

Suryashatakam with Translation

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सूर्यशतकम् सार्थम्

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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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महाकविश्रीमयूरप्रणीतम्

॥ श्री गणेशाय नमः ॥

जम्भारातीभकुम्भोद्भवमिव दधतः सान्द्रसिन्दूररेणुं
रक्ताः सिक्ता एवौघैरुद्यगिरितटीधातुधाराद्रवस्य । var सकतैः
आयान्त्या तुल्यकालं कमलवनरुयेवारुणा वो विभूत्यै
भूयासुर्भासयन्तो भुवनमभिनवा भानवो भानवीयाः ॥ १ ॥

भक्तिप्रह्वाय दातुं मुकुलपुटकुटीकोटरकोऽलीनां
लक्ष्मीमाङ्गुलामा एव कमलवनोद्धाटनं कुर्वते ये ।
कालाकारान्धकाराननपतितजगत्साध्वसध्वंसकल्याः
कल्याणं वः क्रियासुः किसलयरुच्ययस्ते करा भास्करस्य ॥ २ ॥

गर्भेष्वम्भोरुडाणां शिभरिषु य शिताग्रेषु तुल्यं पतन्तः
प्रारम्भे वासरस्य व्युपरतिसमये यैकत्रुपास्तथैव ।
निष्पर्यायं प्रवृत्तास्त्रिभुवनभवनप्राङ्गणे पान्तु युष्मा-
नूष्माणं संतताध्वश्चमजमिव तृशं बिभ्रतो भ्रम्रपादाः ॥ ३ ॥

प्रभ्रश्यत्युत्तरीयत्विषि तमसि समुद्दीक्ष्य वीतावृतीन्प्रा-
ञ्जन्तूस्तन्तून्यथा यानतनु वितनुते तिग्मरोचिर्भरीथीन् ।
ते सान्द्रीभूय सधः कमविशददशाशादशावीविशालं
शश्वत्सम्पाद्यन्तोऽम्बरममलमलं मङ्गलं वो दिशन्तु ॥ ४ ॥

न्यङ्कुर्वन्नोषधीशे मुषितरुचि शुब्येवौषधीः प्रोषिताभा
भास्वद्व्यावोद्भतेन प्रथममिव कृताभ्युद्भतिः पावकेन ।
पक्ष्मच्छेदप्रणसुक्स्तुत एव दृषदो दर्शयन्प्रातरद्रे-
राताभ्रस्तीप्रभानोरनभिमतनुदं स्ताद्गभस्त्युद्भमो वः ॥ ५ ॥

शीर्षाङ्गाणाङ्घ्रिपाणीन्प्राणिभिरपधनैर्धर्धराव्यक्तघोषान्

दीर्घाघ्रातानघौघै पुनरपि घटयत्येक उल्लाघयन् यः ।
धर्माशोस्तस्य वोऽन्तर्द्दिगुणघनघृणानिघ्ननिर्विघ्नवृत्ते-
र्त्तार्धाः सिद्धसंघैर्विदधतु घृणायः शीघ्रमंछोविधातम् ॥ ६ ॥

बिभ्राणा वामनत्वं प्रथममथ तथैवांशवः प्रांशवो वः
कान्ताकाशान्तरालास्तदनु दशदिशः पूरयन्तस्ततोऽपि ।
ध्वान्तादास्त्रिध देवद्विष षव बलितो विश्वमाश्रयुवानाः var देवद्रुड
कृष्णाण्युष्णायडेलोपलसितडरयो डारिदश्वा डरन्तु ॥ ७ ॥

उद्गाढेनारुणिम्ना विदधति बडुलं येऽरुणस्यारुणत्वं
मूर्धाद्धृतौ भलीनक्षतरुधिररुथो ये रथाम्भाननेषु ।
शैलानां शेपरत्वं श्रितशिपरिशिभास्तन्वते ये दिशन्तु var शिपरशिभाः
प्रेडुभन्तः पे भरांशोः भयितदिनभुभास्ते मयूभाः सुभं वः ॥ ८ ॥

दत्तानन्दाः प्रजानां समुचितसमयाकृष्टसृष्टैः पयोभिः var अडिलष्टसृष्टैः
पूवन्नि विप्रकीर्णा दिशि दिशि विरमत्यङ्घ्रि संडारभाजः ।
दीर्घाशोर्दीर्घदुःखप्रभवभवभवयोद-वदुत्तारनावो
गावो वः पावनानां परमपरिमितां प्रीतिमुत्पाद्यन्तु ॥ ९ ॥

बन्धध्वंसैकडेतु शिरसि नतिरसाभद्धसंध्याञ्जलीनां
लोकानां ये प्रबोधं विदधति विपुलाभ्मोजभण्डाशयेव ।
युष्माकं ते स्वयित्तप्रथितपृथुतरप्रार्थनाकल्पवृक्षाः var प्रथिम
कल्पन्तां निर्विकल्पं दिनकरकिरणाः केतवः कल्मषस्य ॥ १० ॥

धारा राथो घनायापदि सपदि करालम्भभूताः प्रपाते
तत्त्वालोकैकदीपास्त्रिदशपतिपुरप्रस्थितौ वीथ्य अवेव ।
निर्वाणोद्योगियोगिप्रगमनिजतनुद्धारि वेत्रायमाणा-
स्त्रायन्तां तीव्रभानोर्दिवसमुभसुभा रश्मयः कल्मषाद्भः ॥ ११ ॥

var तीव्रभासः var कश्मलाद्भः
प्रायि प्रागायरन्त्योऽनतिरिचिरमयले यारुयूडामणित्वं
मुञ्चन्त्यो रोयनाभ्मः प्रयुरमिव दिशामुख्यकैश्वर्यनाय ।
याटूत्तैश्चकनाभ्रं यतुरमवियलैर्लोचनैरर्थमाना- var सुयिरं
श्लेष्टन्तां चिन्तितानामुचितमयरमाश्वाडरोयीरुथो वः ॥ १२ ॥

अेकं ज्योतिर्दृशौ द्वे त्रिजगति गदितान्यञ्जस्यैश्चतुर्भि-
र्भूतानां पञ्चमं यान्यलभृतुषु तथा षट्सु नानाविधानि ।

युष्माकं तानि समन्निदशमुनिनुतान्यष्टद्विगुणाञ्चि भानो-
र्यान्ति प्राञ्चि नवत्वं दश दधतु शिवं दीधितिनां शतानि ॥ १३ ॥ var ददतु

