
Suryashatakam with Translation

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ಸೂರ್ಯಶತಕಂ ಸಾಧರ್ಣಂ

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ಸೂರ್ಯಶತಕಂ ಸಾರ್ಥಂ



ಮಹಾಕವಿಶ್ರೀಮಯೂರಪ್ರಣೀತಂ

.. ಶ್ರೀ ಗಣೇಶಾಯ ನಮಃ ..

ಜಂಭಾರಾತೀಭಕುಂಭೋದ್ಭವಮಿವ ದಧತಃ ಸಾಂದ್ರಸಿಂದೂರರೇಣುಂ
ರಕ್ತಾಃ ಸಿಕ್ತಾ ಇವೌಘೈರುದಯಗಿರಿತಟೀಧಾತುಧಾರಾದ್ರವಸ್ಯ . var ಸಕ್ಯೈಃ
ಆಯಾಂತ್ಯಾ ತುಲ್ಯಕಾಲಂ ಕಮಲವನರುಚೀವಾರುಣಾ ವೋ ವಿಭೂತ್ಯೈ
ಭೂಯಾಸುರ್ಭಾಸಯಂತೋ ಭುವನಮಭಿನವಾ ಭಾನವೋ ಭಾನವೀಯಾಃ .. 1..
ಭಕ್ತಿಪ್ರಹ್ವಾಯ ದಾತುಂ ಮುಕುಲಪುಟಕುಟೀಕೋಟರಕ್ರೋಡಲೀನಾಂ
ಲಕ್ಷ್ಮೀಮಾಕ್ರಷ್ಟುಕಾಮಾ ಇವ ಕಮಲವನೋದ್ಭಟನಂ ಕುರ್ವತೇ ಯೇ .
ಕಾಲಾಕಾರಾಂಧಕಾರಾನನಪತಿತಜಗತ್ಸಾದ್ಧವಸ್ಥಂಸಕಲ್ಯಾಃ
ಕಲ್ಯಾಣಂ ವಃ ಕ್ರಿಯಾಸುಃ ಕಿಸಲಯರುಚಯಸ್ತೇ ಕರಾ ಭಾಸ್ಕರಸ್ಯ .. 2..
ಗರ್ಭೇಷ್ವಂಭೋರುಹಾಣಾಂ ಶಿಖರಿಷು ಚ ಶಿತಾಗ್ರೇಷು ತುಲ್ಯಂ ಪತಂತಃ
ಪ್ರಾರಂಭೇ ವಾಸರಸ್ಯ ವ್ಯಪರತಿಸಮಯೇ ಚೈಕರೂಪಾಸ್ತಥೈವ .
ನಿಷ್ಪರ್ಯಾಯಂ ಪ್ರವೃತ್ತಾಸ್ತಿಭುವನಭವನಪ್ರಾಂಗಳೇ ಪಾಂತು ಯುಷ್ಮಾ-
ನೂಷ್ಮಾಣಂ ಸಂತತಾದ್ಧಶ್ಚಮಜಮಿವ ಭೃಶಂ ಬಿಭೃತೋ ಬ್ರದ್ಧಪಾದಾಃ .. 3..
ಪ್ರಭೃಶ್ಯತ್ಯುತ್ತರೀಯತ್ವಿಷಿ ತಮಸಿ ಸಮುದ್ದೀಕ್ಷ್ಯ ವೀತಾವೃತೀನ್ವಾ-
ಗ್ಜಂತೂಂಸ್ತಂತೂನ್ಯಥಾ ಯಾನತನು ವಿತನುತೇ ತಿಗ್ಮರೋಚಿರ್ಮರೀಚೀನ್ .
ತೇ ಸಾಂದ್ರೀಭೂಯ ಸದ್ಯಃ ಕ್ರಮವಿಶದದಶಾಶಾದಶಾಲೀವಿಶಾಲಂ
ಶಶ್ಚತ್ವಂಪಾದಯಂತೋಽಮ್ಬರಮಮಲಮಲಂ ಮಂಗಲಂ ವೋ ದಿಶಂತು .. 4..
ನ್ಯಕ್ಕುರ್ವನ್ನೋಷಧೀಶೇ ಮುಷಿತರುಚಿ ಶುಚೇವೌಷಧೀಃ ಪ್ರೋಷಿತಾಭಾ
ಭಾಸ್ವದ್ಗ್ರಾ ವೋದ್ಗತೇನ ಪ್ರಥಮಮಿವ ಕೃತಾಭ್ಯುದ್ಗತಿಃ ಪಾವಕೇನ .
ಪಕ್ಷಚ್ಛೇದವೃಣಾಸೃಕ್ಸುತ ಇವ ದೃಷದೋ ದರ್ಶಯನ್ವಾತರದ್ರೇ-
ರಾತಾಮ್ರಸ್ತೀವ್ರಭಾನೋರನಭಿಮತನುದೇ ಸ್ತಾದ್ಗಭಸ್ತು ದ್ಗಮೋ ವಃ .. 5..
ಶೀರ್ಣಘ್ರಾಣಾಂಘ್ರಿಪಾಣೀನ್ವಣಿಭಿರಪಘನೈರ್ಘರ್ಘರಾವ್ಯಕ್ತಘೋಷಾನ್
ದೀರ್ಘಾಘ್ರಾತಾನಘೌಘೈ ಪುನರಪಿ ಘಟಯತ್ಯೇಕ ಉಲ್ಲಾಘಯನ್ ಯಃ .
ಘರ್ಮಾಂಶೋಸ್ತಸ್ಯ ವೋಽನ್ತದ್ವಿಗುಣಘನಘೃಣಾನಿಘ್ನನಿರ್ವಿಘ್ನವೃತ್ತೇ-
ರ್ದತ್ತಾಘಾಃ ಸಿದ್ಧಸಂಘೈರ್ವಿದಧತು ಘೃಣಯಃ ಶೀಘ್ರಮಂಹೋವಿಧಾತಂ .. 6..

