
Suryashatakam with Translation

सूर्यशतकम् सार्थम्

Document Information

Text title : sUryashatakam

File name : sUryashataka.itx

Category : shataka, navagraha, stotra

Location : doc_z_misc_navagraha

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Latest update : January 15, 2023

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January 15, 2023

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सूर्यशतकम् सार्थम्



महाकविश्रीमयूरप्रणीतम्

॥ श्री गणेशाय नमः ॥

जम्भारातीभकुम्भोद्भवमिव दधतः सान्द्रसिन्दूरेणुं
रक्ताः सिक्ता इवौघैरुदयगिरितटीधातुधाराद्रवस्य । var सक्तैः
आयान्त्या तुल्यकालं कमलवनरुचेवारुणा वो विभूत्यै
भूयासुर्भासयन्तो भुवनमभिनवा भानवो भानवीयाः ॥ १ ॥

भक्तिप्रह्वाय दातुं मुकुलपुटकुटीकोटरक्रोडलीनां
लक्ष्मीमाक्रष्टुकामा इव कमलवनोद्धाटनं कुर्वते ये ।
कालाकारान्धकाराननपतितजगत्साध्वसध्वंसकल्याः
कल्याणं वः क्रियासुः किसलयरुचयस्ते करा भास्करस्य ॥ २ ॥

गर्भेष्वम्भोरुहाणां शिखरिषु च शिताग्रेषु तुल्यं पतन्तः
प्रारम्भे वासरस्य व्युपरतिसमये चैकरूपास्तथैव ।
निष्पर्यायं प्रवृत्तास्त्रिभुवनभवनप्राङ्गणे पान्तु युष्मा-
नूष्माणं संतताध्वश्रमजमिव भृशं बिभ्रतो ब्रध्नपादाः ॥ ३ ॥

प्रभ्रश्यत्युत्तरीयत्विषि तमसि समुद्दीक्ष्य वीतावृतीन्प्रा-
गजन्तूस्तन्तून्यथा यानतनु वितनुते तिग्मरोचिर्मरीचीन् ।
ते सान्द्रीभूय सद्यः क्रमविशददशाशादशालीविशालं
शश्वत्सम्पादयन्तोऽम्बरममलमलं मङ्गलं वो दिशन्तु ॥ ४ ॥

न्यङ्कुर्वन्नोषधीशे मुषितरुचि शुचेवौषधीः प्रोषिताभा
भास्वद्भावोद्भतेन प्रथममिव कृताभ्युद्गतिः पावकेन ।
पक्षच्छेदद्रणासृक्स्तुत इव दृषदो दर्शयन्प्रातरद्रे-
राताम्रस्तीव्रभानोरनभिमतनुदे स्ताद्भस्त्युद्गमो वः ॥ ५ ॥

शीर्णघ्राणाङ्घ्रिपाणीन्त्राणिभिरपघनैर्घर्घराव्यक्तघोषान्

दीर्घाघ्रातानघौघै पुनरपि घटयत्येक उल्लाघयन् यः ।
घर्माशोस्तस्य वोऽन्तर्द्विगुणघनघृणानिघ्ननिर्विघ्नवृत्ते-
र्दत्तार्घाः सिद्धसंघैर्विदधतु घृणयः शीघ्रमंहोविधातम् ॥ ६ ॥

विभ्राणा वामनत्वं प्रथममथ तथैवांशवः प्रांशवो वः
क्रान्ताकाशान्तरालास्तदनु दशदिशः पूर्यन्तस्ततोऽपि ।
ध्वान्तादाच्छिद्य देवद्विष इव बलितो विश्वमाश्वश्रुवानाः var देवद्रुह
कृच्छ्राण्युच्छ्रायहेलोपहसितहरयो हारिदश्वा हरन्तु ॥ ७ ॥

उद्गाढेनारुणिम्ना विदधति बहुलं येऽरुणस्यारुणत्वं
मूर्धोद्धूतौ खलीनक्षतरुधिररुचो ये रथाश्वाननेषु ।
शैलानां शेखरत्वं श्रितशिखरिशिखास्तन्वते ये दिशन्तु var शिखरशिखाः
प्रेङ्खन्तः खे खरांशोः खचितदिनमुखास्ते मयूखाः सुखं वः ॥ ८ ॥

दत्तानन्दाः प्रजानां समुचितसमयाकृष्टसृष्टैः पयोभिः var अक्लिष्टसृष्टैः
पूर्वाह्णे विप्रकीर्णा दिशि दिशि विरमत्यहि संहारभाजः ।
दीप्तांशोर्दीर्घदुःखप्रभवभवभयोदन्वदुत्तारनावो
गावो वः पावनानां परमपरिमितां प्रीतिमुत्पादयन्तु ॥ ९ ॥

बन्धध्वंसैकहेतुं शिरसि नतिरसाबद्धसंध्याञ्जलीनां
लोकानां ये प्रबोधं विदधति विपुलाम्भोजखण्डाशयेव ।
युष्माकं ते स्वचित्तप्रथितपृथुतरप्रार्थनाकल्पवृक्षाः var प्रथिम
कल्पन्तां निर्विकल्पं दिनकरकिरणाः केतवः कल्मषस्य ॥ १० ॥

धारा रायो धनायापदि सपदि करालम्बभूताः प्रपाते
तत्त्वालोकैकदीपास्त्रिदशपतिपुरप्रस्थितौ वीथ्य एव ।
निर्वाणोद्योगियोगिप्रगमनिजतनुद्वारि वेत्रायमाणा-
स्त्रायन्तां तीव्रभानोर्दिवसमुखसुखा रश्मयः कल्मषाद्वः ॥ ११ ॥

var तीव्रभासः var कश्मलाद्वः
प्राचि प्रागाचरन्त्योऽनतिचिरमचले चारुचूडामणित्वं
मुञ्चन्त्यो रोचनाम्भः प्रचुरमिव दिशामुच्चकैश्चर्चनाय ।
चाटूत्कैश्चक्रनाम्नां चतुरमविचलैर्लोचनैरर्च्यमाना- var सुचिरं
श्रेष्ठन्तां चिन्तितानामुचितमचरमाश्चण्डरोचीरुचो वः ॥ १२ ॥

एकं ज्योतिर्दृशौ द्वे त्रिजगति गदितान्यज्जजास्यैश्चतुर्भि-
र्भूतानां पञ्चमं यान्यलमृतुषु तथा षड्भु नानाविधानि ।

युष्माकं तानि सप्तत्रिदशमुनिनुतान्यष्टदिग्भाञ्जि भानो-
र्यान्ति प्राहे नवत्वं दश दधतु शिवं दीधितीनां शतानि ॥ १३ ॥ var ददतु
आवृत्तिभ्रान्तविश्वाः श्रममिव दधतः शोषिणः स्वोष्मणेव
ग्रीष्मे दावाग्निता इव रसमसकृद्ये धरित्र्या धयन्ति ।
ते प्रावृष्यात्तपानातिशयरुज इवोद्वान्ततोया हिमर्तौ
मार्तण्डस्याप्रचण्डाश्चिरमशुभभिदेऽभीषवो वो भवन्तु ॥ १४ ॥

तन्वाना दिग्वधूनां समधिकमधुरालोकरम्यामवस्था-
मारुढप्रौढिलेशोत्कलितकपिलिमालंकृतिः केवलैव ।
उज्जृम्भाम्भोजनेत्रच्युतिनि दिनमुखे किञ्चिद्द्विद्यमाना
श्मश्रुश्रेणीव भासां दिशतु दशशती शर्म घर्मत्विषो वः ॥ १५ ॥

मौलीन्दोर्मैष मोषीद्युतिमिति वृषभाङ्केन यः शङ्किनेव
प्रत्यग्रोद्धाटिताम्भोरुहकुहरगुहासुस्थितेनेव धात्रा ।
कृष्णेन ध्वान्तकृष्णस्वतनुपरिभवत्रस्त्रुनेव स्तुतोऽलं
त्राणाय स्तात्तनीयानपि तिमिररिपोः स त्विषामुद्रमो वः ॥ १६ ॥

विस्तीर्णं व्योम दीर्घाः सपदि दश दिशो व्यस्तवेलाम्भसोऽब्धीन्
कुर्वद्भिर्दृश्यनानानगनगरनगाभोगपृथ्वीं च पृथ्वीम् ।
पद्मिन्युच्छ्वास्यते यैरुषसि जगदपि ध्वंसयित्वा तमिस्रा-
मुस्त्रा विस्त्रंसयन्तु द्रुतमनभिमतं ते सहस्रत्विषो वः ॥ १७ ॥ var विस्त्रावयन्तु
अस्तव्यस्तत्वशून्यो निजरुचिरनिशानश्वरः कर्तुमीशो
विश्वं वेश्मेव दीपः प्रतिहततिमिरं यः प्रदेशस्थितोऽपि ।
दिक्कालापेक्षयासौ त्रिभुवनमटतस्तिग्मभानोर्नवारख्यां
यातः शातक्रतव्यां दिशि दिशतु शिवं सोऽर्चिषामुद्रमो वः ॥ १८ ॥

मागान्म्लानिं मृणाली मृदुरिति दययेवाप्रविष्टोऽहिलोकं
लोकालोकस्य पार्श्वं प्रतपति न परं यस्तदाख्यायार्थमेव ।
ऊर्ध्वं ब्रह्माण्डखण्डस्फुटनभयपरित्यक्तदैर्घ्यो द्युसीम्नि
स्वेछावश्यावकाशावधिरवतु स वस्तापनो रोचिरोघः ॥ १९ ॥

अश्यामः काल एको न भवति भुवनान्तोऽपि वीतेऽन्धकारे var वीतान्धकारः
सद्यः प्रालेयपादो न विलयमचलश्चन्द्रमा अप्युपैति ।
बन्धः सिद्धाञ्जलीनां न हि कुमुदवनस्यापि यत्रोज्जिहाने
तत्प्रातः प्रेक्षणीयं दिशतु दिनपतेर्धाम कामाधिकं वः ॥ २० ॥

यत्कान्तिं पङ्कजानां न हरति कुरुते प्रत्युताधिक्यरम्यां var प्रत्युतातीव रम्यां
नो धत्ते तारकाभां तिरयति नितरामाशु यन्नित्यमेव । var नाधत्ते
कर्तुं नालं निमेषं दिवसमपि परं यत्तदेकं त्रिलोक्या-
श्वक्षुः सामान्यचक्षुर्विसदृशमघभिद्भास्वतस्तान्महो वः ॥ २१ ॥

क्ष्मां क्षेपीयः क्षपाम्भःशिशिरतरजलस्पर्शतर्षाटतेव
द्रागाशा नेतुमाशाद्विरदकरसरःपुष्कराणीव बोधम् ।
प्रातः प्रोल्लङ्घ्य विष्णोः पदमपि घृणयेवातिवेगाद्द्वीय-
स्युद्दाम द्योतमाना दहतु दिनपतेर्दुर्निमित्तं द्युतिर्वः ॥ २२ ॥

नो कल्पापायवायोरदयरयदलत्क्षमाधरस्यापि गम्या var शम्या
गाढोद्रीर्णोज्वलश्रीरहनि न रहिता नो तमःकज्जलेन ।
प्राप्तोत्पत्तिः पतङ्गान्न पुनरुपगता मोषमुष्णत्विषो वो
वर्तिः सैवान्यरूपा सुखयतु निखिलद्वीपदीपस्य दीप्तिः ॥ २३ ॥