आवृत्तिभ्रान्तविश्रवाः श्रममिव दधतः शोषिणः स्वोष्मणोव
ग्रीष्मे दवाञ्जितमा षव रसमसकृद्यै धरित्र्या धयन्ति ।
ते प्रावृष्यात्तपानातिशयरुञ्ज षवोद्भ्रान्ततोया डिमतीं
मार्ताण्डस्याप्रयण्डाश्चिरमशुभमिदं षोषवो वो भवन्तु ॥ १४ ॥

तन्वाना द्विगुधूनां समधिकमधुरालोकरभ्यामवस्था-
मारुढप्रौढिलेशोत्कलितकपिलिमालंकृतिः केवलैव ।
उज्जृम्भाम्भोजनेत्रद्युतिनि दिनमुपे किञ्चिदुद्भिद्यमाना
श्मश्रुश्रेणीव भासां दिशतु दशशती शर्म धर्मत्वेषो वः ॥ १५ ॥

मौलीन्दोर्मेष मोषीद्यूतिमिति वृषभाङ्गेन यः शङ्किनेव
प्रत्यग्रीद्धाटिताम्भोरुडकुडरगुडासुस्थितेनेव धात्रा ।
कृषणेन ध्वान्तकृषणस्वतनुपरिभवत्रस्नुनेव स्तुतोऽलं
त्राणाय स्तात्तनीयानपि तिमिरशिपोः स त्विषामुद्गमो वः ॥ १६ ॥

विस्तीर्णा व्योम दीर्घाः सपदि दश दिशो व्यस्तवेलाभसोऽब्धीन्
कुर्वद्भिर्दृश्यनानगनगरनगाभोगपृथ्वीं य पृथ्वीम् ।
पद्मिन्युच्छ्वास्यते यैरुषसि जगदपि ध्वंसयित्वा तमिस्रा-
मुस्त्रा विसंसयन्तु द्रुतमनभिमतं ते सडस्रत्वेषो वः ॥ १७ ॥ var विस्रावयन्तु
अस्तव्यस्तत्वशून्यो निजरुचिरनिशानश्वरः कर्तुमीशो
विश्वं वेशमेव दीपः प्रतिष्ठततिमिरं यः प्रदेशस्थितोऽपि ।
दिक्कालापेक्षयासौ त्रिभुवनमटतस्तिग्मभानोर्नवाप्यां
यातः शातकृतव्यां दिशि दिशतु शिवं सोऽर्षिषामुद्गमो वः ॥ १८ ॥

मागान्त्वानि मृणाली मृदुरिति दययेवाप्रविष्टोऽल्लिलोडं
लोडालोकस्य पार्श्वं प्रतपति न परं यस्तदाप्यार्थमेव ।
उर्ध्वं ब्रह्माण्डभाण्डस्फुटनभयपरित्यक्तदैर्घ्यो धुसीम्नि
स्वेछावश्यावकाशावधिरवतु स वस्तापनो रोचिरोधः ॥ १९ ॥

अश्यामः काल ओको न भवति भुवनान्तोऽपि वीतेऽन्धकारे var वीतान्धकारः
सधः प्रालेयपादो न विलयमयलश्चन्द्रमा आयुपैति ।
बन्धः सिद्धाञ्जलीनां न छि कुमुद्वनस्यापि यत्रोञ्जिज्जाने
तत्रातः प्रेक्षाणीयं दिशतु दिनपतेर्धाम कामाधिकं वः ॥ २० ॥

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

क्ष्मां क्षेपीयः क्षपाभ्मःशिशिरतरजलस्पर्शतर्षाद्भूतेव
द्रागाशा नेतुमाशाद्विरदकरसरःपुञ्जराणीव बोधम् ।
प्रातः प्रोल्लङ्घ्य विष्णोः पदमपि घृणयेवातिवेगाद्वीय-
स्युद्गम धोतमाना दडतु दिनपतेर्दुर्निमित्तं धुतिर्वः ॥ २२ ॥

नो कल्पापायवायोरदययदलत्क्षमाधरस्यापि गम्या var शम्या
गाढोद्गीर्णोश्ज्वलश्रीरलनि न रडिता नो तमःकज्जलेन ।
प्राप्तोत्पत्तिः पतङ्गान्न पुनरुपगता मोषमुष्णत्विषो वो
वर्तिः सैवान्यरुपा सुभयतु निभिलद्रीपदीपस्य दीप्तिः ॥ २३ ॥

निःशेषाशावपूरप्रवणगुरुगुणश्राघनीयस्वरुपा
पर्याप्तं नोदयादौ दिनगमसमयोपप्लवेऽप्युन्नतैव ।
अत्यन्तं यानभिज्ञा क्षणमपि तमसा साकमेकत्र वस्तुं
भ्रम्रस्येद्धा रुचिर्वा रुचिरिव रुचितस्याभये वस्तुनोस्तु ॥ २४ ॥ var चिरुरस्य, रुचिरस्य
विभ्राणः शक्तिमाशु प्रशमितबलवत्तारकौर्जित्यगुर्वा
कुर्वाणो लीलयाधः शिपिनमपि लसच्चन्द्रकान्तावभासम् ।
आदध्यादन्यकारे रतिमतिशयिनीमावल-वीक्षाणानां var आदियादीक्षाणानां
बालो लक्ष्मीमपारामपर एव गुडोऽलर्पतेरातपो वः ॥ २५ ॥

ज्योत्स्नांशाकर्षपाण्डुधुति तिमिरमधीशेषडल्माधमीध-
ज्जृम्भोद्भूतेन पिङ्गं सरसिजरजसा संध्यया शोणशोधिः ।
प्रातःप्रारम्भकाले सकलमपि जगच्चित्रमुन्मीलयन्ती
कान्तिस्तीक्ष्णत्विषोऽक्षणां मुद्गमुपनयतात्तूळिकेवातुलां वः ॥ २६ ॥

आयान्ती किं सुमेरोः सरणिररुणिता पाद्मरागैः परागै-
राडोस्वित्स्वस्य माडारजनविरयिता वैजयन्ती रथस्य ।
माञ्जिष्ठी प्रष्ठवाडावविधुतशिरश्चामरावी नु लोके- var यामरावीव
राशङ्क्यालोडितैवं सवितुरघनुदे स्तात्प्रभातप्रभा वः ॥ २७ ॥

