

॥ आति३त्यहुरु३यम् नरामरवल॑ ॥

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

பூஜயஸ்வெனமேகாக்³ரோ தே³வதே³வம் ஜக³த்பதிம் । ஏதத்
த்ரிகு³ணிதம் ஜப்த்வா
யுத்³தே⁴ஷா 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 ஸ்தூ²ல 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 ப³ப⁴ரு: ஸுமங்க³ல: ।
அஸௌ யோ⁵வஸர்பதி நீலக்³ரீவோ விலோஹித: ।
உதைனம் கோ³பா அத்³ரு'ஸன்னத்³ரு'ஸன்னுத்³ஹார்ய: ।
உதைனம் விஸ்வாபூ⁴தானி ஸ த்³ரு'ஷ்டோ ம்ரு³ட³யாதி ந: ॥

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 விஹாயஸக³தி: - விஹாயஸம் க³தி: ஆஹ்ரயோ⁵ஸ்யேதி விஹாயஸக³தி:। (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.

நம: ஸவித்ரே ஜக³தே³க சக்ஷு³ஷே ஜக³த் ப்ரஸுதி ஸ்தி²தி³ரூ³ஸ ஹேதவே।
விரிஞ்சி நாராயண ஸம்கராத்த்மனே।

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.

ஆதி³த்ய: - ஆதி³த்யமண்ட³லாந்த:ஸ்தோ² ஹிரண்மய: புருஷ: ஆதி³த்ய:;
யதா²தி³த்ய ஏக

ஏவானேகேஷு ஜலபா⁴ஜனேஷு அனேகவத் ப்ரதிபா⁴ஸதே
ஏவமனேகேஷு ஸரீரேஷு ஏக

ஏவாத்மானேகவத் ப்ரதிபா⁴ஸத இதி ஆதி³த்யஸாத⁴ர்மயாத³வா
ஆதி³த்ய:। 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.

ஜ்யோதிராதி³த்ய: - ஜ்யோதிஷி ஸவித்ரு³மண்ட³லே ஸ்தி²தோ ஜ்யோதிராதி³த்ய:।
VS (564).

He resides in the sun.

பா⁴னுமண்ட³லமத்⁴யஸ்தா² - பா⁴னுமண்ட³லஸ்ய ஸு³ர்யமண்ட³லஸ்ய
மத்⁴யே திஷ்ட²தீதி ததா²।

ஸம்த⁴யாஸமயே தே³வ்யாஸ்தத்ர த்⁴யேயத்வாத்। 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.

த⁴யேய: ஸதா³ ஸவித்ரு³மண்ட³ல-மத⁴யவர்தீ நாராயண
ஸரஸிஜாஸன-ஸம்னிவிஷ்ட:। கேயூரவன் மகர-குண்ட³லவான் கிரீட
ஹாரீ ஹிரண்மயவபு: த⁴ரு³-ஸம்க²சக்ர: ॥

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

ஸௌரமண்ட³ல மத⁴யஸ்த²ம் ஸாம்ப³ம் ஸம்ஸாரபே⁴ஷஜம்।
நீலக்³ரீவம் விஸுபாக்ஷம் நமாமி ஸிவமவ்யயம் ॥

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10). தச்ச²ப⁴ரம் ஜ்யோதிஷாம் ஜ்யோதிஸ்தத்³யதா³த்மவிதோ³ விது:³। It is pure, and is the Light of lights which the knowers of the Self realise. தமேவ பா⁴ந்தமனுபா⁴தி ஸர்வம் தஸ்ய பா⁴ஸா ஸர்வமித³ம் விபா⁴தி। Everything shines according as He does so: by His light all this shines diversely. Shri Sankarchrya 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.