ಬಿಭ್ರಾಣಾ ವಾಮನತ್ವಂ ಪ್ರಥಮಮಥ ತಥೈವಾಂಶವಃ ಪ್ರಾಂಶವೋ ವಃ
 ಕ್ರಾಂತಾಕಾಶಾಂತರಾಲಾಸ್ತದನು ದಶದಿಶಃ ಪೂರಯಂತಸ್ತತೋಽಪಿ .
 ಧ್ವಾಂತಾದಾಚ್ಛಿದ್ಯ ದೇವದ್ವಿಷ ಇವ ಬಲಿತೋ ವಿಶ್ವಮಾಶ್ಚಶ್ಚುವಾನಾಃ var ದೇವದ್ರುಹ
 ಕೃಚ್ಛ್ಯಾಣ್ಕುಚ್ಛ್ಯಾಯಹೇಲೋಪಹಸಿತಹರಯೋ ಹಾರಿದಶ್ಚಾ ಹರಂತು .. 7..
 ಉದ್ಗಾಡೇನಾರುಣಿಮ್ನಾ ವಿದಧತಿ ಬಹುಲಂ ಯೇಽರುಣಸ್ಯಾರುಣತ್ವಂ
 ಮೂರ್ಧೋದ್ಗಾತೌ ಖಲೀನಕ್ಷತ್ರಧಿರರುಚೋ ಯೇ ರಥಾಶ್ವಾನನೇಷು .
 ಶೈಲಾನಾಂ ಶೇಖರತ್ವಂ ಶ್ರಿತಶಿಖರಿಶಿಖಾಸ್ತನ್ವತೇ ಯೇ ದಿಶಂತು var ಶಿಖರಶಿಖಾಃ
 ಪ್ರೇಂಖಂತಃ ಖೇ ಖರಾಂಶೋಃ ಖಚಿತದಿನಮುಖಾಸ್ತೇ ಮಯೂಖಾಃ ಸುಖಂ ವಃ ..
 8..
 ದತ್ತಾನಂದಾಃ ಪ್ರಜಾನಾಂ ಸಮುಚಿತಸಮಯಾಕೃಷ್ಣಸೃಷ್ಟೈಃ ಪಯೋಭಿಃ var
 ಅಕ್ಷಿಷ್ಣಸೃಷ್ಟೈಃ
 ಪೂರ್ವಾಹ್ಣೇ ವಿಪ್ರಕೀರ್ಣಾ ದಿಶಿ ದಿಶಿ ವಿರಮತ್ಯಕ್ಷಿ ಸಂಹಾರಭಾಜಃ .
 ದೀಪ್ತಾಂಶೋರ್ದೀರ್ಘದುಃಖಪ್ರಭವಭವಭಯೋದನ್ವದುತ್ತಾರನಾವೋ
 ಗಾವೋ ವಃ ಪಾವನಾನಾಂ ಪರಮಪರಿಮಿತಾಂ ಪ್ರೀತಿಮುತ್ಪಾದಯಂತು .. 9..
 ಬಂಧಧ್ವಂಸೈಕಹೇತುಂ ಶಿರಸಿ ನತಿರಸಾಬದ್ಧಸಂಧ್ಯಾಂಜಲೀನಾಂ
 ಲೋಕಾನಾಂ ಯೇ ಪ್ರಬೋಧಂ ವಿದಧತಿ ವಿಪುಲಾಂಭೋಜಖಂಡಾಶಯೇವ .
 ಯುಷ್ಮಾಕಂ ತೇ ಸ್ವಚಿತ್ತಪ್ರಥಿತಪೃಥುತರಪ್ರಾರ್ಥನಾಕಲ್ಪವೃಕ್ಷಾಃ var ಪ್ರಥಿಮ
 ಕಲ್ಪಂತಾಂ ನಿರ್ವಿಕಲ್ಪಂ ದಿನಕರಕಿರಣಾಃ ಕೇತವಃ ಕಲ್ಮಷಸ್ಯ .. 10..
 ಧಾರಾ ರಾಯೋ ಧನಾಯಾಪದಿ ಸಪದಿ ಕರಾಲಂಬಭೂತಾಃ ಪ್ರಪಾತೇ
 ತತ್ತ್ವಾ ಲೋಕೈಕದೀಪಾಸ್ತಿದಶಪತಿಪುರಪ್ರಸ್ಥಿತೌ ವೀಧ್ಯ ಏವ .
 ನಿರ್ವಾಣೋದ್ಯೋಗಿಯೋಗಿಪ್ರಗಮನಿಜತನುದ್ವಾರಿ ವೇತ್ರಾಯಮಾಣಾ-
 ಸ್ತ್ರಾಯಂತಾಂ ತೀವ್ರಭಾನೋರ್ದಿವಸಮುಖಸುಖಾ ರಶ್ಮಯಃ ಕಲ್ಮಷಾದ್ವಃ .. 11..
 var ತೀವ್ರಭಾಸಃ var ಕಶ್ಮಲಾದ್ವಃ
 ಪ್ರಾಚಿ ಪ್ರಾಗಾಚರಂತ್ಯೋಽನತಿಚಿರಮಚಲೇ ಚಾರುಚೂಡಾಮಣಿತ್ವಂ
 ಮುಂಚಂತ್ಯೋ ರೋಚನಾಂಭಃ ಪ್ರಚುರಮಿವ ದಿಶಾಮುಚ್ಚಕೈಶ್ಚರ್ಚನಾಯ .
 ಚಾಟೂತ್ಪೈಶ್ಚಕ್ರನಾಮ್ನಾಂ ಚತುರಮವಿಚಲೈಲೋಚನೈರಚ್ಯಮಾನಾ- var
 ಸುಚಿರಂ
 ಶ್ಲೇಷ್ಠಂತಾಂ ಚಿಂತಿತಾನಾಮುಚಿತಮಚರಮಾಶ್ಚಂಡರೋಚೀರುಚೋ ವಃ .. 12..
 ಏಕಂ ಜ್ಯೋತಿರ್ಧೃಶೌ ದ್ವೇ ತ್ರಿಜಗತಿ ಗದಿತಾನ್ಯಬ್ಜಜಾನ್ಯೈಶ್ಚತುರ್ಭಿ-
 ಭೂತಾನಾಂ ಪಂಚಮಂ ಯಾನ್ಯಲಮೃತುಷು ತಥಾ ಷಟ್ಪು ನಾನಾವಿಧಾನಿ .
 ಯುಷ್ಮಾಕಂ ತಾನಿ ಸಪ್ತತ್ರಿದಶಮುನಿನುತಾನ್ಯಷ್ಟದಿಗ್ಭಾಂಜಿ ಭಾನೋ-