ध्वान्तध्वंसं विधत्ते न तपति रुचिमन्नातिरुषं व्यनक्ति
न्यक्तं नीत्वापि नक्तं न वितरतितरां तावदल्लस्त्विषं यः । var न्यक्तामहि

स प्रातर्मा विरंसीदसकलपटिमा पूरयन्युष्मदाशा-
माशाकाशावकाशावतरणतरुणप्रक्रमोऽर्कप्रकाशः ॥ २८ ॥

तीव्रं निर्वाणतेतुर्यदपि य विपुलं यत्प्रकर्षेण याणु
प्रत्यक्षं यत्परोक्षं यदिल यदपरं नश्वरं शाश्वतं य ।
यत्सर्वस्य प्रसिद्धं जगति कतिपये योगिनो यद्विदन्ति
ज्योतिस्तद्द्विप्रकारं सवितुरवतु वो आख्यमाख्यन्तरं य ॥ २९ ॥

रत्नानां माण्डनाय प्रभवति नियतोद्देशलब्धावकाशं
वह्नेर्वादि दग्धुं निजजडिमतया कर्तुमानन्दमिन्दोः ।
यस्य त्रैलोक्यभूषाविधिरघदलनं ह्लादि वृष्टयाशु तद्गो var यत्तु
आडुल्योत्याद्यकार्याधिकतरमवतादेकमेवाकतेजः ॥ ३० ॥

मीलव्यक्षुर्विजिह्वमश्रुति जडरसनं निद्रितघ्राणवृत्ति
स्वव्यापाराक्षमत्वस्परिमुषितमनः श्वासमात्रावशेषम् ।
विस्रस्ताङ्गं पतित्वा स्वपदपडरतादश्रियं वोऽर्कजन्मा var अप्रियं
कालव्यालावलीढं जगदगद षवोत्थापयन्प्राक्प्रतापः ॥ ३१ ॥

निःशेषं नैशमम्भः प्रसभमपनुदत्रश्रुलेशानुकारि
स्तोकस्तोकापनीतारुणरुथिरथिरादस्तदोषानुषङ्गः ।
दाता दृष्टिं प्रसन्नां त्रिभुवननयनस्याशु युष्मद्विरुद्धं
वध्याद्भ्रम्रस्य सिद्धाञ्जनविधिरपरः प्राक्तनोऽर्थिःप्रथारः ॥ ३२ ॥

भूत्वा जम्भस्य भेत्तुः ककुभि परिभवारम्भभूः शुभ्रभानो- var स्थित्वा
र्भिल्लाण। अल्लुभावं प्रसभमभिनवाम्भोजृम्भाप्रगल्भा ।
भूषा भूयिष्ठशोभा त्रिभुवनभवनस्यास्य वैभाकरी प्राग्-
विल्लान्ता ल्लाजमाना विभवतु विभवोद्भूतये सा विभा वः ॥ ३३ ॥ var निर्भान्ति, विल्लान्ति
संसक्तं सिक्तमूलादभिनवभुवनोधानकौतुलिन्या
यामिन्या कन्ययेवामृतकरकलशावर्जितेनाभृतेन ।
अर्कालोकः क्थियाद्गो मुद्गमुद्यशिरश्चकवालालवाला-
दुध-आलप्रवालप्रतिमरुथिरलःपादपप्राक्प्ररोहः ॥ ३४ ॥

भिन्नं भासारुणस्य क्वथिदभिनवया विद्रुमाणां त्विषेव
त्वङ्गक्षत्ररत्नद्युतिनिकरकरालान्तरालं क्वथिच्य ।
नान्तर्निःशेषकृष्णश्रियमुद्यमिधिव ध्वान्तराशि पिबन्स्ता-
दौर्वः पूर्वोऽध्यपूर्वोऽग्निरिव भवदध्वलुष्टयेऽर्कवभासः ॥ ३५ ॥

गन्धर्वैर्गंधापद्यत्यतिकरितवयोर्द्धमातोद्यवाद्यै-
राद्यैर्यो नारदाद्यैर्भुनिभिरभिनुतो वेदवेद्यैर्विभिद्य ।

var वीतवेद्यैर्विविद्य, वेदविद्यैर्विभिद्य

आसाधापद्यते यं पुनरपि य जगद्यौवनं सद्य उद्य-
न्मुद्योतो द्योतितद्यौर्द्यतु द्विवसकृतोऽसाववद्यानि वोऽद्य ॥ ३६ ॥