निःशेषाशावपूरप्रवणगुरुगुणश्लाघनीयस्वरूपा
पर्याप्तं नोदयादौ दिनगमसमयोपप्लवेऽप्युन्नतैव ।
अत्यन्तं यानभिज्ञा क्षणमपि तमसा साकमेकत्र वस्तुं
ब्रध्नस्येद्धा रुचिर्वो रुचिरिव रुचितस्याप्तये वस्तुनोस्तु ॥ २४ ॥ var चिरुरस्य, रुचिरस्य
विभ्राणः शक्तिमाशु प्रशमितबलवत्तारकौर्जित्यगुर्वी
कुर्वाणो लीलयाधः शिखिनमपि लसच्चन्द्रकान्तावभासम् ।
आदध्यादन्धकारे रतिमतिशयिनीमावहन्वीक्षणानां var आदेयादीक्षणानां
बालो लक्ष्मीमपारामपर इव गुहोऽहर्पतेरातपो वः ॥ २५ ॥

ज्योत्स्नांशाकर्षपाण्डुद्युति तिमिरमषीशेषकल्माषमीष-
ज्जुम्भोद्भूतेन पिङ्गं सरसिजरजसा संध्यया शोणशोचिः ।
प्रातःप्रारम्भकाले सकलमपि जगच्चित्रमुन्मीलयन्ती
कान्तिस्तीक्ष्णत्विषोऽक्षणां मुदमुपनयतात्तूलिकेवातुलां वः ॥ २६ ॥

आयान्ती किं सुमेरोः सरणिररुणिता पाद्मरागैः परागै-
राहोस्वित्स्वस्य माहारजनविरचिता वैजयन्ती रथस्य ।
माञ्जिष्ठी प्रष्टवाहावलिबिधुतशिरश्चामराली नु लोकै- var चामरालीव
राशङ्कालोकितैवं सवितुरघनुदे स्तात्प्रभातप्रभा वः ॥ २७ ॥

ध्वान्तध्वंसं विधत्ते न तपति रुचिमन्नातिरूपं व्यनक्ति
न्यक्तवं नीत्वापि नक्तं न वितरतितरां तावद्दहस्त्विषं यः । var न्यक्तामहि

स प्रातर्मा विरंसीदसकलपटिमा पूरयन्युष्मदाशा-
माशाकाशावकाशावतरणतरुणप्रक्रमोऽर्कप्रकाशः ॥ २८ ॥

तीव्रं निर्वाणहेतुर्यदपि च विपुलं यत्प्रकर्षेण चाणु
प्रत्यक्षं यत्परोक्षं यदिह यदपरं नश्वरं शाश्वतं च ।
यत्सर्वस्य प्रसिद्धं जगति कतिपये योगिनो यद्विदन्ति
ज्योतिस्तद्विप्रकारं सवितुरवतु वो बाह्यमाभ्यन्तरं च ॥ २९ ॥

रत्नानां मण्डनाय प्रभवति नियतोद्देशलब्धावकाशं
वहेर्दावादि दग्धुं निजजडिमतया कर्तुमानन्दमिन्दोः ।
यच्च त्रैलोक्यभूषाविधिरघदहनं ह्लादि वृष्ट्याशु तद्वो var यत्तु
बाहुल्योत्पाद्यकार्याधिकतरमवतादेकमेवार्कतेजः ॥ ३० ॥

मीलच्चक्षुर्विजिह्वश्रुति जडरसनं निघ्नितघ्राणवृत्ति
स्वव्यापाराक्षमत्वक्परिमुषितमनः श्वासमात्रावशेषम् ।
विस्त्रस्ताङ्गं पतित्वा स्वपदपहरतादश्रियं वोऽर्कजन्मा var अप्रियं
कालव्यालावलीढं जगदगद इवोत्थापयन्प्राक्प्रतापः ॥ ३१ ॥

निःशेषं नैशमम्भः प्रसभमपनुदन्नश्रुलेशानुकारि
स्तोकस्तोकापनीतारुणरुचिरचिरादस्तदोषानुषङ्गः ।
दाता दृष्टिं प्रसन्नां त्रिभुवननयनस्याशु युष्मद्विरुद्धं
वध्याद्बध्नस्य सिद्धाञ्जनविधिरपरः प्राक्तनोऽर्चिःप्रचारः ॥ ३२ ॥

भूत्वा जम्भस्य भेत्तुः ककुभि परिभवारम्भभूः शुभ्रभानो- var स्थित्वा
विभ्राणा बभ्रुभावं प्रसभमभिनवाम्भोजजृम्भाप्रगल्भा ।
भूषा भूयिष्ठशोभा त्रिभुवनभवनस्यास्य वैभाकरी प्राग्-
विभ्रान्ता भ्राजमाना विभवतु विभवोद्भूतये सा विभा वः ॥ ३३ ॥ var निर्भान्ति, विभ्रान्ति
संसक्तं सिक्तमूलादभिनवभुवनोद्यानकौतूहलिन्या
यामिन्या कन्ययेवामृतकरकलशावर्जितेनामृतेन ।
अर्कालोकः क्रियाद्वो मुदमुदयशिरश्चक्रवालालवाला-
दुद्यन्बालप्रवालप्रतिमरुचिरहःपादपप्राक्प्ररोहः ॥ ३४ ॥

भिन्नं भासारुणस्य क्वचिदभिनवया विद्रुमाणां त्विषेव
त्वङ्-न्नक्षत्ररत्नद्युतिनिकरकरालान्तरालं क्वचिच्च ।
नान्तर्निःशेषकृष्णाश्रियमुदधिमिव ध्वान्तराशिं पिबन्स्ता-
दौर्वः पूर्वोऽप्यपूर्वोऽग्निरिव भवदघस्रुष्टयेऽर्कावभासः ॥ ३५ ॥

गन्धर्वैर्गद्यपद्यव्यतिकरितवचोहृद्यमातोद्यवाद्यै-
राद्यैर्यो नारदाद्यैर्मुनिभिरभिनुतो वेदवेद्यैर्विभिद्य ।

var वीतवेद्यैर्विभिद्य, वेदविद्भिर्विभिद्य

आसाद्यापद्यते यं पुनरपि च जगद्यौवनं सद्य उद्य-
न्नुद्योतो द्योतितद्यौर्द्यतु दिवसकृतोऽसाववद्यानि वोऽद्य ॥ ३६ ॥

आवानैश्चन्द्रकान्तैश्च्युततिमिरतया तानवात्तारकाणा- var आवान्तैः

मेणाङ्कालोकलोपादुपहतमहसामोषधीनां लयेन ।

आरादुत्प्रेक्ष्यमाणा क्षणमुदयतटान्तर्हितस्याहिमांशो-

राभा प्राभातिकी वोऽवतु न तु नितरां तावदाविर्भवन्ती ॥ ३७ ॥

सानौ सा नौदये नारुणितदलपुनर्यौवनानां वनाना- var लसद्यौवनानां

मालीमालीढपूर्वा परिहृतकुहरोपान्तनिम्ना तनिम्ना ।

भा वोऽभावोपशान्तिं दिशतु दिनपतेर्भासमाना समाना-

राजी राजीवरेणोः समसमयमुदेतीव यस्या वयस्या ॥ ३८ ॥

उज्जुम्भाम्भोरुहाणां प्रभवति पयसां या श्रिये नोष्णतायै

पुष्णात्यालोकमात्रं न तु दिशति दृशां दृश्यमाना विधातम् ।

पूर्वाद्रेरेव पूर्वं दिवमनु च पुनः पावनी दिङ्मुखाना- var ततः

मेनांस्थैनी विभासौ नुदतु नुतिपदैकास्पदं प्राक्तनी वः ॥ ३९ ॥

वाचां वाचस्पतेरप्यचलभिदुचिताचार्यकाणां प्रपञ्चै-

र्वैरञ्चानां तथोच्चारितचतुरऋचां चाननानां चतुर्णाम् । var रुचिर

उच्येतार्चासु वाच्यच्युतिशुचिचरितं यस्य नोच्चैर्विचिच्य var अर्चास्ववाच्य

प्राच्यं वर्चश्चकासच्चिरमुपचिनुतात्तस्य चण्डार्चिषो वः ॥ ४० ॥ var श्रियं

मूर्ध्यद्रेर्धातुरागस्तरुषु किसलयो विद्रुमौघः समुद्रे

var - किसलयाद्विद्रुमौघात्समुद्रे

दिङ्मातङ्गोत्तमाङ्गेष्वभिनवनिहितः सान्द्रसिन्दूररेणुः ।

var विहितः, निहितात्सन्द्रसिन्दूररेणुः

सीम्नि व्योम्नश्च हेम्नः सुरशिखरिभुवो जायते यः प्रकाशः

शोणिम्नासौ खरांशोरुषसि दिशतु वः शर्म शोभैकदेशः ॥ ४१ ॥

अस्ताद्रीशोत्तमाङ्गे श्रितशशिनि तमःकालकूटे निपीते

याति व्यक्तिं पुरस्तादरुणकिसलये प्रत्युषःपारिजाते ।

उद्यन्त्यारक्तपीताम्बरविशदतरोद्वीक्षिता तीक्ष्णभानो-

var रुचिरतरोद्वीक्षिता var तीव्रभासः

लक्ष्मीर्लक्ष्मीरिवास्तु स्फुटकमलपुटापाश्रया श्रेयसे वः ॥ ४२ ॥ var पुटोपाश्रय
नोदन्वाञ्जन्मभूमिर्न तदुदरभुवो बान्धवाः कौस्तुभाद्या
यस्याः पद्मं न पाणौ न च नरकरिपूरःस्थली वासवेश्म ।
तेजोरूपापरैव त्रिषु भुवनतलेष्वादधाना व्यवस्थां var त्रिभुवनभवने
सा श्रीः श्रेयांसि दिश्यादशिशिरमहसो मण्डलाग्रोद्गता वः ॥ ४३ ॥

