

॥ आदित्यलृदयम् नामावली ॥
.. AdityahRidayam nAmAvaliH ..

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॥ आदित्यष्टयम् नामावली ॥

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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 नामावलि: 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

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् । अतत् त्रिगुणितं जम्वा

युद्धेषु विजयिष्यसि ।

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 स्थूल रूपेण .

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.

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।

असौ योऽवसर्पति नीलग्रीवो विलोडितः ।

उतैनं गोपा अदृशन्नदृशन्नुद्वार्यः ।

उतैनं विश्वाभूतानि स दृष्टो मृडयाति नः ॥

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 विडायसगतिः -

विडायसं गतिः आश्रयोऽस्येति विडायसगतिः। (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.

नमः सवित्रे जगद्देक यक्षुषे जगत् प्रसूति स्थितिनाश डेतवे।
विरिञ्चि नारायण शंकरात्मने।

2 - In the subtle form सूक्ष्म रूपेण

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.

आदित्यः - आदित्यमण्डलान्तःस्थो ङिरण्मयः पुरुषः आदित्यः; यथादित्य ऐक
ऐवानेकेषु जलभाजनेषु अनेकवत् प्रतिभासते ऐवमनेकेषु शरीरेषु ऐक
ऐवात्मानेकवत् प्रतिभासत षति आदित्यसाप्र्याद्वा आदित्यः। 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.

ज्योतिरादित्यः - ज्योतिषि सवितृमण्डले स्थितो ज्योतिरादित्यः। VS (564).

He resides in the sun.

भानुमण्डलमध्यस्था - भानुमण्डलस्य सूर्यमण्डलस्य मध्ये तिष्ठतीति तथा।
संध्यासमये देव्यास्तत्र ध्येयत्वात्। 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.

ध्येयः सदा सवितृमण्डल-मध्यवर्ती नारायण
सरसिजासन-संनिविष्टः। डेयूरवन् मकर-कुण्डलवान् ङिरीडी

હારી હિરણ્મયવપુઃ ધૃત-શંખચક્રઃ ॥

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

સૌરમણ્ડલ મધ્યસ્થં સાંબં સંસારભેષજમ્ ।
નીલગ્રીવં વિરૂપાક્ષં નમામિ શિવમવ્યયમ્ ॥

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10). તચ્છુભં જ્યોતિષાં જ્યોતિસ્તદધાત્મવિદો વિદુઃ । It is pure, and is the Light of lights which the knowers of the Self realise. તમેવ ભાન્તમનુભાતિ સર્વં તસ્ય ભાસા સર્વમિદં વિભાતિ । 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.

યદાદિત્યગતં તેજો જગદ્ભાસયતેઽખિલમ્ । યચ્ચન્દ્રમસિ
યચ્ચગ્રૌ તત્તેજો વિહ્વિ મામકમ્ ॥

3 - In the causal form કારણ રૂપેણ

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

ભૂતાત્મા - ભૂતાનામાત્મા અન્તર્યામીતિ ભૂતાત્મા ।
એષ ત આત્માન્તર્યામ્યમૃતઃ
(બૃ-ઉ ૭.૩-૨૨) ઇતિ શ્રુતેઃ । VS(8).

સર્વાન્તર્યામિણી - સર્વેષામન્તઃકરણનિયામક ઇતિ ।
એષ ત આત્માન્તર્યામ્યમૃત ઇત્યન્તર્યામિબ્રાહ્મણાત્ । 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.

અહમાત્મા ગુડાકેશ સર્વભૂતાશયસ્થિતઃ । અહમાદિશ્ચ મધ્યં

य भूतानामन्त एव य ॥

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.

अस्मिन् क्षणे मडाभाडो रावणं त्वं वधिष्यसि।
एवमुक्त्वा तदागस्त्यो
जगाम य यथागतम् ॥

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.

रावणं प्रेक्ष्य लुष्टात्मा युद्धाय समुपागतम्।
सर्वयत्नेन मडता
वधे तस्य धृतोऽभवत् ॥

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.

अथ रविरवदन्नरीक्ष्य रामं मुदितमनाः परमं प्रलुष्यमाणः।
निशियरपतिसंक्षयं विदित्वा सुरगणमध्यगतो वयस्त्वरेति ॥

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.

भवान् नारायणो देवः श्रीमान् यदायुधो विभुः ।

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)

यः आदित्ये तिष्ठन् आदित्यादन्तरः, यमादित्यो न वेद,
यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति, ओष त
आत्मान्तर्थाभ्यमुतः ॥

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 ॐशानाञ्जुतेशाय नमः ।

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. मर्त्यावतार-स्त्वह मर्त्याशिक्षां रक्षोवधायैव न देवलं विभोः । 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).

मस्थितः सर्वदुर्गाणि मत्प्रसादात्तस्थिसि। अथ
येत्वमलङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥

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 नामावलिः of Lord Surya.