யதா³தி³த்யக³த்ம தேஜோ ஜக³த்பா⁴ஸயதே⁵கி²லம்। யச்சந்த³ரமஸி
யச்சக்³னௌ தத்தேஜோ வித்³தி⁴ மாமகம் ॥

3 - In the causal form காரண ரூபேண

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

பூ⁴தாத்மா - பூ⁴தாநாமாத்மா அந்தர்யாமீதி பூ⁴தாத்மா ।

ஏஷ த ஆத்மாந்தர்யாம்யம்ரு³த:

(ப்³ரு³-உ 7.3-22) இதி ஸ்ருதே:| VS(8).

ஸர்வாந்தர்யாமிணீ - ஸர்வேஷாமந்த:கரணனியாமக இதி |

ஏஷ த ஆத்மாந்தர்யாம்யம்ரு³த இ³த்யந்தர்யாமிப்³ராஹமனூத்| 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 கு³டா³கேஸ ஸர்வபூ⁴தாஸயஸ்தி²த:| அஹமாதி³ஸ்ச
மத்⁴யம்

ச பூ⁴தாநாமந்த 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.

அஸ்மின் கூஷணே மஹாபா³ஹோ ராவணம் த்வம் வதி⁴ஷ்யஸி|
ஏவமுக்த்வா ததா³க³ஸ்த்யோ
ஜகா³ம ச யதா²க³தம் ||

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.

ராவணம் ப்ரேக்ஷய ஹ்ரு³ஷ்டாத்மா யத்³தா⁴ய ஸமுபாக³தம்|
ஸர்வயத்னேன மஹதா

வதே⁴ தஸ்ய த்⁴ரு⁴தோ⁵ப⁴வத் ॥

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.

அத² ரவிரவத³ன்னிரீக்ஷய ராமம் முதி³தம(னா: பரமம் ப்ரஹ்ரு³ஷ்யமாண:।
நிபரிசரபதிஸம்க்ஷயம் விதி³த்வா ஸுரக³ணமத்⁴யக³தோ 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.

ப⁴வான் நாராயணோ தே³வ: ஸ்ரீமான் சக்ராயுதோ⁴ விபு:⁴।

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)

ய: ஆதி³த்யே திஷ்ட²ன் ஆதி³த்யாத³ந்தர:, யமாதி³த்யோ ந வேத³,
யஸ்யாதி³த்ய: ஸரீரம், ய ஆதி³த்யமந்தரோ யமயதி, ஏஷ த
ஆத்மாந்தர்யாம்யம்ரு³த: ॥

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 ப்³ரஹ்மேஸாஞ்சயுதேஸாய நம:।

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-ஸ்த்விஹு மர்த்யஸரிக்ஷணம் ரக்ஷோவதா⁴யைவ ந கேவலம் விபோ:⁴। 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).

மச்சித்த: ஸர்வது³ர்கா³ணி மத்ப்ரஸாதா³த்தரிஷ்யஸி। அத²
சேத்த்வமஹங்காரான்ன ஸ்ரோஷ்யஸி வினங்க்ஷயஸி ॥

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 நாமாவலி: of Lord Surya.

॥ ஆதி³த்யஹ்ரு³த³யம் நாமாவலி: ॥

- ஓ ரஸ்மிமதே நம: ।
- ஓ ஸமுத்³யதே நம: ।
- ஓ தே³வாஸுரனமஸ்க்ரு³தாய நம: ।
- ஓ விவஸ்வதே நம: ।
- ஓ பா⁴ஸ்கராய நம: । 5।
- ஓ பு⁴வனேஸ்வராய நம: ।
- ஓ ஸர்வதே³வாத்மகாய நம: ।
- ஓ தேஜஸ்வினே நம: ।
- ஓ ரஸ்மிப⁴வராய நம: ।
- ஓ தே³வாஸுரக்³ணலோகபாலாய நம: । 10।