॥ इति द्युतिवर्णनम् ॥ var तेजोवर्णनम्

॥ अथ अश्ववर्णनम् ॥

रक्षन्त्वक्षुण्णहेमोपलपटलमलं लाघवाद्दुत्पतन्तः

पातङ्गाः पङ्कवज्ञाजितपवनजवा वाजिनस्ते जगन्ति ।

येषां वीतान्यचिह्नोन्नयमपि वहतां मार्गमाख्याति मेरा-

बुधन्नुद्दामदीप्तिर्द्युमणिमणिशिलावेदिकाजातवेदाः ॥ ४४ ॥

प्लुष्टाः पृष्ठेऽशुपातैरतिनिकटतया दत्तदाहातिरेकै-

रेकाहाक्रान्तकृत्स्नत्रिदिवपथपृथुश्वासशोषाः श्रमेण ।

तीव्रोदन्यास्त्वरन्तामहितविहतये सप्तयः सप्तसप्ते-

रभ्याशाकाशगङ्गाजलसरलगलावाङ्गताग्रानना वः ॥ ४५ ॥ var गलवर्जिताग्राननाः

मत्वान्यान्यार्धतोऽश्वान् स्फटिकतटदृषदृष्टदेहा द्रवन्ती

व्यस्तेऽहन्यस्तसंध्येयमिति मृदुपदा पद्मरागोपलेषु ।

सादृश्यादृश्यमूर्तिर्मरकतकटके क्लिष्टसूता सुमेरो-

मूर्धन्यावृत्तिलब्धध्रुवगतिरवतु ब्रह्मवाहावर्लिर्वः ॥ ४६ ॥ var द्रुत

हेलालोलं वहन्ती विषधरदमनस्याग्रजेनावकृष्टा

स्वर्वाहिन्याः सुदूरं जनितजवजया स्यन्दनस्य स्यदेन ।

निर्व्याजं तायमाने हरितिमनि निजे स्फीतफेनाहितश्री- var स्फीतफेनास्मितश्रीः

रश्रेयांस्यश्वपङ्क्तिः शमयतु यमुनेवापरा तापनी वः ॥ ४७ ॥

मार्गोपान्ते सुमेरोर्नुवति कृतनतौ नाकधाम्नां निकाये

वीक्ष्य व्रीडानतानां प्रतिकुहरमुखं किंनरीणां मुखानि ।

सूतेऽसूयत्यपीषज्जडगति वहतां कंधराधैर्वलद्भि- var कंधराग्रैः

र्वाहानां व्यस्यताद्वः सममसमहरेर्हेषितं कल्मषाणि ॥ ४८ ॥

धुन्वन्तो नीरदालीर्निजरुचिहरिताः पार्श्वयोः पक्षतुल्या-

स्तालूत्तानैः खलीनैः खचितमुखरुचश्च्योतता लोहितेन ।
उड्डीयेव व्रजन्तो वियति गतिवशादर्कवाहाः क्रियासुः
क्षेमं हेमाद्रिहृद्यद्रुमशिखरशिरःश्रेणिशारवाशुका वः ॥ ४९ ॥

॥ इत्यश्ववर्णनम् ॥

॥ अथ अरुणवर्णनम् ॥

प्रातः शैलाग्ररङ्गे रजनिजवनिकापायसंलक्ष्यलक्ष्मी-
र्विक्षिप्तापूर्वपुष्पाञ्जलिमुडुनिकरं सूत्रधारायमाणः ।
यामेष्वङ्गेष्विवाहः कृतरुचिषु चतुर्ष्वेव जातप्रतिष्ठा- var यातः प्रतिष्ठां
मव्यात्प्रस्तावयन्वो जगदटनमहानाटिकां सूर्यसूतः ॥ ५० ॥

आक्रान्त्या वाह्यमानं पशुमिव हरिणा वाहकोऽग्र्यो हरीणां
भ्राम्यन्तं पक्षपाताज्जगति समरुचिः सर्वकर्मैकसाक्षी ।
शत्रुं नेत्रश्रुतीनामवजयति वयोज्येष्ठभावे समेऽपि
स्थाम्नां धाम्नां निधिर्यः स भवदघनुदे नूतनः स्तादनूरुः ॥ ५१ ॥

दत्तार्धैर्दूरनञ्चैर्वियति विनयतो वीक्षितः सिद्धसार्थैः var सिद्धसाध्यैः
सानाथ्यं सारथिर्वः स दशशतरुचैः सातिरेकं करोतु ।
आपीय प्रातरेव प्रततहिमपयःस्यन्दिनीरिन्दुभासो
यः काष्ठादीपनोऽग्रे जडित इव भृशं सेवते पृष्ठतोऽर्कम् ॥ ५२ ॥

मुञ्चन्नशमीन्दिनादौ दिनगमसमये संहरंश्च स्वतन्त्र-
स्तोत्रप्रख्यातवीर्योऽविरतहरिपदाक्रान्तिबद्धाभियोगः । var वितत
कालोत्कर्षाल्लघुत्वं प्रसभमधिपतौ योजयन्वो द्विजानां
सेवाप्रीतेन पूष्णात्मसम इव कृतस्त्रायतां सोऽरुणो वः ॥ ५३ ॥ var स्वसम
शातः श्यामालतायाः परशुरिव तमोऽरण्यवह्नेरिवार्चिः var दाहे दवाभः
प्राच्येवाग्रे ग्रहीतुं ग्रहकुमुदवनं प्रागुदस्तोऽग्रहस्तः ।

var प्राचीवाग्रे, ग्रहकुमुदरुचिं

एक्यं भिन्दन्द्युभूम्योरवधिरिव विधातेव विश्वप्रबोधे
वाहानां वो विनेता व्यपनयतु विपन्नम धामाधिपस्य ॥ ५४ ॥

पौरस्त्यस्तोयदर्तोः पवन इव पतत्पावकस्येव धूमो var पतन्
विश्वस्येवादिसर्गः प्रणव इव परं पावनो वेदराशेः

संध्यानृत्योत्सवेच्छोरिव मदनरिपोर्नन्दिनान्दीनिनादः
सौरस्याग्रे सुखं वो वितरतु विनतानन्दनः स्यन्दनस्य ॥ ५५ ॥ var स्यन्दनो वः
पर्याप्तं तप्तचामीकरकटकटटे श्लिष्टशीतेतरांशा-
वासीदत्स्यन्दनाश्वानुकृतिमरकते पद्मरागायमाणः । var अश्वानुकृतमरकते
यः सोत्कर्षा विभूषां कुरुत इव कुलक्षमाभृदीशस्य मेरो-
रेनांस्यहाय दूरं गमयतु स गुरुः काद्रवेयद्विषो वः ॥ ५६ ॥
नीत्वाश्वान्सप्त कक्षा इव नियमवशं वेत्रकल्पप्रतोद- var कक्ष्या
स्तूर्णं ध्वान्तस्य राशावितरजन इवोत्सारिते दूरभाजि ।
पूर्वं प्रष्टो रथस्य क्षितिभृदधिपतीन्दर्शयंस्त्रायतां व-
स्त्रैलोक्यास्थानदानोद्यतदिवसपतेः प्राक्प्रतीहारपालः ॥ ५७ ॥
वज्रिञ्जातं विकासीक्षणकमलवनं भासि नाभासि वह्ने! var नो भासि
तातं नत्वाश्वपार्श्वान्नय यम! महिषं राक्षसा वीक्षिताः स्थ ।
सप्तीन्सिञ्च प्रचेतः! पवन! भज जवं वित्तपावेदितस्त्वं
वन्दे शर्वेति जल्पन्प्रतिदिशमधिपान्पातु पूष्णोऽग्रणीर्वः ॥ ५८ ॥
पाशानाशान्तपालादरुण वरुणतो मा ग्रहीः प्रग्रहार्थं
तृष्णां कृष्णस्य चक्रे जहिहि नहि रथो याति मे नैकचक्रः ।
योक्तुं युग्यं किमुच्चैःश्रवसमभिलषस्यष्टमं वृत्रशत्रो- var त्वाष्ट्रशत्रोः
स्त्यक्तान्यापेक्षविश्वोपकृतिरिव रविः शास्ति यं सोऽवताद्वः ॥ ५९ ॥
नो मूर्च्छाच्छिन्नवाञ्छः श्रमविवशवपुर्नैव नाप्यास्यशोषी
पान्थः पथ्येतराणि क्षपयतु भवतां भास्वतोऽग्रेसरः सः ।
यः संश्रित्य त्रिलोकीमटति पटुतरैस्ताप्यमानो मयूखै-
रारादारामलेखामिव हरितमणिश्यामलामश्वपङ्क्तिम् ॥ ६० ॥ var हरिततृण
सीदन्तोऽन्तर्निमज्जज्जडखुरमुसलाः सैकते नाकनद्याः
स्कन्दन्तः कन्दरालीः कनकशिखरिणो मेखलासु स्वलन्तः ।
दूरं दूर्वास्थलोत्का मरकतटपदि स्थास्त्रवो यन्न याताः
पूष्णोऽश्वाः पूरयंस्तैस्तदवतु जवनैर्हुंकृतेनाग्रगो वः ॥ ६१ ॥ var प्रेरयन् हुंकृतैरग्रणीः
॥ इत्यरुणवर्णनम् ॥ var सूतवर्णनम्

॥ अथ रथवर्णनम् ॥

पीनोरःप्रेरिताभ्रैश्चरमग्वुरपुटाग्रस्थितैः प्रातरद्रा-

वादीर्घाङ्गैरुदस्तो हरिभिरपगतासङ्गनिःशब्दचक्रः ।

उत्तानानूरुमूर्धावनतिहठभवद्विप्रतीपप्रणामः

प्राह्णे श्रेयो विधत्तां सवितुरवतरन्व्योमवीथीं रथो वः ॥ ६२ ॥ var प्रेयो

ध्वान्तौघध्वंसदीक्षाविधिपटु वहता प्राक्सहस्रं कराणा- var विधिगुरु द्राक्सहस्रं

मर्यम्णा यो गरिम्णः पदमतुलमुपानीयताध्यासनेन ।

स श्रान्तानां नितान्तं भरमिव मरुतामक्षमाणां विसोढुं

स्कन्धात्स्कन्धं व्रजन्वो वृजिनविजितये भास्वतः स्यन्दनोऽस्तु ॥ ६३ ॥

योक्त्रीभूतान्युगस्य ग्रसितुमिव पुरो दन्दशूकान्दधानो

द्वेधाव्यस्ताम्बुवाहावलिविहितबृहत्पक्षविक्षेपशोभः ।

सावित्रः स्यन्दनोऽसौ निरतिशयरयप्रीणितानूरुरेनः-

क्षेपीयो वो गरुत्मानिव हरतु हरीच्छाविधेयप्रचारः ॥ ६४ ॥

एकाहेनैव दीर्घां त्रिभुवनपदवीं लङ्घयन् यो लघिष्ठः var कृस्तां

पृष्ठे मेरोर्गरीयान् दलितमणिदृषत्त्विंषि पिंषञ्चिरांसि ।

सर्वस्यैवोपरिष्ठादथ च पुनरधस्तादिवास्ताद्रिमूर्ध्नि

ब्रध्नस्याव्यात्स एवं दुरधिगमपरिस्पन्दनः स्यन्दनो वः ॥ ६५ ॥

धूर्ध्वस्ताग्र्यग्रहाणि ध्वजपटपवनान्दोलितेन्दूनि दूरं var दूरात्

राहौ ग्रासाभिलाषादनुसरति पुनर्दत्तचक्रव्यथानि ।

श्रान्ताश्वश्वासहेलाधुतविबुधधुनीनिर्झराम्मांसि भद्रं

देयासुर्वो दवीयो दिवि दिवसपतेः स्यन्दनप्रस्थितानि ॥ ६६ ॥

अक्षे रक्षां निबध्य प्रतिसरवलयैर्योजयन्त्यो युगाग्रं

धूःस्तम्भे दग्धधूपाः प्रहितसुमनसो गोचरे कूबरस्य ।

चर्चाश्चक्रे चरन्त्यो मलयजपयसा सिद्धवध्वस्त्रिसंध्यं var चर्चा

वन्दन्ते यं द्युमार्गे स नुदतु दुरितान्यंशुमत्स्यन्दनो वः ॥ ६७ ॥

उत्कीर्णस्वर्णरेणुद्रुतखुरदलिता पार्श्वयोः शश्वदश्वै- var रेणुद्रुत

रश्रान्तभ्रान्तचक्रक्रमनिखिलमिलन्नेमिनिम्ना भरेण ।

मेरोर्मूर्धन्यघं वो विघटयतु रवेरेकवीथी रथस्य

स्वोष्मोदक्ताम्बुरिक्तप्रकटितपुलिनोद्धूसरा स्वर्धुनीव ॥ ६८ ॥ var स्वोष्मोदस्ताम्बु