ಯಾಂತಿ ಪ್ರಾಹ್ಣೇ ನವತ್ವಂ ದಶ ದಧತು ಶಿವಂ ದೀಧಿತೀನಾಂ ಶತಾನಿ .. 13.. var
ದದತು

ಆವೃತ್ತಿಭ್ರಾಂತವಿಶ್ವಾಃ ಶ್ರಮಮಿವ ದಧತಃ ಶೋಷಿಣಃ ಸ್ವೋಷ್ಮಣೇವ
ಗ್ರೀಷ್ಮೇ ದಾವಾಗ್ನಿತಪ್ತಾ ಇವ ರಸಮಸಕೃದ್ಯೇ ಧರಿತ್ವಾ ಧಯಂತಿ .
ತೇ ಪ್ರಾವೃಷ್ಟ್ಯಾತ್ತಪಾನಾತಿಶಯರುಜ ಇವೋದ್ವಾಂತತೋಯಾ ಹಿಮತೌಫ
ಮಾರ್ತಂಡಸ್ಯಾಪ್ರಚಂಡಾಶ್ಚಿರಮಶುಭಭಿದೇಸಭೀಷವೋ ವೋ ಭವಂತು .. 14..

ತನ್ವಾನಾ ದಿಗ್ವಧೂನಾಂ ಸಮಧಿಕಮಧುರಾಲೋಕರಮ್ಯಾಮವಸ್ಥಾ-
ಮಾರುಢಪ್ರೌಢಿಲೇಶೋತ್ಕಲಿತಕಪಿಲಿಮಾಲಂಕೃತಿಃ ಕೇವಲೈವ .
ಉಜ್ಜ್ವಂಭಾಂಭೋಜನೇತ್ರದ್ಯುತಿನಿ ದಿನಮುಖೇ ಕಿಂಚಿದುದ್ಭಿದ್ಯಮಾನಾ
ಶ್ಮಶ್ರುಶ್ರೇಣೇವ ಭಾಸಾಂ ದಿಶತು ದಶಶತೀ ಶರ್ಮ ಘರ್ಮತ್ವಿಷೋ ವಃ .. 15..

ಮೌಲೀಂದೋರ್ಮೈಷ ಮೋಷೀದ್ಧ್ಯುತಿಮಿತಿ ವೃಷಭಾಂಕೇನ ಯಃ ಶಂಕಿನೇವ
ಪ್ರತ್ಯಗ್ರೋದ್ಭಾಟಿತಾಂಭೋರುಹಕುಹರಗುಹಾಸುಸ್ಥಿತೇನೇವ ಧಾತ್ರಾ .
ಕೃಷ್ಣೇನ ಧ್ವಾಂತಕೃಷ್ಣಸ್ವತನುಪರಿಭವತ್ರಸ್ತುನೇವ ಸ್ತುತೋಽಲಂ
ತ್ರಾಣಾಯ ಸ್ತಾತ್ತನೀಯಾನಪಿ ತಿಮಿರರಿಪೋಃ ಸ ತ್ವಿಷಾಮುದ್ಗಮೋ ವಃ .. 16..
ವಿಸ್ತೀರ್ಣಂ ವ್ಯೋಮ ದೀರ್ಘಾಃ ಸಪದಿ ದಶ ದಿಶೋ ವ್ಯಸ್ತವೇಲಾಂಭಸೋಽಭೀರ್
ಕುರ್ವದ್ಭಿದ್ಭ್ರಶ್ಯನಾನಾನಗನಗರನಗಾಭೋಗಪೃಥ್ವೀಂ ಚ ಪೃಥ್ವೀಂ .
ಪದ್ಮಿನ್ಯುಚ್ಚ್ಚಾಸ್ಯತೇ ಯೈರುಷಸಿ ಜಗದಪಿ ಧ್ವಂಸಯಿತ್ವಾ ತಮಿಸ್ರಾ-
ಮುಸ್ರಾ ವಿಸ್ತಂಸಯಂತು ದ್ರುತಮನಭಿಮತಂ ತೇ ಸಹಸ್ರತ್ವಿಷೋ ವಃ .. 17.. var
ವಿಸ್ರಾವಯಂತು

