாய நமஃ ।

ஓ ககாய நமஃ ।

ஓ பூஷ்ணே நமஃ ।

ஓ கபஸ்திமதே நமஃ । ௨௪।

ஓ ஸுவர்ணஸதமாய நமஃ ।

ஓ பாநவே நமஃ ।

ஓ ஹிரண்யரேதஸே நமஃ ।

ஓ திவாகராய நமஃ ।
ஓ ஹரிதஸ்வாய நமஃ । ௪௫।
ஓ ஸஹஸ்ரார்சிஷே நமஃ ।
ஓ ஸப்தஸப்தயே நமஃ ।
ஓ மரீசிமதே நமஃ ।
ஓ திமிரோந்மதநாய நமஃ ।
ஓ ஸ்பவே நமஃ । ௫௦।

ஓ த்வஷ்ட்ரே நமஃ ।
ஓ மார்தாண்டாய நமஃ ।
ஓ அம்,மதே நமஃ ।
ஓ ஹிரண்யகர்பாய நமஃ ।
ஓ ஸரிஸிராய நமஃ । ௫௫।
ஓ தபநாய நமஃ ।
ஓ பாஸ்கராய நமஃ ।
ஓ ரவயே நமஃ ।
ஓ அக்நிகர்பாய நமஃ ।
ஓ அதிதேஃபுத்ராய நமஃ । ௬௦।

ஓ ஸ்காய நமஃ ।
ஓ ஸரிஸிரநாஸநாய நமஃ ।
ஓ வ்யோமநாதாய நமஃ ।
ஓ தமோபேதிநே நமஃ ।
ஓ க்யஜ,ஸாமபாரகாய நமஃ । ௬௫।
ஓ கநவஷ்டயே நமஃ ।
ஓ அபர்மித்ராய நமஃ ।
ஓ விந்த்யவீதீப்லவங்கமாய நமஃ ।
ஓ ஆதபிநே நமஃ ।

ஓ மண்டலிநே நமஃ । எ௦।

ஓ மத்யவே நமஃ ।

ஓ பிங்கலாய நமஃ ।

ஓ ஸர்வதாபநாய நமஃ ।

ஓ கவயே நமஃ ।

ஓ விம்வஸ்மை நமஃ । எரு।

ஓ மஹாதேஜஸே நமஃ ।

ஓ ரக்தாய நமஃ ।

ஓ ஸர்வபவோத்பவாய நமஃ ।

ஓ நக்ஷத்ரக்ரஹதாராணர் அதிபாய நமஃ ।

ஓ விம்வபாவநாய நமஃ । அ௦।

ஓ தேஜஸாமபி தேஜஸ்விநே நமஃ ।

ஓ த்வாதமாத்மநே நமஃ ।

ஓ இந்த்ராய நமஃ ।

ஓ தாத்ரே நமஃ ।

ஓ பகாய நமஃ । அரு।

ஓ பூஷ்ணே நமஃ ।

ஓ மித்ராய நமஃ ।

ஓ வருணாய நமஃ ।

ஓ அர்யமணே நமஃ ।

ஓ அர்சிஷ்மதே நமஃ । கூ௦।

ஓ விவஸ்வதே நமஃ ।

ஓ த்வஷ்ட்ரே நமஃ ।

ஓ ஸவித்ரே நமஃ ।

ஓ விஷ்ணவே நமஃ ।

ஓ பூர்வாயகிரயே நமஃ । சுரு ।
ஓ பம்சிமாயாத்ரயே நமஃ ।
ஓ ஜ்யோதிர்கணாநீபதயே நமஃ ।
ஓ திநாதிபதயே நமஃ ।
ஓ ஜயாய நமஃ ।
ஓ ஜயபத்ராய நமஃ । க௦ ।

ஓ ஹர்யம்வாய நமஃ ।
ஓ ஸஹஸ்ரீஸுவே நமஃ ।
ஓ ஆதித்யாய நமஃ ।
ஓ உக்ராய நமஃ ।
ஓ வீராய நமஃ । க௦ரு ।
ஓ ஸாரீகாய நமஃ ।
ஓ பத்மப்ரபோதாய நமஃ ।
ஓ ப்ரசண்டாய நமஃ ।
ஓ ப்ரஹ்மேஸாநாச்யுதேஸாய நமஃ ।
ஓ ஸூர்யாய நமஃ । க௦ ।

ஓ ஆதித்யவர்சஸே நமஃ ।
ஓ பாஸ்வதே நமஃ ।
ஓ ஸர்வபக்ஷாய நமஃ ।
ஓ ரௌத்ரய வபுஷே நமஃ ।
ஓ தமோக்நாய நமஃ । க௦ரு ।
ஓ ஹிமக்நாய நமஃ ।
ஓ ஸத்ருக்நாய நமஃ ।
ஓ அமிதாத்மநே நமஃ ।
ஓ கதக்நக்நாய நமஃ ।
ஓ தேவாய நமஃ । க௦ ।

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ஓ தப்தசாமீகராபாய நமஃ ।
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ஓ கணயே நமஃ ।
ஓ லோகஸாக்ஷிணே நமஃ ।
ஓ பூதஸ்ரீஷ்ட்ரே நமஃ ।
ஓ பூதபாலாய நமஃ ।
ஓ பூதநாமாய நமஃ । கஉ௦ ।

ஓ பாயதே நமஃ ।
ஓ தபதே நமஃ ।
ஓ வர்ஷதே நமஃ ।
ஓ ஸுப்தேஷு ஜாக்ரதே நமஃ ।
ஓ பூதேஷு பரிநிஷ்டிதாய நமஃ । கஉரு ।
ஓ அக்நிஹோத்ராய நமஃ ।
ஓ அக்நிஹோத்ரிணரீ பலாய நமஃ ।
ஓ பரமஸமர்தாய பரப்ரஹ்மணே நமஃ । கஉஅ ।

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