नन्तुं नाकालयानामनिशमनुयतां पद्धतिः पङ्क्तिरेव var उपयतां

क्षोदो नक्षत्रराशेरदयरयमिलच्चक्रपिष्टस्य धूलिः ।

हेषह्लादो हरीणां सुरशिखरिदरीः पूरयन्नेमिनादो var नादो

यस्याव्यात्तीव्रभानोः स दिवि भुवि यथा व्यक्तचिह्नो रथो वः ॥ ६९ ॥

निःस्पन्दानां विमानावल्लिविततदिवां देववृन्दारकाणां var वलितदिशा
वृन्दैरानन्दसान्द्रोद्यममपि वहतां विन्दतां वन्दितुं नो ।

मन्दाकिन्याममन्दः पुलिनभृति मृदुर्मन्दरे मन्दिराभे var मन्दराभे
मन्दारैर्मण्डितारं दधदरि दिनकृत्यन्दनः स्तान्मुदे वः ॥ ७० ॥

चक्री चक्रारपङ्क्तिं हरिरपि च हरीन् धूर्जटिर्धूर्ध्वजान्ता-
नक्षं नक्षत्रनाथोऽरुणमपि वरुणः कूबराग्रं कुबेरः ।

रंहः संघः सुराणां जगदुपकृतये नित्ययुक्तस्य यस्य

स्तौति प्रीतिप्रसन्नोऽन्वहमहिमरुचेः सोऽवतात्स्यन्दनो वः ॥ ७१ ॥ var रुच

नेत्राहीनेन मूले विहितपरिकरः सिद्धसाध्यैर्मरुद्भिः

पादोपान्ते स्तुतोऽलं बलिहरिरभसाकर्षणाबद्धवेगः ।

भ्राम्यन्व्योमाम्बुराशावशिशिरकिरणस्यन्दनः संततं वो

दिश्याल्लक्ष्मीमपारामतुलितमहिमेवापरो मन्दराद्रिः ॥ ७२ ॥ var अतुल्यां

॥ इति रथवर्णनम् ॥

॥ अथ मण्डलवर्णनम् ॥

यज्यायो बीजमहामपहततिमिरं चक्षुषामञ्जनं य- var ज्यायो यद्वीजमहामपहत
द्वारं यन्मुक्तिभाजां यदखिलभुवनज्योतिषामेकमोकः ।

यदृष्ट्यम्भोनिधानं धरणिरससुधापानपात्रं महद्य-

द्विश्वादीशस्य भासां तदधीकलमलं मङ्गलं मण्डलं वः ॥ ७३ ॥ var देवस्य

भानोः तदधिकममलं मण्डलं मङ्गलं

वेलावर्धिष्णु सिन्धोः पय इव खमिवाधोद्गताग्रग्रहोडु

स्तोकोद्भिन्नस्वचिह्नप्रसवमिव मधोरास्यमस्यन्मनांसि । var महांसि

प्रातः पूष्णोऽशुभानि प्रशमयतु शिरःशेखरीभूतमद्रेः

पौरस्त्यस्योद्भ्रभस्तिस्तिमिततमतमःखण्डनं मण्डलं वः ॥ ७४ ॥

प्रत्युप्तस्तप्तहेमोज्ज्वलरुचिरचलः पद्मरागेण येन

ज्यायः किंजल्कपुञ्जो यदलिकुलशितेरम्बरेन्दीवरस्य ।

कालव्यालस्य चिह्नं महिततममहोमूर्ध्नि रत्नं महद्य-

द्वीप्तांशोः प्रातरव्यात्तदविकलजगन्मण्डनं मण्डलं वः ॥ ७५ ॥

कस्त्राता तारकाणां पतति तनुरवश्यायविन्दुर्यथेन्दु-

विद्राणा दृक्स्मरारेरुरसि मुररिपोः कौस्तुभो नोद्गमस्तिः ।
वहेः सापहवेव द्युतिरुदयगते यत्र तन्मण्डलं वो
मार्तण्डीयं पुनीतादिवि भुवि च तमांसीव मृष्णन्महासि ॥ ७६ ॥

यत्प्राच्यां प्राक्कास्ति प्रभवति च यतः प्राच्यसावुज्जिहाना-
दिद्धं मध्ये यदहो भवति ततरुचा येन चोत्पाद्यतेऽहः ।
यत्पर्यायेण लोकानवति च जगतां जीवितं यच्च तद्वो
विश्वानुग्राहि विश्वं सृजदपि च रवेर्मण्डलं मुक्तयेऽस्तु ॥ ७७ ॥

शुष्यन्त्यूढानुकारा मकरवसतयो मारवीणां स्थलीनां
येनोत्तप्ताः स्फुटन्तस्तडिति तिलतुलां यान्त्यगेन्द्रा युगान्ते । var चटिति
तच्चण्डांशोरकाण्डत्रिभुवनदहनाशङ्कया धाम कृच्छात् var कृत्स्नं
संहत्यालोकमात्रं प्रलघु विदधतः स्तान्मुदे मण्डलं वः ॥ ७८ ॥ var आहत्यालोकमात्रं प्रतनु
उद्यद्दृष्टानवाप्यां बहुलतमतमःपङ्कपूरं विदार्य var बहल
प्रोद्भिन्नं पत्रपार्श्वेष्वविरलमरुणच्छायया विस्फुरन्त्या ।
कल्याणानि क्रियाद्वः कमलमिव महन्मण्डलं चण्डभानो- var चण्डरश्मेः
रन्वीतं तृप्तिहेतोरसकृदलिकुलाकारिणा राहुणा यत् ॥ ७९ ॥

चक्षुर्दक्षद्विषो यन्न तु दहति पुरः पूर्यत्येव कामं var न दहति नितरां पुनः
नास्तं जुष्टं मरुद्भिर्यदिह नियमिनां यानपात्रं भवाब्धौ ।
यद्वीतश्रान्ति शश्वद्धमदपि जगतां भ्रान्तिमभ्रान्ति हन्ति
ब्रध्नस्याख्याद्विरुद्धक्रियमथ च हिताधायि तन्मण्डलं वः ॥ ८० ॥

॥ इति मण्डलवर्णनम् ॥

॥ अथ सूर्यवर्णनम् ॥

सिद्धैः सिद्धान्तमिश्रं श्रितविधि विबुधैश्चारणैश्चाटुगर्भं
गीत्या गन्धर्वमुख्यैर्मुहुरहिपतिभिर्यातुधानैर्यतात्म ।
सार्धं साध्यैर्मुनीन्द्रैर्मुदितमतमनो मोक्षिभिः पक्षपाता- var मोक्षुभिः
त्प्रातः प्रारभ्यमाणस्तुतिरवतु रविर्विश्ववन्द्योदयो वः ॥ ८१ ॥

भासामासन्नभावादधिकतरपटोश्चक्रवालस्य तापा-
च्छेदादच्छिन्नगच्छत्तुरगवुरपुटन्यासनिःशङ्कटङ्कैः । var न्यस्त
निःसङ्गस्यन्दनाङ्गभ्रमणनिकषणात्पातु वस्त्रिप्रकारं var त्रिप्रकारैः

तप्तांशुस्तत्परीक्षापर इव परितः पर्यटन्हाटकाद्रिम् ॥ ८२ ॥

नो शुष्कं नाकनद्या विकसितकनकाम्भोजया भ्राजितं तु var कनकाम्भोरुहा
प्लुष्टा नैवोपभोग्या भवति भृशतरं नन्दनोद्यानलक्ष्मीः ।

नो शृङ्गाणि द्रुतानि द्रुतममरगिरेः कालधौतानि धौता-
नीद्धं धाम द्युमार्गे भ्रदयति दयया यत्र सोऽर्कोऽवताद्वः ॥ ८३ ॥

ध्वान्तस्यैवान्तहेतुर्न भवति मलिनैकात्मनः पाप्मनोऽपि
प्राक्पादोपान्तभाजां जनयति न परं पङ्कजानां प्रबोधम् ।
कर्ता निःश्रेयसानामपि न तु खलु यः केवलं वासराणां
सोऽव्यादेकोद्यमेच्छाविहितबहुवृहद्विश्वकार्योऽर्यमा वः ॥ ८४ ॥

लोटेँल्लोष्टाविचेष्टः श्रितशयनतलो निःसहीभूतदेहः
संदेही प्राणितव्ये सपदि दश दिशः प्रेक्षमाणोऽन्धकाराः ।
निःश्वासायासनिष्ठः परमपरवशो जायते जीवलोकः var चिरतरवशो
शोकेनेवान्यलोकानुदयकृति गते यत्र सोऽर्कोऽवताद्वः ॥ ८५ ॥ var लोकाभ्युदय
क्रामँल्लोलोऽपि लोकाँस्तदुपकृतिकृतावाश्रितः स्थैर्यकोटि
नृणां दृष्टिं विजिह्वां विदधदपि करोत्यन्तरत्यन्तभद्राम् ।
यस्तापस्यापि हेतुर्भवति नियमिनामेकनिर्वाणदायी
भूयात्स प्रागवस्थाधिकतरपरिणामोदयोऽर्कः श्रिये वः ॥ ८६ ॥

व्यापन्नर्तुर्न कालो व्यभिचरति फलं नौषधीर्वृष्टिरिष्टा
नैष्टैस्तृप्यन्ति देवा न हि वहति मरुन्निर्मलाभानि भानि ।
आशाः शान्ता न भिन्दन्त्यवधिमुदधयो बिभ्रति क्षमाभृतः क्षमां
यस्मिँश्चैलोक्यमेवं न चलति तपति स्तात्स सूर्यः श्रिये वः ॥ ८७ ॥

कैलासे कृत्तिवासा विहरति विरहत्रासदेहोढकान्तः
श्रान्तः शेते महाहावधिजलधि विना छद्मना पद्मनाभः ।
योगोद्योगैकतानो गमयति सकलं वासरं स्वं स्वयम्भू-
भूरित्रैलोक्याचिन्ताभृति भुवनविभौ यत्र भास्वान्स वोऽव्यात् ॥ ८८ ॥

एतद्यन्मण्डलं खे तपति दिनकृतस्ता ऋचोऽर्चीषि यानि
द्योतन्ते तानि सामान्ययमपि पुरुषो मण्डलेऽणुर्यजूषि ।
एवं यं वेद वेदत्रितयमयमयं वेदवेदी समग्रो
वर्गः स्वर्गापवर्गप्रकृतिरविकृतिः सोऽस्तु सूर्यः श्रिये वः ॥ ८९ ॥

नाकौकःप्रत्यनीकक्षतिपटुमहसां वासवाग्रेसराणां

सर्वेषां साधु पातां जगदिदमदितेरात्मजत्वे समेऽपि ।

येनादित्याभिधानं निरतिशयगुणैरात्मनि न्यस्तमस्तु var गुणेनात्मनि
स्तुत्यस्त्रैलोक्यबन्धैस्त्रिदशमुनिगणैः सोंऽशुमान् श्रेयसे वः ॥ ९० ॥