ಅಸ್ತವ್ಯಸ್ತತ್ವಶೂನ್ಯೋ ನಿಜರುಚಿರನಿಶಾನಶ್ವರಃ ಕರ್ತುಮೀಶೋ
ವಿಶ್ವಂ ವೇಶ್ಮೇವ ದೀಪಃ ಪ್ರತಿಹತತಿಮಿರಂ ಯಃ ಪ್ರದೇಶಸ್ಥಿತೋಽಪಿ .
ದಿಕ್ಕಾಲಾಪೇಕ್ಷಯಾಸೌ ತ್ರಿಭುವನಮಟತಸ್ತಿಗ್ಮಭಾನೋರ್ನವಾಖ್ಯಾಂ
ಯಾತಃ ಶಾತಕ್ರತವ್ಯಾಂ ದಿಶಿ ದಿಶತು ಶಿವಂ ಸೋಽರ್ಚಿಷಾಮುದ್ಗಮೋ ವಃ .. 18..

ಮಾಗಾನ್ಮಾ ನಿಂ ಮೃಣಾಲೀ ಮೃದುರಿತಿ ದಯಯೇವಾಪ್ರವಿಷ್ಟೋಽಹಿಲೋಕಂ
ಲೋಕಾಲೋಕಸ್ಯ ಪಾರ್ಶ್ವಂ ಪ್ರತಪತಿ ನ ಪರಂ ಯಸ್ತದಾಖ್ಯಾರ್ಥಮೇವ .
ಊರ್ಧ್ವಂ ಬ್ರಹ್ಮಾಂಡಖಂಡಸ್ಪಟನಭಯಪರಿತ್ಯಕ್ತದೈರ್ಘ್ಯೋ ದ್ಯುಸೀಮ್ನಿ
ಸ್ವೇಭಾವಶ್ಯಾವಕಾಶಾವಧಿರವತು ಸ ವಸ್ತಾಪನೋ ರೋಚಿರೋಘಃ .. 19..
ಅಶ್ಯಾಮಃ ಕಾಲ ಏಕೋ ನ ಭವತಿ ಭುವನಾಂತೋಽಪಿ ವೀತೇಽನ್ಯಕಾರೇ var
ವೀತಾಂಧಕಾರಃ

ಸದ್ಯಃ ಪ್ರಾಲೇಯಪಾದೋ ನ ವಿಲಯಮಚಲಶ್ಚಂದ್ರಮಾ ಅಪ್ಯುಪೈತಿ .
ಬಂಧಃ ಸಿದ್ಧಾಂಜಲೀನಾಂ ನ ಹಿ ಕುಮುದವನಸ್ಯಾಪಿ ಯತ್ರೋಜ್ಜಿಹಾನೇ