आवानैश्चन्द्रकान्तैश्च्युततिमिरतया तानवात्तारकाणा- var आवान्तैः

मेणाङ्गालोकलोपाद्युपलतमलसामोषधीनां लयेन ।

आराद्युत्प्रेक्ष्यमाणा क्षणमुद्यतटान्तर्हितस्याडिमांशो-

राभा प्राभातिकी वोऽवतु न तु नितरां तावदाविर्भवन्ती ॥ ३७ ॥

सानौ सा नौदये नारुणितदलपुनर्यौवनानां वनाना- var लसद्यौवनानां

मालीमालीढपूर्वा परिद्धतकुडरोपान्तनिम्ना तनिम्ना ।

भा वोऽभावोपशान्तिं दिशतु दिनपतेर्भासमाना समाना-

राञ्च राञ्चवरेणोः समसमयमुद्वेतीव यस्या वयस्या ॥ ३८ ॥

उज्ज्वम्भाम्भोरुडाणां प्रभवति पयसां या श्रिये नोष्णतायै

पुष्पात्यालोकमात्रं न तु दिशति दृशां दृश्यमाना विधातम् ।

पूर्वाद्भेरेव पूर्व द्विवमनु य पुनः पावनी द्विज्मुभाना- var ततः

मेनांस्थैनी विभासौ नुद्यतु नुतिपदैकास्पदं प्राक्तनी वः ॥ ३९ ॥

वायां वायस्पतेरध्ययलभिद्युचितायार्थकाणां प्रपञ्चै-

र्वैरञ्चानां तथोञ्चारितयतुरञ्चयां याननानां यतुर्णाम् । var रुचिर

उच्येतायांसु वाच्यच्युतिशुचियरितं यस्य नोच्यैर्विविच्य var अर्थास्ववाच्य

प्राच्यं वर्यश्चकासञ्चिरमुपयिनुतात्तस्य यद्यार्थिषो वः ॥ ४० ॥ var श्रियं

मूर्ध्यद्भेर्धातुरागस्तरुषु किसलयो विद्रुमौघः समुद्रे

var - किसलयाद्विद्रुमौघात्समुद्रे

द्विज्मातःङ्गोत्तमाङ्गोष्वभिनवनिहितः सान्द्रसिन्धूररेणुः ।

var विहितः, निहितान्सान्द्रसिन्धूररेणुः

सीम्नि व्योम्नश्च उम्नः सुरशिभरिभुयो जायते यः प्रकाशः

शोणिम्नासौ भरांशोरुषसि दिशतु वः शर्म शोभैकदेशः ॥ ४१ ॥

अस्ताद्रीशोत्तमाङ्गे श्रितशाशिनि तमःकालकूटे निपीते

याति व्यक्तं पुरस्तादरुणकिसलये प्रत्युषःपारिजाते ।

उद्यन्त्यारक्तापीताम्बरविशदतरद्रीक्षिता तीक्ष्णामानो-

var रुचिरतरोद्गीक्षिता var तीव्रभासः

र्लक्ष्मीर्लक्ष्मीरिवास्तु स्फुटकमलपुटोपाश्रया श्रेयसे वः ॥ ४२ ॥ var पुटोपाश्रय

नोदन्वाञ्जन्मभूमिर्न तद्दृष्टरभुवो बान्धवाः कौस्तुभाद्या

यस्याः पद्मं न पाणौ न च नरकरिपूरःस्थली वासवेश्म ।

तेजोऽपापरैव त्रिषु भुवनतलेष्वाद्याना व्यवस्थां var त्रिभुवनभवने

सा श्रीः श्रेयांसि दिश्यादशिशिरमडसो माण्डलाग्रोद्गता वः ॥ ४३ ॥

॥ छति ध्रुतिवर्णनम् ॥ var तेजोवर्णनम्

॥ अथ अश्रुवर्णनम् ॥

रक्षन्त्वक्षुण्णलभोपलपटलमलं लाघवाद्दुत्पन्तः

पातङ्गाः पङ्गववज्ञाजितपवनजवा वाजिनस्ते जगन्ति ।

येषां वीतान्यथिहोन्नयमपि वडतां मार्गमाष्याति मेरा-

वुधन्नुद्गमदीप्तिर्धुमणिमणिशिवावेदिकाजातवेदाः ॥ ४४ ॥

प्लुष्टाः पृष्ठेऽशुपातैरतिनिकटतया दत्तदाडातिरेकै-

रेकाडाकान्तकृत्स्नत्रिदिवपथपृथुश्चासशोषाः श्रमेण ।

तीप्रोदन्यास्त्वरन्तामडितविडतये सभयः सभसभे-

रव्याशाकाशगङ्गाजलसरलगलावाङ्गनताग्रानना वः ॥ ४५ ॥ var गलवर्जिताग्राननाः

मत्वान्यान्यार्श्वतोऽश्चान् स्फुटिकतटदृषदृष्टेडा द्रवन्ती

व्यस्तेऽडन्यस्तसंध्येयमिति मृदुपदा पद्मरागोपलेषु ।

सादृश्यादृश्यमूर्तिर्मरकतकटके डिलष्टसूता सुमेरो-

र्भूधन्यावृत्तिलब्धध्रुवगतिरवतु भ्रम्रवाडावलिर्वः ॥ ४६ ॥ var द्रुत

डेलालोलं वडन्ती विषधरदमनस्याग्रजेनावकृष्टा

स्वर्वाडिन्याः सुदूरं जनितजवजया स्थन्दनस्थ स्थदेन ।

निर्व्याजं तायमाने डरितिमनि निजे स्फीतक्रेनाडितश्री- var स्फीतक्रेनास्मितश्रीः

रश्रेयांस्यश्रपङ्क्तिः शमयतु यमुनेवापरा तापनी वः ॥ ४७ ॥

मार्गोपान्ते सुमेरोर्नुवति कृतनतौ नाकधाभ्रां निकये

वीक्ष्य व्रीडानतानां प्रतिकुडरमुभं डिनरीणां मुभानि ।

सूतेऽसूयत्यपीषज्जगति वडतां कंधराधैर्वलदृभि- var कंधरात्रैः

वाडानां व्यस्यतादः सभमसमडरेडेषितं कल्पाषाणि ॥ ४८ ॥

धु-वन्तो नीरदावीर्निजरुचिडरिताः पार्श्वयोः पक्षतुल्या-

स्तावूतानैः भलीनैः भयितमुभरुयश्चोतता लोडितेन ।
 उडुडुयेव प्रजन्तो वियति गतिवशादकवाडाः डियासुः
 क्षेमं डेमाद्रिदुधुमशिपरशिरःश्रेणिशामाशुका वः ॥ ४८ ॥

॥ छत्यश्ववर्णनम् ॥

॥ अथ अरुणवर्णनम् ॥

प्रातः शैलाग्ररुडुगे रजनिजवनिकापायसंलक्ष्यलक्ष्मी-
 विक्षिमापूर्वपुष्पाञ्जलिमुडुनिकरं सूत्रधारायमाणः ।
 यामेष्यडुष्विवाहः कृतरुचिषु यतुर्ष्वेव जातप्रतिष्ठा- var यातः प्रतिष्ठां
 मव्यात्प्रस्तावयन्वो जगदटनमडानाटिकां सूर्यसूतः ॥ ५० ॥

आडान्त्या वाड्यमानं पशुमिव डरिणः वाडडोडग्यो डरीणां
 भ्राम्यन्तं पक्षपाताज्जगति समरुचिः सर्वकर्मैकसाक्षी ।
 शत्रुं नेत्रश्रुतीनामवजयति वयोज्येष्ठभावे समेडपि
 स्थाभ्रां धाम्नां निधिर्यः स भवदधनुडे नूतनः स्ताडनूरुः ॥ ५१ ॥

दत्तार्धैर्दूरनम्रैर्वियति विनयतो वीक्षितः सिद्धसार्थैः var सिद्धसाध्यैः
 सानाथ्यं सारथिर्वः स दशशतरुच्येः सातिरेकं करोतु ।
 आपीय प्रातरेव प्रततडिमपयःस्यन्दिनीरिन्दुभासो
 यः काष्ठादीपनोडग्रे जडित षव भृशं सेवते पृष्ठतोडकम् ॥ ५२ ॥