भूमिं धाम्नोऽभिवृष्ट्या जगति जलमयीं पावनीं संस्मृताव- var धाम्नोऽथ
प्याग्नेयीं दाहशक्त्या मुहुरपि यजमानां यथाप्रार्थितार्थैः । var यजमानात्मिकां
लीनामाकाश एवामृतकरघटितां ध्वान्तपक्षस्य पर्व-
ण्वेवं सूर्योऽष्टभेदां भव इव भवतः पातु बिभ्रत्स्वमूर्तिम् ॥ ९१ ॥

प्राक्कालोन्निद्रपद्माकरपरिमलनाविर्भवत्पादशोभो
भक्त्या त्यक्तोरुखेदोद्गति दिवि विनतासूनुना नीयमानः ।
सप्ताश्राप्तापरान्तान्यधिकमधरयन्यो जगन्ति स्तुतोऽलं
देवैर्देवः स पायादपर इव मुरारातिरह्नां पतिर्वः ॥ ९२ ॥

यः स्रष्टाऽपां पुरस्तादचलवरसमभ्युन्नतेर्हेतुरेको
लोकानां यस्त्रयाणां स्थित उपरि परं दुर्विलङ्घ्येन धाम्ना । var च त्रयाणां
सद्यः सिञ्चै प्रसन्नद्युतिशुभचतुराशामुखः स्ताद्विभक्तो var शुचि
द्वेधा वेधा इवाविष्कृतकमलरुचिः सोऽर्चिषामाकरो वः ॥ ९३ ॥

साद्विद्युर्वीनदीशा दिशति दश दिशो दर्शयन्प्राग्दृशो यः var द्राक् दृशो
सादृश्यं दृश्यते नो सदशशतदृशि त्रैदशे यस्य देशे ।
दीप्तांशुर्वः स दिश्यादशिवयुगदशादर्शितद्वादशात्मा
शं शास्त्यश्रांश्च यस्याशयविदतिशयाद्दन्द्शूकाशनाद्यः ॥ ९४ ॥

तीर्थानि व्यर्थकानि हृदनदसरसीनिर्झराम्भोजिनीनां
नोदन्वन्तो नुदन्ति प्रतिभयमशुभश्वभ्रपातानुबन्धि ।
आपो नाकापगाया अपि कलुषमुषो मज्जतां नैव यत्र var स्वर्गापगायाः
त्रातुं यातेऽन्यलोकान् स दिशतु दिवसस्यैकहेतुर्हितं वः ॥ ९५ ॥ var लोकं
एतत्पातालपङ्कप्लुतमिव तमसैवैकमुद्गाढमासी-
दप्रज्ञाताप्रतर्क्य निरवगति तथालक्षणं सुप्तमन्तः ।
यादृक्सृष्टेः पुरस्तान्निशि निशि सकलं जायते तादृगेव
त्रैलोक्यं यद्वियोगादवतु रविरसौ सर्गतुल्योदयो वः ॥ ९६ ॥

द्वीपे योऽस्ताचलोऽस्मिन्भवति खलु स एवापरत्रोदयाद्रि-
र्या यामिन्युज्वलेन्दुद्युतिरिह दिवसोऽन्यत्र तीव्रातपः सा ।
यद्वश्यौ देशकालाविति नियमयतो नो तु यं देशकाला- var नु

वव्यात्स स्वप्रभुत्वाहितभुवनहितो हेतुरहामिनो वः ॥ ९७ ॥

व्यग्रैरग्र्यग्रहेन्दुग्रसनगुरु भरैर्नो समग्रैरुदग्रैः var गुरुतरैः
प्रत्यग्रैरीषदुग्रैरुदयगिरिगतो गोगणैर्गौरयन् गाम् ।

उद्राढार्चिर्विलीनामरनगरनगावगर्भाभिवाह्वा-

मग्रे श्रेयो विधत्ते ग्लपयतु गहनं स ग्रहग्रामणीर्वः ॥ ९८ ॥

योनिः साम्नां विधाता मधुरिपुरजितो धूर्जटिः शंकरोऽसौ
मृत्युः कालोऽलकायाः पतिरपि धनदः पावको जातवेदाः ।

इत्थं संज्ञा ङवित्थादिवदमृतभुजां या यदृच्छाप्रवृत्ता-

स्तासामेकोऽभिधेयस्तदनुगुणगुणैर्यः स सूर्योऽवताद्वः ॥ ९९ ॥ var गणैः

देवः किं बान्धवः स्यात्प्रियसुहृदथवाऽऽचार्य आहोस्विदर्यो var आर्यः

रक्षा चक्षुर्नु दीपो गुरुरुत जनको जीवितं बीजमोजः ।

एवं निर्णीयते यः क इव न जगतां सर्वथा सर्वदाऽसौ var सर्वदाः

सर्वाकारोपकारी दिशतु दशशताभीषुरभ्यर्थितं वः ॥ १०० ॥

श्लोका लोकस्य भूत्यै शतमिति रचिताः श्रीमयूरेण भक्त्या


युक्तश्चैतान्पठेद्यः सकृदपि पुरुषः सर्वपापैर्विमुक्तः ।

आरोग्यं सत्कवित्वं मतिमतुलबलं कान्तिमायुःप्रकर्षं


विद्यामैश्वर्यमर्थं सुतमपि लभते सोऽत्र सूर्यप्रसादात् ॥ १०१ ॥

इति श्रीमयूरकविप्रणीतं सूर्यशतकं समाप्तम् ।

Suryashatakam with Translation



सूर्यशतकम् सार्थम्



Surya Satakam by Mahakavi Sri Mayura



Translated: P. R. Kannan

(Based on commentary published by Saraswati mahal, Thanjavur)

The rising Surya's rays are reddish because they carry the red colour of the plentiful Sindura on the temples of Airavata, the elephant of Indra, the enemy of Jambhasura (Indra is the head of the eastern quarter). Or, they have contacted the molten minerals on the slopes of Udayagiri. Or, they have been in touch with masses of blossoming reddish lotuses. May these fresh rays of Surya radiating the world light up your glory. (1)

Surya's rays open up masses of lotus buds because he wishes to attract Lakshmi's glance on his devotees - Lakshmi, who is resting inside the space of the lotus bud. Also Surya's rays are capable of destroying the misery of darkness, which is like Yama's face and which puts people down. May these bright rays of Surya like tender budding plant bestow auspiciousness on you all. (2)

Surya's rays fall equally inside lotuses, on mountains and sharp peaks and, the rays are of the same form at the beginning as well as end of the day. They continue without let in the courtyards of the three worlds and they hold high intensity of heat as if due to exhaustion of travel. May those rays protect you. (3)

When the cover of darkness is torn away, Surya, seeing living beings uncovered, quickly spreads, like a weaver, its hot rays in all ten directions forming a dense and pure covering like a cloth. May those rays bestow auspiciousness on you. (4)

Surya's rise in red colour in the early morning robs the Moon, the lord of foodgrains and herbs, of radiance, making the herbs in turn grieve and lose shine. Also these rays cause the shining Suryakantha stones melt and emit fire, as if welcoming Surya. The Udayagiri

stones look as if wet with blood on the wings of mountains having been cut off (by Indra in earlier times). May these intense rays of the copper red Surya remove your sins. (5)

Surya, with his hot rays, cures those suffering from severe illnesses like leprosy with wounds in nose, hands and feet, and loss of limbs, and making indistinct sounds and making deep sigh of grief, and restores them to normal health with complete limbs by removing their sins. Surya also relieves people of their mental sicknesses haunting them. Surya shows enormous compassion and continuous will to help the afflicted. May Surya, who is worshipped by groups of Siddhas through offerings of Argya, shower his sin-destroying rays quickly. (6)

Surya's rays assume at the beginning the state of Vamana, i.e. of short reach; later they expand and occupy the sky, the intermediate regions and fill all the ten directions, rescuing them from darkness, as Trivikrama saves Swarga from the jaws of Bali, the enemy of Devas. Thus Surya surpasses and laughs off Vishnu. May the rays of that Surya, who rides on green horses, remove all your miseries. (7)

Surya's rays confer splendid overflowing redness on Aruna, the charioteer. When the horses raise their heads, the rays look like the shine of red blood oozing out of the horses' mouths in the chariot, wounded by the bridle. They shower redness on the tops of the peaks of hills and look like crowns. May these expanding rays in the sky heralding the beginning of day bestow happiness on you. (8)

Surya's rays, in common with cows, bestow happiness on people by absorbing and discharging water (milk) at suitable times. In the forenoon Surya spreads his rays in various directions and recedes by evening. (Cows also give milk in morning and evening and graze in the forenoon and rest by evening.) May Surya's resplendent rays, the boat for fording people across the ocean of fear of Samsara causing long periods of misery, generate Supreme and unlimited love in the pure people. (9)

Surya's rays bestow Gnana, which is the only source of destruction of the bondage of Samsara, on those who fold their hands on their heads in prayer during Sandhya times, like fulfilling the wishes of masses of lotuses. May those rays become the effective Kalpaka trees for the huge masses of prayers in your minds and destroy your sins. (10)

Surya's rays become hand holding support and offer wealth at times of distress; they are the unique lamps for perceiving Truth and are the path leading to Amaravati, the city of Indra,

the lord of Devas; they are the cane striking the troubles entering the bodies of Yogis, who are intent on proceeding to Moksha. May the intense rays of Surya, which offer happiness during the onset of day, save you from sins. (11)

At the beginning Surya's rays act like the crest-ornament for the mountain, Udayagiri in the east for a few moments. They shower the women , i.e. directions with profuse Gorochana (bright yellow pigment) mixed waters. Chakravaka birds worship the rays with wide open eyes with great love (on being able to see their beloveds after a night of blindness). May the rays fulfill your ever new desires suitably. (12)

Surya is one glorious light; he is two eyes (for us) in all three worlds; he is praised by the four faced Brahma (seated in lotus); he is one of the five elements (Agni); he takes different forms in the six seasons; he is worshipped by Devas and the seven great Rishis and the eight directions; he attains novelty (being nava- nava also means nine) in the early morning. May the ten hundreds (thousands) of rays bestow auspiciousness. (13)

The poet brings out the glory of thousands of rays of Surya in terms of numbers one to ten in a masterful manner.