ತತ್ಪ್ರಾತಃ ಪ್ರೇಕ್ಷಣೀಯಂ ದಿಶತು ದಿನಪತೇರ್ಧಾಮ ಕಾಮಾಧಿಕಂ ವಃ .. 20..
 ಯತ್ಕಾಂತಿಂ ಪಂಕಜಾನಾಂ ನ ಹರತಿ ಕುರುತೇ ಪ್ರತ್ಯುತಾಧಿಕ್ಯರಮ್ಯಾಂ var
 ಪ್ರತ್ಯುತಾತೀವ ರಮ್ಯಾಂ
 ನೋ ಧತ್ತೇ ತಾರಕಾಭಾಂ ತಿರಯತಿ ನಿತರಾಮಾಶು ಯನ್ನಿತ್ಯಮೇವ . var ನಾಧತ್ತೇ
 ಕರ್ತುಂ ನಾಲಂ ನಿಮೇಷಂ ದಿವಸಮಪಿ ಪರಂ ಯತ್ತದೇಕಂ ತ್ರಿಲೋಕ್ಯಾ-
 ಶ್ಚಕ್ಷುಃ ಸಾಮಾನ್ಯಚಕ್ಷುವಿಸದೃಶಮಘಭಿದ್ಭಾಸ್ವತಸ್ತಾನ್ಮಹೋ ವಃ .. 21..
 ಕ್ಷ್ಮಾಂ ಕ್ಷೇಪೀಯಃ ಕ್ಷಪಾಂಭಃಶಿಶಿರತರಜಲಸ್ವರ್ಷತರ್ಷಾದೃತೇವ
 ದ್ರಾಗಾಶಾ ನೇತುಮಾಶಾದ್ವಿರದಕರಸರಃಪುಷ್ಕರಾಣೀವ ಬೋಧಂ .
 ಪ್ರಾತಃ ಪ್ರೋಲ್ಲಂಘ್ಯ ವಿಷ್ಣೋಃ ಪದಮಪಿ ಘೃಣಯೇವಾತಿವೇಗಾದ್ಧವೀಯ-
 ಸ್ಯುದ್ಧಾಮ ದ್ಯೋತಮಾನಾ ದಹತು ದಿನಪತೇರ್ದುರ್ನಿಮಿತ್ತಂ ದ್ಯುತಿರ್ವಃ .. 22..
 ನೋ ಕಲ್ಪಾಪಾಯವಾಯೋರದಯರಯದಲತ್ಕ್ರೂಢರಸ್ಯಾಪಿ ಗಮ್ಯಾ var ಶಮ್ಯಾ
 ಗಾಢೋದ್ಗೇರ್ಣೋಜ್ಜ್ವಲಶ್ರೀರಹನಿ ನ ರಹಿತಾ ನೋ ತಮಃಕಜ್ಜಲೇನ .
 ಪ್ರಾಪ್ತೋತ್ಪತ್ತಿಃ ಪತಂಗಾನ್ ಪುನರುಪಗತಾ ಮೋಷಮುಷ್ಣತ್ವಿಷೋ ವೋ
 ವರ್ತಿಃ ಸೈವಾನ್ಯರೂಪಾ ಸುಖಯತು ನಿಖಿಲದ್ವೀಪದೀಪಸ್ಯ ದೀಪ್ತಿಃ .. 23..
 ನೀಶೇಷಾಶಾವಪೂರಪ್ರವಣಗುರುಗುಣಶ್ಲಾಘನೀಯಸ್ವರೂಪಾ