मुग्यन्नशमीन्दिनादौ दिनगमसमये संडरंश्च स्वतन्त्र-
 स्तोत्रप्रभ्यातवीर्योडविरतडरिपदाडान्तिभङ्गाभियोगः । var वितत
 कालोत्कर्षाव्लघुत्वं प्रसभमधिपतौ योजयन्वो द्विजानां
 सेवाप्रीतेन पूषणःत्वसम षव कृतस्त्रायतां सोडरुणो वः ॥ ५३ ॥ var स्वसम

शातः श्यामालतायाः परशुरिव तमोडरण्यवह्नेरिवार्यिः var दाडे दवाभः
 प्राय्येवाग्रे अडीतुं अडकुमुदवनं प्रागुदस्तोडअडस्तः ।
 var प्राथीवाग्रे, अडकुमुदरुचिं
 औक्ष्यं भिन्दुभूम्योरवधिरिव विधातेव विश्वप्रभोधे
 वाडानां वो विनेता व्यपनयतु विपन्नाम धामाधिपस्य ॥ ५४ ॥

पौरस्त्यस्तोयदूर्तोः पवन षव पतत्पावकस्येव धूमो var पतन्
 विश्वस्येवाडिसर्गः प्राणव षव परं पावनो वेदराशेः

संध्यान्त्योत्सवेच्छोरिव मदनरिपोर्नन्दिनान्दीनिनादः

सौरस्यात्रे सुभं वो वितरतु विनतानन्दनः स्थन्दनस्य ॥ ५५ ॥ var स्थन्दनो वः

पर्याप्तं तप्तयामीकरकटकते श्विष्टशीतेतरांशा-

वासीदत्स्यन्दनाश्चानुकृतिमरकते पद्मरागायमाणः । var अश्चानुकृतमरकते

यः सोढर्षा विभूषां कुरुत एव कुलक्षमाभृटीशस्य मेरो-

रेनांस्यन्नाय दूरं गमयतु स गुरुः काद्रवेयद्विषो वः ॥ ५६ ॥

नीत्वाम्ना-सप्त कक्षा एव नियमवशं वेत्रकल्पप्रतोद- var कक्ष्या

स्तूर्णं ध्वान्तस्य राशावितरजन एवोत्सारिते दूरभाजि ।

पूर्व प्रष्टो रथस्य क्षितिभृदधिपतीन्दर्शयंस्त्रायतां व-

स्त्रैलोक्यास्थानदानोधतद्विवसपतेः प्राक्प्रतीडारपालः ॥ ५७ ॥

वज्रिञ्जतं विकारीक्षार्णकमलवनं भासि नाभासि वहे! var नो भासि

तातं नत्वाश्वपार्श्वान्नय यम! मडिषं राक्षसा वीक्षिताः स्थ ।

समीन्सिञ्च प्रयेतः! पवन! भज जवं वित्पावेदितस्त्वं

वन्दे शर्वेति जल्पन्प्रतिदिशमधिपान्यातु पूषणोऽग्रणीर्वः ॥ ५८ ॥

पाशानाशान्तपालादरुण वरुणतो मा ग्रीः प्रग्रडार्थ

तृषणां कृष्णस्य यके जडिडि नडि रथो याति मे नैक्यकः ।

योक्तुं युग्यं डिमुञ्चैःश्रवसमभिलषस्यष्टमं वृत्रशत्रो- var त्वाष्ट्रशत्रोः

स्त्यक्तान्यापेक्षविश्वोपकृतिरिव रविः शास्ति यं सोऽवताद्गः ॥ ५९ ॥

नो मूर्च्छास्त्रिन्नवाञ्छः श्रमविवशवपुर्नैव नाप्यास्यशोषी

पान्थः पथ्येतराणि क्षपयतु भवतां भास्वतोऽग्रेसरः सः ।

यः संश्रित्य त्रिलोकीमटति पटुतरैस्ताप्यमानो मयूपै-

रारादारामलेभामिव उरितमणिश्यामलामश्वपङ्क्तिम् ॥ ६० ॥ var उरिततृण

सीदन्तोऽन्तर्निमज्जज्जुभुरमुसलाः सैकते नाकनधाः

स्कन्दन्तः कन्दरावीः कनकशिभरिणो मेभलासु स्मलन्तः ।

दूरं दूर्वास्थलोत्का मरकतदृषदि स्थास्नवो यन्न याताः

पूषणोऽश्वाः पूरयंस्तैस्तदवतु जवनैर्दुकृतेनाग्रगो वः ॥ ६१ ॥ var प्रेरयन् दुकृतैरग्रणीः