Surya's rays feel as if exhausted by constant movement and also as if dried by their own heat. As if roasted further in forest fires in summer, they drink water from earth in plenty and give out those waters during rainy season as if suffering from dropsy. Hence during winter the rays lose their intensity (vitality). May these rays destroy all inauspiciousness of yours. (14)

Surya's rays bestow on his wives, which are directions, very enchanting and sweet state. Thus happy, Surya is decorated with a black patch at Sunrise. His lotus like face gradually blossoms in joy and the black patch, which is like his moustache, also grows. May these rays remove your blemishes and confer happiness on you. (15)

On seeing rising Surya's radiance, Shiva, whose banner is bull, suspects that the shine of the moon on his head would be eliminated. Brahma is happy on Sunrise with the blossoming of his lotus seat (thus giving him a comfortable seat in the middle of the lotus). Krishna is afraid that Sun's rays would destroy his black form (like darkness). Shiva, Brahma and Vishnu praise Surya out of anxiety, happiness and fear. May the radiance of rising Surya's rays protect you. (16)

Surya's thousand rays render the sky wide and expanded, the ten directions lengthy, the oceans going inwards from their shores, and enlarge the vision of the various mountains, cities, trees etc. dotting the vast earth. At Sunrise the lotus pond takes a deep breath of relief and the world wakes up. May the rays destroy quickly your sins. (17)

Surya is free from setting or rising. He is capable of keeping his radiance everlasting and indestructible. Even being located in one place, he destroys darkness in the entire universe, like a lamp inside a house. He appears to move around the three worlds, thus lighting up knowledge of directions and time. May the rise of the intense rays of Surya rising in the quarter of Indra, i.e. east, bestow auspiciousness on you. (18)

The massive rays of Surya do not enter Nagaloka (Patala) out of compassion for serpents, who are soft like the lotus stem. Also they do not light up the other side of Lokaloka Parvata just to keep the meaning of its name intact. (Loka means that which is seen and Aloka means that which is not seen). They, out of their own volition, have limited their extent of sweep in the limits of sky owing to fear of breaking the upper boundary of Brahmanda. May those rays protect you. (19)

Under the progression of Surya's rays, it is not only day time that does not become black. Once darkness departs (on Sunrise), even the corner of the world becomes white. The snowy mountain (Himachala) does not melt, but the moon disappears. The hands of Siddhas fold up in worship, also the growth of lily kingdom folds up. May the morning Surya, who can be seen, bestow on you more than what you desire. (20)

Surya's brilliance does not take away the radiance of lotuses, on the other hand it increases their enchantment. It does not brook the radiance of stars (Tara), it always masks their shine. But in the case of pupils of our eyes (also called Tara, powered by Suryadevata), Surya always makes them shine. Our eyes can give us only a minute because they are closed immediately by the eyelashes, but Surya gives us an entire daytime. May such brilliance of Surya, which is the unique eye of the three worlds, destroy all your sins. (21)

Surya crosses the sky with great speed as if he wishes to touch the very cool dew waters of the night. Is he spreading his rays quickly in the eight directions for making the lotuses, which are at the tip of the trunks of elephants of the right quarters, bloom. Is Surya very quickly crossing the sky, which is indeed Vishnu's foot, because of shyness born out of

honour? May the effulgence of Surya burn away your sins. (22)

The wind, which can relentlessly break even mountains at the close of Kalpa, cannot disturb Surya (whereas oil lamp gets extinguished at the onset of wind).

In Surya's expanding effulgence, there is no dark lampblack unlike oil lamp. Light comes from Patanga (Surya), but unlike Patanga (the firefly), it does not lose its glow. May the light of Surya, the lamp for all islands (earth), bring you comfort. (23)

Surya's rays extend with same intensity in all directions (आशा) at Sunrise as well as Sunset; but our desires (आशा) in comparison, though extensive, keep reducing in intensity as they multiply. Surya never encounters any darkness in any corner; but our desires (रुचि) are laced with darkness of untruth and trickery. May Surya's radiance (रुचि) bestow on you fulfilment of your desires.(24)

Surya's rays conquer the light of stars (Tara) forcefully. (Guha, Shiva's son, conquered Tarakasura with his weapon of Shakti). They surpass Agni (शिकिहिनं) shining like Chandra, sportingly. (Guha rides peacock - शिकिहिनं with its shining moonshine like features as his vehicle). Surya gives the power of seeing to our eyes even in darkness (Andha). Guha pleases Shiva, the destroyer of Andhaka Asura. May the rising Surya bestow on you limitless splendour like another Guha. (25).

At Sunrise the setting Chandra's left over white shine can still be seen. Similarly the remnant of black coloured darkness is also there. The yellow coloured fragrant pollen dust from the just blossoming lotuses spreads in different directions. Then there is the red colour of the skyline of the east. Surya thus paints a multi coloured canvas in the entire world at Sunrise. May this Surya's brilliance grant your eyes unparalleled joy. (26)

Is the red colour at Sunrise due to the dust from Padmaraga (ruby) stones as the Sun travels across Sumeru mountain? Or is it because of the saffron coloured banner in Surya's chariot? Or is it the red colour of the madder in the plumes of the horses in his chariot? May Surya's radiance at dawn giving rise to such doubts in people's minds destroy your sins. (27)

Surya, who has just dawned, is not hot, nor has he exhibited his full form, but has pushed the night behind, the brilliance is yet to spread. May Surya's effulgence, spreading with a strong will from the skies to all directions, not rest till your desires are fulfilled. (28)

Surya's light is twofold, the exterior and the interior. The exterior is terribly hot, the interior is the cause of Moksha (refer to Gayatri mantra's bharga); it is all pervading, yet atomic; it is directly visible to eyes, but yet indirect (subtle); it is conducive to welfare here, but also hereafter; it is short-lived as well as eternal; it is well known to all in the world, but only a few yogis know the truth of it. May that Surya of twofold Light protect your exterior as well as interior. (29)

Gems shed lustre, when they become ornaments, given the use. Agni burns wood etc. Moon bestows joy by its coolness. Surya is the ornament of all the three worlds, it burns away sins and, by causing rains, it quickly generates much pleasure. Thus Surya, being one, does the work of many. May that unique effulgence of Surya protect you. (30)

The serpent of night has swallowed the world. Eyes are closed; ears have lost hearing; tongue has lost taste; the sense of smell is gone; the skin is incapable of its function, touch; mind is defunct; breath alone exists; lying on ground, the limbs are dysfunctional. The medicine of the rising Surya's glory raises the world from stupor. May it remove the ills of yours. (31)

At Sunrise, Surya removes the dew waters of the night; the Siddha medicine of collyrium stops the watering of eyes afflicted with eye disease. The redness of the morning associated with dawn is gradually removed with Sunrise; the redness of eyes and other irritations are removed with anointing of the Siddha medicine; clear vision ensues. The eye of the three worlds, Surya gives pleasant vision and is thus another ancient Siddha medicine for the eyes. May Surya kill quickly all your affliction. (32)

The rising Surya's radiance disgraces Indra, the killer of Jambhasura, in the eastern quarter, of which Indra is the lord. The red colour disgraces the whiteness of the moon. It makes lotuses gradually yawn while getting up from sleep, i.e. the lotuses blossom. Surya's radiance is ornament of the three worlds. May it cause your increased glory. (33)

The woman of night was eager to grow the tree of daytime in the garden of Udayagiri. She poured the water of Amrita from the pot of Chandra. As a result the seed of the tree of daytime grew into a tender sprout of red coral like hue (Surya). May the rays of the rising Surya, which shines like the tender sprout bring you much happiness. (34)

At Sunrise, Aruna's radiance is driving away darkness; there is redness like the shine of corals with a little bit of darkness still around. The shine of the star-gems is also

intermittent. The submarine fire exposes the radiance of the gems at the ocean base without any accompanying darkness in the absence of the reclining Vishnu. May this unparalleled fire of Surya in the east burn away your sins. (35)

At Sunrise, the entire world regains youth as it were. Surya is praised by Gandharvas through musical prose and poetry accompanied by musical instruments of different types (operated by fingers of hand) and by Munis who are knowers of Vedas like Narada and others. May that Surya's radiance destroy your sins. (36)

At Sunrise the moonstones stop dissolving under moon's rays; the light from stars in the sky starts diminishing; moon's shine is gone; the herbs which sprout in night have faded; the light from Udayagiri has started appearing. May this morning's radiance protect you. (37)

With the first rays of Surya, the sprouts of trees in the forest have acquired youth again; the sunlight goes into the crevices and exposes their depth. Like a female friend of that light, the pollens of lotuses emerge and shine. May the first light of Surya along with the female friend remove all negativity and lack of yours. (38)

With the initial light of Surya, lotuses blossom; the lotus ponds are therefore beautiful; the pond is not heated up and subjected to any trouble. Similarly it provides enough light for us to see, but it does not affect our vision. Surya rising from Udayagiri purifies that mountain first, followed by the sky and the eight quarters. May Surya's initial light, drawing praise, destroy your sins. (39)

If Brihaspati, the Guru of Devas, were to narrate the account of Surya, he is capable of teaching only the hard headed Indra, who breaks mountains. If we were to consider Brahma, his four mouths chant the same Veda in four different ways. He cannot chant the account of Surya without verbal blemish properly. The first light of Surya alone can describe the account of Surya. May that first light grow your intellect. (40)

It is only owing to a small part of the rising Surya's red brilliance in the morning that the following exhibit effulgent redness: the metals on the peaks of mountains, the tender shoots in trees, the heaps of corals in the ocean, the vermilion powders on the heads of the elephants of quarters, the golden blocks shining in the sky on the peaks of the Meru mountain. May that Surya's brilliance bestow auspiciousness on you. Translation (Copyright) by PR Kannan (41)

There is Lakshmi manifesting in the rising Surya. Chandra has set in the setting mountain, i.e. Shiva's head; the Kalakuta poison of darkness has been drunk. The rays of Surya look like the red tender shoots of Parijata tree (which also emerged from the Milk Ocean during churning). Then Lakshmi, i.e. Surya's rays, red coloured, wearing yellow attire, are seen in the blossoming lotuses much like Lakshmi, the consort of Vishnu. May that Lakshmi bring you prosperity. (42)ù

This Lakshmi i.e. Surya's light, unlike the other Lakshmi, Vishnu's consort, does not have ocean as place of birth; there are no siblings like Koustubha etc.; there are no lotuses in her hands; her abode is not Vishnu's (enemy of Narakasura) chest; of the form of brilliance, she maintains order in all three worlds (time control and hence conduct of rituals of dharma) (unlike the other Lakshmi who puffs up the pride of those who possess wealth and hence violate dharma). May this Lakshmi emerging from the hot effulgent orb of Surya bestow prosperity on you. (43)

Thus ends the description of Effulgence.

Now description of chariot horses.

As the horses of Surya's chariot go energetically jumping, Vayu's thought that the charioteer Aruna is lame and hence the chariot would not move fast went haywire. As Meru mountain is laid with gold blocks, no dust is raised. The Sunstones on both sides of the chariot's track are fired up and thus mark the path, though there is no other guide for the horses. May the rising Surya's rays protect you. (44)

The seven horses have their backs burnt by the hot rays of Surya falling on them from so near. They are thirsty and exhausted after traversing the three worlds in one day and pant heavily. They bend down with extended necks in order to drink the waters of Akasaganga. May those horses quickly remove all your negativities. (45)

The horses encounter the crystal rocks on the peaks of Meru mountain and looking at their reflected images in them, leap fast. When they see ruby rocks next, the sky becomes red by the reflected light and the horses think it is Sunset time. The horses then come across emerald rocks; the horses, also of green colour, are not seen; the charioteer is also exhausted. The horses keep moving on the path familiar to them owing to their daily travel. May the horses protect you. (46)

The horses move on happily pulled up by Aruna, the chrioteer, the elder brother of Garuda, the enemy of serpents. Similarly Yamuna river flows happily, pulled to new path by Balarama, the elder brother of Krishna, the subduer of Kaliya, the serpent. The horses gallop fast surpassing the flow of Akashaganga river, with the shadow of their gr colour lengthening, and frothing at the mouth. Yamuna flows in high speed, surpassing Ganga, with green shine and full of foam. Like Yamuna (Tapani, the daughter of Surya), may the row of horses of Surya (Tapani) destroy your miseries. (47)

As the chariot moves along Sumeru mountain, the groups of Devas worship Surya and bow their heads. The Kinnara (horse faced) women, emerging at that time from the caves of the mountain, bow their heads in bashfulness on seeing the horses of the chariot. The horses slow down and start looking backwards. The charioteer gets angry and reins in the horses, which are non-uniform and which uniformly make the neighing sound. May the neighing sound destroy your sins. (48)

The horses appear as if flying in the sky, making the clouds, which look like wings, tremble. Similarly when the green parrots on the branches of the tall trees fly, the clouds appear as if they are the green wings of the parrots. Like the red coloured beaks of the parrots, the horses have mouths red with blood oozing from the tight leashes. May the horses looking like the parrots bestow prosperity on you.(49)

Thus ends the description of the horses of the chariot.