 ಪರ್ಯಾಪ್ತಂ ನೋದಯಾದೌ ದಿನಗಮಸಮಯೋಪಪ್ಲವೇಪ್ಪುನ್ನತೈವ .
 ಅತ್ಯಂತಂ ಯಾನಭಿಜ್ಞಾ ಕ್ಷಣಮಪಿ ತಮಸಾ ಸಾಕಮೇಕತ್ರ ವಸ್ತುಂ
 ಬ್ರಹ್ಮಸ್ಯೈದ್ಧಾ ರುಚಿವೋ ರುಚಿರಿವ ರುಚಿತಸ್ಯಾಪ್ತಯೇ ವಸ್ತುನೋಸ್ತು .. 24.. var
 ಚಿರುರಸ್ಯ ರುಚಿರಸ್ಯ
 ವಿಭಾಣಃ ಶಕ್ತಿಮಾಶು ಪ್ರಶಮಿತಬಲವತ್ತಾರಕೌರ್ಜಿತ್ಯಗುವೀಂ
 ಕುರ್ವಾಣೋ ಲೀಲಯಾಧಃ ಶಿಖಿನಮಪಿ ಲಸಚ್ಚಂದ್ರಕಾಂತಾವಭಾಸಂ .
 ಆದಧ್ಯಾದಂಧಕಾರೇ ರತಿಮತಿಶಯಿನೀಮಾವಹನ್ವೀಕ್ಷಣಾನಾಂ var ಆದೇಯಾದೀಕ್ಷಣಾನಾಂ
 ಬಾಲೋ ಲಕ್ಷ್ಮೀಮಪಾರಾಮಪರ ಇವ ಗುಹೋಽಹರ್ಪತೇರಾತಪೋ ವಃ .. 25..
 ಜ್ಯೋತ್ಸಾಂಶಾಕರ್ಷಪಾಂಡುದ್ಯುತಿ ತಿಮಿರಮಪೀಶೇಷಕಲ್ಮಾಷಮೀಷ-
 ಜ್ಞಂಭೋದ್ಭೂತೇನ ಪಿಂಗಂ ಸರಸಿಜರಜಸಾ ಸಂಧ್ಯಯಾ ಶೋಣಶೋಚಿಃ .
 ಪ್ರಾತಃಪ್ರಾರಂಭಕಾಲೇ ಸಕಲಮಪಿ ಜಗಚ್ಚಿತ್ರಮುನ್ಮೀಲಯಂತಿ
 ಕಾಂತಿಸ್ತೀಕ್ಷ್ಣತ್ವಿಷೋಽಕ್ಷಾಂ ಮುದಮುಪನಯತಾತ್ಮಾಲಿಕೇವಾತುಲಾಂ ವಃ .. 26..
 ಆಯಾಂತಿ ಕಿಂ ಸುಮೇರೋಃ ಸರಣಿರರುಣಿತಾ ಪಾದ್ಮರಾಗೈಃ ಪರಾಗೈ-
 ರಾಹೋಸ್ತಿತ್ವಸ್ಯ ಮಾಹಾರಜನವಿರಚಿತಾ ವೈಜಯಂತೀ ರಥಸ್ಯ .
 ಮಾಂಜಿಷ್ಠೀ ಪ್ರಷ್ಯವಾಹಾವಲಿವಿದುತಶಿರಶ್ಚಾಮರಾಲೀ ನು ಲೋಕೈ- var
 ಚಾಮರಾಲೀವ