॥ धत्यरुणवर्णनम् ॥ var सूतवर्णनम्

॥ अथ रथवर्णनम् ॥

पीनोरःप्रेरितात्त्रैश्वरमभुरपुटाग्रस्थितैः प्रातरद्रा-

वादीर्घाङ्गैरुदस्तो उरिभिरपगतासङ्गनिःशब्दयङ्कः ।

उत्तानानूरुभूर्धावनतिडठभवद्विप्रतीपप्राणामः

प्राप्ते श्रेयो विधत्तां सवितुरवतरन्व्योमवीथी रथो वः ॥ ६२ ॥ var प्रेयो

ध्वान्तौघध्वंसदीक्षाविधिपटु वडता प्राक्सडस्रं कराणा- var विधिगुरु द्राक्सडस्रं

मर्थमशा यो गरिमशः पदमतुलमुपानीयताध्यासनेन ।

स श्रान्तानां नितान्तं भरमिव मरुतामक्षमाणां विसोढे

स्कन्धात्स्कन्धं प्रजन्वो वृजिनविजितये भास्वतः स्यन्तोऽस्तु ॥ ६३ ॥

योङ्त्रीभूतान्युगस्य त्रसितुमिव पुरो दन्तशूकान्धानो

द्वेधाव्यस्ताम्बुवाडावलिविडितभृत्पक्षविक्षेपशोभः ।

सावित्रः स्यन्तोऽसौ निरतिशयरथप्रीणितानूरुरेनः-

क्षेपीयो वो गरुत्मानिव उरतु उरीच्छाविधेयप्रचारः ॥ ६४ ॥

अकाडेनैव दीर्घां त्रिभुवनपदवीं लङ्घयन् यो लघिष्ठः var कृस्तां

पृष्ठे मेरोर्गरीथान् दलितमणिदृषत्त्विषि पिषग्विशरांसि ।

सर्वस्यैवोपरिष्ठाद्यथ य पुनरथस्तादिवस्ताद्रिमूर्त्नि

अध्रस्याव्यात्स अवेवं दुरधिगमपरिस्पन्दनः स्यन्तो वः ॥ ६५ ॥

धूर्ध्वस्तात्र्यत्राडाणि ध्वजपटपवनान्दोलितेन्दूनि दूरं var दूरात्

राडौ त्रासाभिलाषादनुसरति पुनर्दत्तयङ्कव्यथानि ।

श्रान्ताश्रमासडेलाधुतविबुधधुनीनिर्जराम्भांसि भद्रं

द्वेयासुर्वो दवीयो द्विवि द्विवसपतेः स्यन्तप्रस्थितानि ॥ ६६ ॥

अक्षे रक्षां निबध्य प्रतिसरवलथैर्योजयन्त्यो युगात्रं

धूःस्तम्भे दग्धधूपाः प्रडितसुमनसो गोथरे डूबरस्थ ।

थर्थाश्चङ्के यरन्त्यो मलयजपयसा सिद्धवध्वस्त्रिसंधं var थर्था

वन्दन्ते यं धुमार्गे स नुदतु दुरितान्यंशुमत्स्यन्तो वः ॥ ६७ ॥

उडीर्णस्वणरिणुद्रुतप्पुरदलिता पार्श्वयोः शश्वदश्वै- var रेणुद्रुत

रश्रान्तभ्रान्तयङ्कमनिष्पिलमिलनेमिनिम्ना भरेण ।

मेरोर्भूर्धन्यघं वो विघटयतु रवेरेकवीथी रथस्य

स्वोष्मोदस्ताम्बुरिक्तप्रकटितपुलिनीधूसरा स्वर्धुनीव ॥ ६८ ॥ var स्वोष्मोदस्ताम्बु

नन्तुं नाकालयानामनिशमनुयतां पद्धतिः पङ्क्तिरेव var उपयतां

क्षोदो नक्षत्रराशेरद्यरथमिलय्यङ्कपिष्टस्य धूविः ।

उषल्लादो उरीणां सुरशिष्परिदरीः पूरयन्नेमिनादो var नादो

यस्याव्यातीप्रभानोः स द्विवि भुवि यथा व्यक्तयिहो रथो वः ॥ ६८ ॥

निःस्पन्दानां विमानावखिविततद्विवां देववृन्दारकाणां var वलितद्विशा

वृन्दैरानन्दसान्द्रोद्यममपि वडतां विन्दतां वन्दितुं नो ।

मन्दाकिन्याममन्दः पुलिनभृति मृदुर्मन्दरे मन्दिराभे var मन्दराभे

मन्दारैर्मण्डितारं दधदरि दिनकृत्स्यन्दनः स्तान्भुटे वः ॥ ७० ॥

यङ्गी यङ्कारपङ्क्तिं उरिरपि य उरीन् धूर्जटिर्धूर्ध्वजान्ता-

नक्षं नक्षत्रनाथोऽरुणमपि वरुणः कूभराग्रं कुबेरः ।

रंढः संघः सुराणां जगद्गुप्तये नित्ययुक्तस्य यस्य

स्तौति प्रीतिप्रसन्नोऽवडमडिमरुयेः सोऽवतात्स्यन्दनो वः ॥ ७१ ॥ var रुय

नेत्राडीनेन मूले विहितपरिकरः सिद्धसाध्यैर्मरुद्भिः

पादोपान्ते स्तुतोऽलं बलिउरिरभसाकर्षणाभङ्गवेगः ।

भ्राम्यन्व्योमाभ्युराशावशिशिरडिरास्यन्दनः संततं वो

द्विष्ट्याल्लक्ष्मीमपारामतुलितमडिमेवापरो मन्दराद्रिः ॥ ७२ ॥ var अतुल्यां

॥ षति रथवर्णनम् ॥

॥ अथ माण्डलवर्णनम् ॥

यज्जयाथो बीजमहामपडततिमिरं यक्षुषामञ्जनं य- var जयाथो यद्धीजमहामपडत

द्वारं यन्भुक्तिभाजां यदभिलभुवनज्योतिषामेकमोः ।

यद्गृष्टयम्भोनिधानं धरणिरससुधापानपात्रं मडध-

द्विष्ट्यादीशस्य भासां तदधीकलमलं मङ्गलं माण्डलं वः ॥ ७३ ॥ var देवस्य

भानोः तदधिकममलं माण्डलं मङ्गलं

वेलावर्धिष्वसु सिन्धोः पय षव भमिवाधोद्गताग्रत्राडोऽु

स्तोकोद्भिन्नस्यिहप्रसवमिव मधोरास्यमस्यन्मनांसि । var मडांसि

प्रातः पूषणोऽशुभानि प्रशमयतु शिरःशेषरीभूतमद्रेः

पौरस्त्यस्योद्गमस्तिस्तिमिततमतमःपाण्डनं माण्डलं वः ॥ ७४ ॥

प्रत्युप्तमडोभोज्जवलरुचिरयलः पद्मरागोऽ येन

ज्यायः किंजल्कपुञ्जो यदलिकुलशितेरम्भरेन्दीवरस्य ।

कालव्यालस्य शिहं मडिततममडोमूर्ध्नि रत्नं मडध-

दीमांशोः प्रातरव्यात्तद्विकलजगन्माण्डनं माण्डलं वः ॥ ७५ ॥

कस्त्राता तारकाणां पतति तनुरवश्यायभिन्दुर्यथेन्दु-

विद्राणा दृक्स्मरारेरुसि मुरशिपोः कौस्तुभो नोद्रभस्तिः ।
 वल्लेः सापह्वेव धुतिरुदयगते यत्र तन्माडलं वो
 मार्ताण्डीयं पुनीताद्विवि भुवि य तमांसीव मृषणन्मडांसि ॥ ७६ ॥

यत्प्राच्यां प्राज्यकास्ति प्रभवति य यतः प्राज्यसावुज्जिडाना-
 द्द्विद्धं मध्ये यदहो भवति ततरुया येन योत्पाधतेऽडः ।
 यत्पययिण लोकावति य जगतां जिवितं यज्य तद्भो
 विश्वानुग्राहि विश्वं सृजदपि य रवेर्मण्डलं मुक्तयेऽस्तु ॥ ७७ ॥