Now description of Aruna the charioteer

In the morning Aruna the charioteer, like a stage manager, in the stage of the peak of Sumeru mountain, slides the curtain of night and makes a splendid appearance. He takes the stars as flowers in his hands and performs the ritual offering at the beginning of the drama. He starts the 'Mahanatika', the great drama of going round this expansive universe in four 'yamas' like the four parts of a Mahanatika. May that Aruna protect you. Translation (Copyright) by PR Kannan (50)

Aruna is the propeller of the best horses, driving them fast. Garuda, his younger brother carries Hari and flies fast, flapping his wings (pakshapata). Aruna has equal vision, no favoritism (pakshapata). Both have equal radiance and carry Devatas who are the sole witness of all actions of beings. Garuda is the head of birds; Aruna is elder to him. Garuda is

the enemy of serpents which hear through their eyes. Aruna, who is lame, surpasses Garuda. He is the treasure of the universe and of all glories. He is ever new. May he destroy your sins. (51)

Aruna is offered Arghya in the sky with humility from distance by groups of Siddhas. He feels chill having drunk the moon's rays showering snowy waters in the morning. Heating up his body from behind by Surya and lighting up the directions in front, he shines like a man warming up in the fire of firewood in front with Sun at the back. May that charioteer of Surya help you in extraordinary ways. (52)

Surya respects Aruna as his equal. Surya lets out his rays (रश्मि) in the morning and shrinks them in the evening. Aruna loosens the reins (रश्मि) on his horses in the morning and tightens them in the evening. Surya's glory is well known through his praises (स्तोत्र), whereas Aruna is well known for employing his goad (तोत्र) on his horses. Surya is keen on travelling constantly across the sky (हरिपद); Aruna is constantly attentive to the horses' stride (हरिपद). Surya surpasses Chandra, the head of stars (द्विज); Aruna is elder to Garuda, the head of birds (द्विज). May that Aruna protect you. (53)

Aruna's radiance appears as if it is that of the axe felling the 'shyama' plant of night; or is it the flame of fire for the forest of darkness; or is it the extended hands of Aruna for catching the group of planets in the front; or is it the dividing line between the earth and the sky, which appears undivided in the night; or is it Brahma waking up the universe from the sleep of ignorance. May that guide of the horses of Surya destroy all your miseries. (54)

Aruna is like wind ahead of rains in the rainy season; like smoke before fire is obtained (from Arani sticks); like Pranava, the purifying mantra of the Vedas, at the beginning of creation of the universe. The sound of the chariot of Aruna is like the joyful sound of Nandi (on his Maddala) happily heralding the Sandhya Tandava of Shiva, the enemy of Manmatha. Surya is like the rains, the fire, the created universe, and the dance of Shiva, which follow the wind, the smoke, the Pranava and the drum sound of Nandi. May that Aruna, the son of Vinata, bestow joy on you. (55)

In the valleys, shining like molten gold, of Meru mountain, the head of the seven Kula mountains, the green emerald coloured horses pull the chariot. Aruna, the ruby coloured charioteer, the elder brother of Garuda, the enemy of serpents, who are Kadru's offspring,

is like a splendid ornament against this green background. May Aruna remove your sins quickly. (56)

Aruna is like Surya's gatekeeper. Surya is the head of the world and his palace is the world, where seven enclosures, i.e. Kula mountains are situated. As Surya approaches his royal court, Aruna, like a gatekeeper, with staff in hand, guides him as he tackles the seven horses. He drives away the darkness, which is like ordinary people on the king's way and introduces the peaks of the seven Kula mountains like kings to Surya (his radiance) who gifts, as it were, those regions to those kings. May that gatekeeper Aruna protect you. (57)

Surya tells Aruna: O Aruna, do not grab the rope (Pasa) of Varuna for using as rein for the horses. Thinking that my chariot cannot run on one wheel, do not aspire for the Chakra of Vishnu. Do you like to put Uchchaisravas, the horse of Indra, the enemy of Vritrasura, as the eighth horse in my chariot? No need. I like to be of help to the world without seeking others' help. May Aruna, thus instructed by Surya, protect you. (58)

Aruna addresses the eight chiefs of quarters: Indra, with your (thousand) lotus eyes blossoming, you shine; Agni, your shine is now reduced; Yama, salute your father (Surya) and lead your buffalo vehicle away from the horses; Nirrti, Rakshasas should be vigilant; Varuna, bathe the seven horses; Vayu, attain proper speed; Kubera, that you are protecting wealth properly has been intimidated; Isana (Sarva), my salutations to you. May Aruna, who is advancing, talking to the Lokapalas thus, protect you. (59)

In comparison with a wayfarer in Sun, Aruna does not faint, is not overcome by exhaustion and does not suffer from dryness of mouth, though he is scorched by the hot rays of Surya. He travels across the three worlds and determines the path of Surya. He takes the shade near at hand of the row of horses, green like emerald, like resting in garden. May Aruna remove your miseries.

The horses, though strong-legged, stop for a while, being unable to extricate their hooves from the sandy banks of Akashaganga; also while crossing the caves of Mountain they get stuck: further on seeing the emerald stones scattered on the way, they mistake them for grass and halt. Aruna prods the horses by shouting 'Hum'. May Aruna protect you. (61)

Thus ends the description of Aruna

Now the description of Chariot

In the morning at Sunrise in Udayagiri, the horses push away the clouds with their large chests supported by the hooves of the rear legs in the front up position. In the absence of any object of friction on the path, the wheels of the chariot roll on without any noise. As the seat of the charioteer moves upwards owing to the horses' position, Aruna bends backwards to offer his respects to Surya. May the chariot appearing in the morning in the path of the sky bestow prosperity on you. (62)

Surya is determined to destroy darkness and is a master in that act with his thousands of rays. When such Surya sits in the chariot with his unmatched weight, there is no medium to travel carrying the weight other than the Vayu zone. The Vayumandala has seven divisions, आवहः, प्रवः, विवः, परावहः, संवहः, इद्धहः, and पर्वहः. Each of them gets exhausted by carrying the chariot and passes it on to the next section स्कन्ध. (This is like men carrying weight on their shoulders स्कन्ध by turns.) May the chariot of Surya destroy your sins. (63)

Chariot compared with Garuda. The images of serpents in the front of the chariot appear as if devouring the wind as it travels fast. The ropes tying the front beam to the rear appear like snakes in the mouth of Garuda. The dense clouds being shattered into two sections during the chariot movement appear like wings of Garuda. The speedy travel pleases Aruna. The chariot moves as willed by the horses (हरि); Garuda moves as willed by Hari (हरि). May the chariot destroy your sins. (64)

The chariot leaps across the long path of the three worlds in just one day. Is the chariot very light? But it crushes the heavy rocks of gems on the top of Meru mountain and scatters the powders. Further it goes on top of the highest peaks of Meru mountain and also on top of the Setting mountain Astadri which is low. May the chariot, whose movement is thus beyond our understanding, protect you. (65)

As the chariot starts with speed in the sky, the planets are scattered here and there by the cross beam. Chandra is moved up and down like in a cradle by the wind blowing across the banner tapestries. Rahu, who follows desirous of devouring Surya, is crushed by the wheels of the chariot. As the horses take deep breath, they create ripples in the flow of Akasaganga. May the chariot bestow auspiciousness on you. (66)

Siddha women worship the chariot during the three Sandhya times in the path of the sky. They tie the sacred thread of protection on the axle and Mangalasutras on the yoke. They

offer incense to the vertical support post and flowers at the front pole. They bathe the wheel with sandalwater. May that chariot of Surya remove your miseries. (67)

The dust of golden rocks on the Meru mountain broken by the hooves of the horses is scattered on the rut created by the wheel carrying the heavy load and running continuously. This rut is similar to the deep sandy beds of Akashaganga, dried up by the heat of Surya. May the rutty single path of the wheel of the chariot remove your sins. (68)

The line of Devas standing in worship itself forms the path of the chariot. The dust of stars getting crushed under the chariot wheel forms a wall of haze behind the chariot like on earth. May the chariot causing echo in the caves of Meru mountain of the neighing sound of the horses pulling the heavy chariot and the thundering sound of the chariot protect you. (69)

The row of vimanas of Devas, who desire to salute Surya happily and make effort, remains stagnant owing to the high speed of Surya's chariot; Devas are unable to salute. The chariot is speedy while crossing the sandy beds of Mandakini river; but slow while crossing the caves (houses) of Mandara mountain. May the chariot decorated with Mandara flowers bring you happiness. (70)

Devas worship the chariot parts with love and happiness every day. Vishnu praises the wheel; Indra, the horses; Shiva, the end of banners fixed on the yoke; Chandra, the lord of stars, the axle; Varuna, Aruna; Kubera, the end of the pole on front; Devas, the speed of the chariot. May the chariot of such glory protect you. (71)

Comparison of Surya's chariot with Mandara mountain. The chariot is tied up at the bottom by Aruna. Mandara mountain is tied round by Vasuki, the head of serpents. Both are highly worshipped by Siddhas, Sadhyas and Maruts at the foot. The chariot is pulled by strong horses with speed; the mountain is pulled by the lords Hari and Mahabali. The chariot churns the space of the sky, whereas the Mandara mountain churns the (Milk) ocean. The mountain caused Lakshmi to appear. May Surya's chariot, like Mandara mountain, of unparalleled glory, bestow wealth on you. (72)

Thus ends the description of Surya's chariot.

Now description of the orb.