- ஓ ப்³ரஹ்மணே நம: |
 ஓ விஷ்ணவே நம: |
 ஓ ஸிவாய நம: |
 ஓ ஸ்கந்தா³ய நம: |
 ஓ ப்ரஜாபதயே நம: | 15|
 ஓ மஹேந்த்³ராய நம: |
 ஓ த⁴னதா³ய நம: |
 ஓ காலாய நம: |
 ஓ யமாய நம: |
 ஓ ஸோமாய நம: | 20|
 ஓ அபாம்பதயே நம: |
 ஓ பித்ரு³மூர்தயே நம: |
 ஓ வஸுமூர்தயே நம: |
 ஓ ஸாத்⁴யமூர்தயே நம: |
 ஓ அஸ்விமூர்தயே நம: | 25|
 ஓ மருன்மூர்தயே நம: |
 ஓ மனவே நம: |
 ஓ வாயுமூர்தயே நம: |
 ஓ வஹ்னயே நம: |
 ஓ ப்ரஜமூர்தயே நம: | 30|
 ஓ ப்ராணய நம: |
 ஓ ரு³தவே நம: |
 ஓ கர்த்ரே நம: |
 ஓ ப்ரபா⁴கராய நம: |
 ஓ ஆதி³த்யாய நம: | 35|
 ஓ ஸவித்ரே நம: |
 ஓ ஸூர்யாய நம: |
 ஓ க²கா³ய நம: |
 ஓ பூஷ்ணே நம: |
 ஓ க³ப⁴ஸ்திமதே நம: | 40|

- ஓ ஸுவர்ணஸத்³ரு³ஸாய நம: |
 ஓ பா⁴னவே நம: |
 ஓ ஹிரண்யரேதஸே நம: |
 ஓ தி³வாகராய நம: |
 ஓ ஹரித³ஸ்வாய நம: | 45|
 ஓ ஸஹஸ்ரார்சிஷே நம: |
 ஓ ஸப்தஸப்தயே நம: |
 ஓ மரீசிமதே நம: |
 ஓ திமிரோன்மத²னாய நம: |
 ஓ ஸம்ப⁴வே நம: | 50|
 ஓ த்வஷ்ட்ரே நம: |
 ஓ மார்தாண்டா³ய நம: |
 ஓ அம்ஸாமதே நம: |
 ஓ ஹிரண்யக³ர்பா⁴ய நம: |
 ஓ ஸிஸிராய நம: | 55|
 ஓ தபனாய நம: |
 ஓ பா⁴ஸ்கராய நம: |
 ஓ ரவயே நம: |
 ஓ அக்³னிக³ர்பா⁴ய நம: |
 ஓ அதி³தே:புத்ராய நம: | 60|
 ஓ ஸம்கா²ய நம: |
 ஓ ஸிஸிரனாஸனாய நம: |
 ஓ வ்யோமனாதா²ய நம: |
 ஓ தமோபே⁴தி³னே நம: |
 ஓ ரு³க்³யஜ்:ஸாமபாரகா³ய நம: | 65|
 ஓ க⁴னவ்ரு³ஷ்டயே நம: |
 ஓ அபாம்மித்ராய நம: |
 ஓ விந்த⁴யவீதீ²பலவங்க³மாய நம: |
 ஓ ஆதபினே நம: |
 ஓ மண்ட³லினே நம: | 70|

- ஓ ம்ரு³த்யவே நம: |
 ஓ பிங்க³லாய நம: |
 ஓ ஸர்வதாப³ரூய நம: |
 ஓ கவயே நம: |
 ஓ விஸ்வஸ்மை நம: | 75 |
 ஓ மஹாதேஜஸே நம: |
 ஓ ரக்தாய நம: |
 ஓ ஸர்வப⁴வோத்³ப⁴வாய நம: |
 ஓ நக்ஷத்ரக்³ரஹதாரா³ணம் அதி⁴பாய நம: |
 ஓ விஸ்வபா⁴வரூய நம: | 80 |
 ஓ தேஜஸாமபி தேஜஸ்வினே நம: |
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 ஓ தா⁴த்ரே நம: |
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.. AdityahRidayam nAmAvaliH ..

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