शृष्यन्त्यूढानुकारा मकरवसतयो मारवीणां स्थलीनां
 येनोत्तमाः स्फुटन्तस्तडिति तिलतुलां यान्त्यगेन्द्रा युगान्ते । var यटिति
 तय्याडसांशोरकाडत्रिभुवनदडनाशङ्क्या धाम कृच्छात् var कृत्स्नं
 संडृत्यालोकमात्रं प्रलघु विदधतः स्तान्भुटे मण्डलं वः ॥ ७८ ॥ var आडृत्यालोकमात्रं प्रतनु
 उधद्यूधानवाध्यां अडुलतमतमःपङ्कपूरं विदार्थं var अडल
 प्रोद्भिन्नं पत्रपार्श्वेष्वविरलमरुणय्यायया विस्फुरन्त्या ।
 कल्याणानि डियाद्रः कमलमिव मडन्माडलं यण्डमानो- var यण्डरश्मेः
 रवीतं तृमिडेतोरसकृद्विकुलाकारिणा राडुणा यत् ॥ ७९ ॥
 यक्षुर्दक्षद्विषो यत्र तु दडति पुरः पूरयत्येव कामं var न दडति नितरां पुनः
 नास्तं जुष्टं मरुद्विभिर्यद्विड नियमिनां यानपात्रं भवाड्यौ ।
 यद्वीतश्रान्ति शश्वद्विभिर्यद्विड जगतां श्रान्तिमश्रान्ति डन्ति
 अग्रस्याध्याद्विरुड्विडियमथ य डिताधायि तन्माडलं वः ॥ ८० ॥

॥ डति मण्डलवर्णनम् ॥

॥ अथ सूर्यवर्णनम् ॥

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

भासामासन्नभावादधिगतपटोश्चकवावस्य तापा-
 श्छेदादस्थिन्नगच्छत्तुरगामुरपुटन्यासनिःशङ्कटङ्कैः । var न्यस्त
 निःसङ्गस्यन्दनाङ्गभ्रमणानिकषणात्पातु वस्त्रिप्रकारं var त्रिप्रकारैः

तर्मांशुस्तत्परीक्षापर एव परितः पर्यटन्डाटकाद्रिम् ॥ ८२ ॥

नो शुष्कं नाकनद्या विकसितकनकाम्बोजया भ्राजितं तु var कनकाम्बोरुहा

प्लुष्टा नैवोपभोग्या भवति भृशतरं नन्दनोधानलक्ष्मीः ।

नो शृङ्गाणि द्रुतानि द्रुतममरगिरेः कालधौतानि धौता-

नीक्षं धाम धुमार्गे भ्रद्यति द्यया यत्र सोऽर्कोऽवताद्गः ॥ ८३ ॥

ध्वान्तस्यैवान्ततेतुर्न भवति मलिनैकात्मनः पाप्मनोऽपि

प्राङ्पादोपान्तभाजां जनयति न परं पङ्कजानां प्रबोधम् ।

कर्ता निःश्रेयसानामपि न तु भ्रलु यः केवलं वासराणां

सोऽव्यादेकोद्यमेच्छाविडितभङ्गुभृङ्गद्विभ्रकार्योऽर्थमा वः ॥ ८४ ॥

लोदैल्लोष्टाविशेषः श्रितशयनतलो निःसडीभूतदेः

सदेडी प्राणितव्ये सपदि दश दिशः प्रेक्षमाणोऽन्धकाराः ।

निःश्वासायासनिष्ठः परमपरवशो जायते शुवलोः var श्रितरवशो

शोकेनेवान्यलोकानुद्ययकृति गते यत्र सोऽर्कोऽवताद्गः ॥ ८५ ॥ var लोकाभ्युद्य

ङ्गाम्बूलोऽपि लोकाँस्तदुपकृतिकृतावाश्रितः स्वैर्येकोटिं

नृणां दृष्टिं विजिह्वां विदधदपि करोत्यन्तरत्यन्तभद्राम् ।

यस्तापस्थापि डेतुर्भवति नियमिनामेकनिर्वाणदायी

भूयात्स प्रागवस्थाधिकतरपरिणामोद्योऽर्कः श्रिये वः ॥ ८६ ॥

व्यापन्नर्तुर्न कालो व्यभिचरति इलं नौषधीर्वृष्टिरिष्टा

नैष्टैस्तृप्यन्ति देवा न छि वडति मरुन्निर्मलाभानि भानि ।

आशाः शान्ता न भिन्दन्त्यवधिमुद्ययो भिभ्रति क्षमाभृतः क्षमां

यस्मिंस्त्रैलोक्यमेवं न खलति तपति स्तात्स सूर्यः श्रिये वः ॥ ८७ ॥

डैलासे कृत्तिवासा विडरति विरडत्रासदेडोढकान्तः

श्रान्तः शेते मडाडावधिजलधि विना छन्नना पन्ननाभः ।

योगोद्योगैकतानो गमयति सकलं वासरं स्वं स्वयम्भू-

र्भूस्त्रैलोक्यायिन्ताभृति भुवनविभौ यत्र भास्वान्स वोऽव्यात् ॥ ८८ ॥

अेतधन्मण्डलं भे तपति दिनकृतस्ता ऋयोऽर्याषि यानि

द्योतन्ते तानि सामान्यमपि पुरुषो मण्डलेऽणुर्यजूषि ।

अेवं यं वेद वेदत्रितयमयमयं वेदवेदी समग्रो

वर्गः स्वर्गापवर्गाप्रकृतिरविकृतिः सोऽस्तु सूर्यः श्रिये वः ॥ ८९ ॥

नाकौकःप्रत्यनीकक्षतिपट्टमडसां वासवाग्रेसराणां

सर्वेषां साधु पातां जगद्विदमदितेरात्मजत्वे समेऽपि ।

येनादित्याभिधानं निरतिशयगुणैरात्मनि न्यस्तमस्तु var गुणोनात्मनि
स्तुन्यस्त्रैलोक्यवन्द्यैस्त्रिदशमुनिगणैः सोऽशुमान् श्रेयसे वः ॥ ९० ॥