The orb of Surya is the glorious cause of daytime; it is the collyrium for eyes, removing darkness (blindness). It is the gateway for Yogis attaining Mukti. It is the sole source of light for all the worlds. It is the receptacle of the nectarine essence of the earth and the basic cause of the waters of rains. May that perfect radiant orb of Iswara bestow auspiciousness on you. (73)

Sunrise grows the extent of time just as the sea waters grow on to the shores (at moonrise). The very little manifestation of Surya's rays hides the half-risen planets and stars. Like at the onset of spring season, the flowers blossom and people's minds are delighted. Surya is like an ornament to the peaks of Udayagiri and drives away darkness by force of his rays. May Surya remove your miseries. (74)

At Sunrise Udayagiri shines like molten gold studded with ruby gems. In the dark sky looking like cluster of bees, Surya appears like the filament of the blue lily flower. Surya also looks like the radiant gem at the head in the sky as well as symbol of the snake that is Time. May Surya's orb, the largest of planets in the universe and the greatest ornament in Space, protect you. (75)

When Surya rises, who is there to protect the (splendour of) stars; like dew drops, even the moon vanishes; the (third) eye (Agni) of Shiva, the enemy of Manmatha loses shine; so also the Koustubha gem on the chest of Vishnu, the enemy of Mura; Agni also loses radiance. May Surya's orb, which robs other luminous objects of their glory and destroys the darkness on earth as well as in the upper regions, purify you. (76)

As Surya's orb rises, we call that direction east. The time when Surya's orb shines, we call it daytime. Surya indeed protects the world; he is the very life of the world; he creates all necessities of the world and thus blesses the world. May that Surya's orb release you from this Samsara. (77)

At the close of Yugas, Surya's orb dries up the oceans and renders them into deserts. Further it causes huge and tall mountains to burst and turn into dust like 'sesame seed'. But, fearing the destruction of the world in an untimely manner, it does not exhibit its full potential in normal times and shows, out of compassion, a small part of its brilliance, just enough for the activities of the world. May that Surya's orb grant you happiness. (78)

The sky at Sunrise is like a pond in garden. Tearing the darkness of slush apart, the lotus of the bright Surya's orb blossoms. This lotus also attracts rows of honey- bees, which is Rahu, the shadow planet, which wishes to taste Surya. May that Surya's orb, like lotus, bestow auspiciousness on you. (79)

Surya as the eye of Shiva was hostile to Daksha and burnt Manmatha. But, when adored, Surya fulfills our desires. He is not harmed by Maruts; to Yogis, who have controlled their minds, he is the boat for travelling in the ocean of samsara. Though constantly on the move, he is free from tiresomeness and mental agitation and relieves people from perplexity (ignorance). Thus though his action is in contrast (at times) to his nature of work, he does good to the world. May that Surya protect you. (80)

Thus ends the description of Surya's orb.

Now description of Surya

At Sunrise, Siddhas praise Surya through hymns of Upanishadic truths; Devas praise through hymns as part of rituals like yagas laid down in Vedas and Shastras; Chaaranas through beautiful hymns of great poetry; Gandharvas through songs; heads of serpents again and again; Rakshasas by self-control; Sadhyas through Puja; great Munis worship with the greatest happiness in their minds; and great souls yearning for Moksha through Yoga. Thus praised by various groups according to their nature in the morning and worshipped by the entire universe, may Surya protect you. (81)

Surya goes round Meru mountain for testing the quality of gold in three ways, well established for gold testing - heating, breaking and rubbing. By going extremely close to the mountain, Surya subjects the gold to high heat. By the forceful beating of the gold by the hooves of the horses, the gold blocks get broken. Then the wheel of the chariot rolls continuously and rubs on the surface. May Surya, going round the golden Meru mountain, protect you. (82)

By Surya's heat, the Akashaganga river has not dried up; on the other hand it shines with blossomed golden lotuses. The splendour of the celestial garden Nandana has not dwindled; in fact it is charming with flowers and shoots and is highly enjoyed by the Devas. The golden peaks of Meru mountain have not melted away; but they shine brilliantly. Surya thus renders his powerful brilliance into gentle shine out of compassion. May that Surya protect you. (83)

Surya is the cause of removal not only of darkness, but also of the sins of devotees. He causes not just the blossoming of lotuses, but also the awakening of Jnana in those who worship at his feet. He makes not just days, but also gets the highest attainment of Moksha to his devotees. Surya makes just one effort, i.e. rising in the east, but achieves enormous good for the entire universe. May that Surya protect you. (84)

When Surya goes to rise in other worlds, darkness spreads in all ten directions. The group of living beings, with grief, rolls on the ground and becomes actionless like a stone; goes to bed; even one's own body becomes unbearable; even the presence of vital air becomes suspect; the living beings feel very low owing to exhaustion with heavy breathing; they feel entirely helpless; they realise the significance of Surya. May that Surya protect you. (85)

Surya is determined to do good to the world and keeps roaming in the sky with that purpose. Even when people turn their sights away from him, unable to bear his radiance, Surya does not ignore them and cultivates their minds. When ordinary people shy away from Surya because of heat, Yogis perform austerities in that heat, controlling their minds and bodies. Surya grants them Liberation from Samsara. May that Surya, who improves the state of his worshippers, grant you all splendour. (86)

If Surya does not follow the rhythmic order of creation, the world will suffer. As Surya keeps moving among Rashis systematically, seasons do not fail; trees bear fruit at the right time; rains occur unfailingly; yagas are performed in time; Devas get satisfied; wind blows; stars shine brightly; the quarters are all peaceful; oceans do not cross their boundaries; mountains bear the earth. May Surya, who thus protects the rhythm of the creator and regulates other forces also, grant you splendour. (87)

Surya performs actions with great concern for the welfare of the three worlds. Shiva (wearing the elephant hide) therefore sports with Parvati in Kailasa, having been united with him in half the body; Vishnu, exhausted, sleeps on the serpent bed in the ocean without worry; Brahma engages himself in Yoga with mind- control. May Surya, who thus performs creation, protection and absorption, with the Tridevas losing all worry, protect you. (88)

Surya is indeed the form of the three Vedas and the indwelling Paramatma. The orb of Surya, which emits heat in the sky, is Rigveda. The rays creating brilliance are Samaveda. Paramatma, the indweller in Surya as atom is Yajurveda. One who understands this purport

and worships Surya, looks at Surya as the form of three Vedas. Though Surya is the cause of granting Swarga and Moksha, he does not undergo any change. May that Surya grant you all wealth. (89)

Surya is Ashtamurthy, like Shiva. He is the ground for light and heat; he is of the form of water by showering rains; he is wind, pleasing even to thought; he is Agni as he burns away sins and miseries; like yajamana in yaga, Surya determines and provides the needs of the world; he is merged in the sky; on full moon day, he joins the moon and enjoys; as Surya, he has Shiva's abode in himself. May Surya, who like Shiva, bears these eight forms, protect you. (90)

Surya shines like Vishnu. Lakshmi, who rises earlier, massages Vishnu's feet and reddens them; lotuses, which blossom just before Sunrise, add red luminescence to Surya's rays. Garuda, son of Vinata, carries Vishnu such that Vishnu does not experience discomfort in his thighs; Aruna who is without thighs and legs, drives the chariot bearing all the pain of keeping the horses under control. When Vishnu travels on Garuda, he is very fast and all the worlds down below are pushed back in a second; when Surya's chariot is drawn by horses so fast, the worlds are seen at a very long distance down below. Devas worship both Vishnu and Surya. May Surya, who is like another Vishnu, protect you. (91)

Surya has divided himself into two - one, Surya and the other, Brahma. Surya establishes the world of beings by showering rains initially; Brahma too created waters first, so says Veda. Surya accords glory to Udayachala, the great mountain; Brahma too created very high mountains called Kulachalas first for stability of the earth. Surya shines with unobstructed brilliance at a great height over the three worlds; Brahma also shines in Satyaloka above the three worlds. Surya spreads his rays in all four directions so that all can benefit instantly; Brahma too is pleased to bless in four directions with his four faces. Surya opens up the lotuses and exposes their beauty; Brahma is born in lotus and adds lustre to it. May Surya, who, like Brahma, is the repository of brilliance, protect you. (92)

When Surya rises in the east, if you stand with your back to the east, Surya blesses you to see mountains, ground and rivers in all ten directions beautifully; but Devendra with his thousand eyes, cannot enjoy such a sight in Devaloka. Surya, with his twelve manifestations, at the time of end of yugas, destroys the world. Aruna, the elder brother of Garuda, the eater

of serpents, drives the chariot as per the wishes of Surya. May Surya of such glory grant auspiciousness to you. (93)

When Surya goes to other worlds for protecting them, the sacred water bodies like lakes, rivers, ponds, streams, lotus ponds etc. become useless (as one has to bathe only during daytime for merit). Oceans also do not remove sins causing one to fear being dropped into the depths of Naraka. Even celestial rivers (like Ganga) do not destroy the sins of those who bathe in them. May Surya, the only cause of day (and thus the cause of removal of sins by bathing in sacred waters), grant you wellbeing. (94)

When Surya is away, the situation in all three worlds is same as what it is prior to creation- completely dark, nightly, as if dirtied by the mire of Patala; nothing can be identified, inferred; no characteristics can be established; as if in sleep. Surya is therefore like the creator. May such Surya protect you. (95)

When Surya sets in one Dvipa, in Astagiri, the same mountain becomes Udayagiri in another Dvipa. When moon shines brightly in one place in the night, the night becomes day of intense heat in another place. Place and time are under the complete control of Surya; they do not control him at all. Surya does good to the world by exercising control and causing the day. May Surya protect you. (96)

Surya's rays are not uniform. Some are intense. They devour, as it were, the planets going forward, like Shukra and Chandra. Some rays are full; some are brilliant in front end only; some are new and intense; some are slightly harsh. From Udayagiri the rays render the earth pinkish. As Surya at Sunrise liquefies the golden Meru mountain's hills by his high brilliance at close quarters, he renders the earth also golden. May that chief among planets, Surya, destroy your sins (like destroying forest). (97)

Indra and other Devas, like Surya, are the sons of Aditi. They are powerful and capable of destroying the enemies of Swarga and protecting all the three worlds. But they are not called Adityas. It is only Surya, who, by his extraordinary qualities, has earned and kept the name of Aditya. He is worshipped by all three worlds and all Devas and Munis. May that Surya grant you auspiciousness. (98)

The names given to Devas are without substance. Brahma is called the source of Samaveda; it is Surya's rays that are indeed the Samaveda. Vishnu, the enemy of Madhu, is known as

Ajita, the unconquerable (he was conquered by Jarasandha; also he won over Madhu and Kaitabha with Devi's blessings); Surya is indeed unconquerable; none won over him in a battle. Shiva is known as Shankara, whereas the real Shankara, the bestower of all good including Moksha is Surya. Yama is called Kala, Time, whereas it is Surya who determines time and Yama just acts according to that time. Kubera, the head of Alakapuri, is called 'Dhanada' the bestower of wealth; he is only the guardian of wealth.; it is Surya, who along with other planets decides about giving wealth to people. Agni is called 'Jatavedas', knower of all living beings; it is Surya who knows and is known to all beings. Devas have been given these names by chance, undeservingly. Surya, by his qualities, is indeed entitled to all these names. May that Surya protect you. (99)

Is Surya a Deva (as he is the form of all Devas); or is he a relative, who shows kindness to us; or a kind friend, do-gooder; or Acharya, who guides us on the right path; or protector; or the very eye of all of us; or lamp lighting the entire world; or Guru, to be worshipped; or father, life- giving; or the very life of all beings; or the seed of everything in the world; or the energy of all beings. Who can determine this? Surya is indeed the benefactor of all worlds at all times in all ways in all forms. With his thousands of rays, may Surya grant you all your wishes. (100)

phalashrutiH

For the welfare of the world, this Stotra of a hundred verses was written by Shri Mayurakavi with devotion. One, who reads this Stotra even once with concentration, will be rid of all sins and he will attain good health, good poetry, good intellect, unparalleled strength, brilliance, long life, lofty Vidya, wealth, fulfilment of all wishes, and good sons here by the grace of Surya. (101)


Thus ends Surya Satakam of Shri Mayurakavi.


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Encoded and proofread by P. P. Narayanaswami swami at mun.ca, PSA Easwaran
Translation (Copyright) by PR Kannan

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Suryashatakam with Translation
pdf was typeset on January 15, 2023

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Please send corrections to sanskrit@cheerful.com