॥ आदित्यलुट्टयम् नामावलिः ॥

- ॐ रश्मिमते नमः ।
ॐ समुद्यते नमः ।
ॐ देवासुरनमस्कृताय नमः ।
ॐ विवस्वते नमः ।
ॐ भास्कराय नमः । ५।
ॐ भुवनेश्वराय नमः ।
ॐ सर्वदेवात्मकाय नमः ।
ॐ तेजस्विने नमः ।
ॐ रश्मिभवनाय नमः ।
ॐ देवासुरगणलोकपालाय नमः । १०।
ॐ ब्रह्मणे नमः ।
ॐ विष्णवे नमः ।
ॐ शिवाय नमः ।
ॐ स्कन्दाय नमः ।
ॐ प्रजापतये नमः । १५।
ॐ मङ्गलाय नमः ।
ॐ धनदाय नमः ।
ॐ कालाय नमः ।
ॐ यमाय नमः ।
ॐ सोमाय नमः । २०।
ॐ अपांपतये नमः ।
ॐ पितृभूतये नमः ।
ॐ वसुभूतये नमः ।

- ॐ साध्यमूर्तये नमः ।
 ॐ अश्विमूर्तये नमः । २५ ।
 ॐ मरुन्मूर्तये नमः ।
 ॐ मनवे नमः ।
 ॐ वायुमूर्तये नमः ।
 ॐ वल्लये नमः ।
 ॐ प्रजमूर्तये नमः । ३० ।
 ॐ प्राणाय नमः ।
 ॐ ऋतवे नमः ।
 ॐ कर्त्रे नमः ।
 ॐ प्रभाकराय नमः ।
 ॐ आदित्याय नमः । ३५ ।
 ॐ सवित्रे नमः ।
 ॐ सूर्याय नमः ।
 ॐ भगाय नमः ।
 ॐ पूषणे नमः ।
 ॐ गभस्तिमते नमः । ४० ।
 ॐ सुवर्णसदृशाय नमः ।
 ॐ भानवे नमः ।
 ॐ छिरण्यरेतसे नमः ।
 ॐ दिवाकराय नमः ।
 ॐ उरिदृश्याय नमः । ४५ ।
 ॐ सडस्रार्षिणे नमः ।
 ॐ सप्तसप्तये नमः ।
 ॐ मरीचिमते नमः ।
 ॐ तिमिरोन्मथनाय नमः ।
 ॐ शंभवे नमः । ५० ।
 ॐ त्वष्ट्रे नमः ।
 ॐ मार्ताण्डाय नमः ।
 ॐ अंशुमते नमः ।

- ॐ छिरण्यगर्भाय नमः ।
ॐ शिशिराय नमः । ५५।
ॐ तपनाय नमः ।
ॐ भास्कराय नमः ।
ॐ रवये नमः ।
ॐ अग्निगर्भाय नमः ।
ॐ अदितेःपुत्राय नमः । ६०।
ॐ शंभ्राय नमः ।
ॐ शिशिरनाशनाय नमः ।
ॐ व्योमनाथाय नमः ।
ॐ तमोभेदिने नमः ।
ॐ ऋग्यजुःसामपारगाय नमः । ६५।
ॐ धनवृष्टये नमः ।
ॐ अपांमित्राय नमः ।
ॐ विन्ध्यवीथीप्लवङ्गमाय नमः ।
ॐ आतपिने नमः ।
ॐ मण्डलिने नमः । ७०।
ॐ मृत्यवे नमः ।
ॐ पिङ्गलाय नमः ।
ॐ सर्वतापनाय नमः ।
ॐ इवये नमः ।
ॐ विश्वस्मै नमः । ७५।
ॐ मलातेजसे नमः ।
ॐ रक्ताय नमः ।
ॐ सर्वभवोद्भववाय नमः ।
ॐ नक्षत्रग्रहताराणां अधिपाय नमः ।
ॐ विश्वभावनाय नमः । ८०।
ॐ तेजसामपि तेजस्विने नमः ।
ॐ द्वादशात्मने नमः ।
ॐ धन्द्राय नमः ।

- ॐ धात्रे नमः ।
 ॐ भगाय नमः । ८५।
 ॐ पूषणे नमः ।
 ॐ मित्राय नमः ।
 ॐ वरुणाय नमः ।
 ॐ अर्यमणे नमः ।
 ॐ अर्यिष्मते नमः । ९०।
 ॐ विवस्वते नमः ।
 ॐ त्वष्ट्रे नमः ।
 ॐ सवित्रे नमः ।
 ॐ विष्णवे नमः ।
 ॐ पूर्यायगिरये नमः । ९५।
 ॐ पश्चिमायाद्रये नमः ।
 ॐ ज्योतिर्गणानांपतये नमः ।
 ॐ दिनधिपतये नमः ।
 ॐ जयाय नमः ।
 ॐ जयभद्राय नमः । १००।
 ॐ डर्यश्चाय नमः ।
 ॐ सडस्रांशवे नमः ।
 ॐ आदित्याय नमः ।
 ॐ उग्राय नमः ।
 ॐ वीराय नमः । १०५।
 ॐ सारंगाय नमः ।
 ॐ पद्मप्रबोदाय नमः ।
 ॐ प्रयण्डाय नमः ।
 ॐ ब्रह्मेशानाख्युतेशाय नमः ।
 ॐ सूर्याय नमः । ११०।
 ॐ आदित्यवर्चसे नमः ।
 ॐ भास्वते नमः ।
 ॐ सर्वभक्षाय नमः ।

ॐ रौद्रय वपुषे नमः ।
ॐ तमोघ्नाय नमः । ११५।
ॐ छिमघ्नाय नमः ।
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.. AdityahRidayam nAmAvaliH ..

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