भूमिं धाम्नोऽभिवृष्ट्या जगति जलमयीं पावनीं संस्मृताव- var धाम्नोऽथ
प्याग्नेयीं दाडशक्त्या मुदुरपि यजमानां यथाप्रार्थितायैः । var यजमानात्मिकिं
लीनामाकाश एवामृतकरघटितां ध्वान्तपक्षस्य पर्व-
एवेवं सूर्योऽष्टमेदां भव एव भवतः पातु भिन्नस्वमूर्तिम् ॥ ९१ ॥

प्राक्कालोन्निद्रपद्माकरपरिमलनाविर्भवत्पादशोभो
भक्त्या त्यक्तोरुण्णेदोद्गति दिवि विनतासूनूना नीयमानः ।
सामाश्रामापरान्तान्यधिकमधरयन्यो जगन्ति स्तुतोऽलं
देवैर्देवः स पायादपर एव मुरारातिरह्नां पतिर्वः ॥ ९२ ॥

यः स्रष्टाऽपां पुरस्तादयलवरसमभ्युन्नतेर्लतुरेको
लोकानां यस्त्रयाणां स्थित उपरि परं द्रुर्विलङ्घ्येन धाम्ना । var य त्रयाणां
सधः सिद्धयै प्रसन्नद्युतिशुभयतुराशामुभः स्ताद्विभक्तो var शुचि
द्वेषा वेधा एवाविष्कृतकमलरुचिः सोऽर्षिषामाकरो वः ॥ ९३ ॥

साद्विद्यूर्वांनदीशा दिशति दश दिशो दर्शयन्प्राग्दृशो यः var द्राक् दृशो
सादृश्यं दृश्यते नो सदशशतदृशि त्रैदशे यस्य देशे ।
दीमांशुर्वः स दिश्यादशिवयुगदशादर्शितद्वादशात्मा
शं शास्त्यश्रांश्च यस्याशयविदतिशयाद्दन्तशूकाशनाधेः ॥ ९४ ॥

तीर्थानि व्यर्थकानि लृटनदसरसीनिर्जराम्भोजिनीनां
नोदन्वन्तो नुदन्ति प्रतिभयमशुभश्रुपातानुबन्धि ।
आपो नाकापगाया अपि कलुषमुषो मज्जतां नैव यत्र var स्वर्गापगायाः
त्रातु यातेऽन्यलोकान् स दिशतु दिवसस्यैकउत्तुर्लितं वः ॥ ९५ ॥ var लोकं
अेतत्पातालपङ्कप्लुतमिव तमसैवैकमुद्राढमासी-
दप्रज्ञाताप्रतर्क्यं निरवगति तथालक्षाणां सुममन्तः ।
यादृक्सृष्टेः पुरस्तान्निशि निशि सकलं जायते तादृगेव
त्रैलोक्यं यद्वियोगादवतु रविरसौ सर्गतुल्योदयो वः ॥ ९६ ॥

द्वीपे योऽस्तायलोऽस्मिन्भवति भलु स एवापरत्रोदयाद्रि-
र्यां यामिन्युज्ज्वलेन्दुद्युतिरिड दिवसोऽन्यत्र तीप्रातपः सा ।
यद्भृशौ देशकालाविति नियमयतो नो तु यं देशकाला- var नु

વવ્યાત્સ સ્વપ્રભુત્વાહિતભુવનહિતો હેતુરક્ષામિનો વઃ ॥ ૯૭ ॥

વ્યગ્રૈરચગ્રહેન્દુગ્રસનગુરુ ભરૈર્નો સમગ્રૈરુદગ્રૈઃ var ગુરુતરૈઃ

પ્રત્યગ્રૈરીષદુગ્રૈરુદયગિરિગતો ગોગણૈર્ગૈરચન્ ગામ્ ।

ઉદ્ગાઢાર્થિર્વિલીનામરનગરનગ્રાવગભામિવાહ્વા-

મગ્રે શ્રેયો વિધત્તે ગલપયતુ ગહનં સ ગ્રહગ્રામણીર્વઃ ॥ ૯૮ ॥

યોનિઃ સામ્નાં વિધાતા મધુરિપુરજિતો ધૂર્જટિઃ શંકરોડસૌ

મૃત્યુઃ કાલોડલકાયાઃ પતિરપિ ધનદઃ પાવકો જાતવેદાઃ ।

ઇત્થં સંજ્ઞા ડવિત્થાદિવદમૃતભુજાં યા યદૃચ્છાપ્રવૃત્તા-

સ્તાસામેકોડભિઘેયસ્તદનુગુણગુણૈર્થઃ સ સૂર્યોડવતાદ્રઃ ॥ ૯૯ ॥ var ગણૈઃ

દેવઃ કિં બાન્ધવઃ સ્યાત્પ્રિયસુહૃદયવાડડચાર્ય આહોસ્વિદર્યો var આર્યઃ

રક્ષા યક્ષુર્નુ દીપો ગુરુરુત જનકો જીવિતં બીજમોજઃ ।

એવં નિર્ણયતે યઃ ક ઇવ ન જગતાં સર્વથા સર્વદાડસૌ var સર્વદાઃ

સર્વાકારોપકારી દિશતુ દશશતાભીષુરબ્યર્થિતં વઃ ॥ ૧૦૦ ॥

શ્લોકા લોકસ્ય ભૂત્યૈ શતમિતિ રચિતાઃ શ્રીમયૂરેણ ભક્ત્યા


યુક્તશ્ચૈતાન્પઠેદઃ સકૃદપિ પુરુષઃ સર્વપાપૈર્વિમુક્તઃ ।

આરોગ્યં સત્કવિત્ત્વં મતિમતુલબલં કાન્તિમાયુઃપ્રકર્ષ

વિદ્યામૈશ્વર્યમર્થં સુતમપિ લભતે સોડન સૂર્યપ્રસાદાત્ ॥ ૧૦૧ ॥

ઇતિ શ્રીમયૂરકવિપ્રણીતં સૂર્યશતકં સમાપ્તમ્ ।

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 (अशु) at Sunrise as well as Sunset; but our desires (अशु) 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 (शिङ्गिङ्गि) shining like Chandra, sportingly. (Guha rides peacock - शिङ्गिङ्गि 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 charioteer, 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 (उत्थिपु); Aruna is constantly attentive to the horses' stride (उत्थिपु). 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, आवः, प्रवः, विवः, परावः, संवः, ध्रुवः, and पर्वः. 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 (हृदि); Garuda moves as willed by Hari (हृदि). 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