ರಾಶಂಕ್ಯಾಲೋಕಿತೈವಂ ಸವಿತುರಘನುದೇ ಸ್ತಾತ್ಪ್ರಭಾತಪ್ರಭಾ ವಃ .. 27..
 ಧ್ವಾಂತಧ್ವಂಸಂ ವಿಧತ್ತೇ ನ ತಪತಿ ರುಚಿಮನ್ನಾತಿರೂಪಂ ವ್ಯನಕ್ತಿ
 ನ್ಯಕ್ತಂ ನೀತ್ವಾಪಿ ನಕ್ತಂ ನ ವಿತರತಿತರಾಂ ತಾವದಹ್ನಸ್ತ್ವಿಷಂ ಯಃ . var ನ್ಯಕ್ತಾಮಹ್ನಿ
 ಸ ಪ್ರಾತರ್ಮಾ ವಿರಂಸೀದಸಕಲಪಟಿಮಾ ಪೂರಯನ್ಯುಷ್ಮದಾಶಾ-
 ಮಾಶಾಕಾಶಾವಕಾಶಾವತರಣತರುಣಪ್ರಕ್ರಮೋಽರ್ಕಪ್ರಕಾಶಃ .. 28..
 ತೀವ್ರಂ ನಿರ್ವಾಣಹೇತುರ್ಯದಪಿ ಚ ವಿಪುಲಂ ಯತ್ಪ್ರಕರ್ಷೇಣ ಚಾಣು
 ಪ್ರತ್ಯಕ್ಷಂ ಯತ್ಪರೋಕ್ಷಂ ಯದಿಹ ಯದಪರಂ ನಶ್ವರಂ ಶಾಶ್ವತಂ ಚ .
 ಯತ್ಸರ್ವಸ್ಯ ಪ್ರಸಿದ್ಧಂ ಜಗತಿ ಕತಿಪಯೇ ಯೋಗಿನೋ ಯದ್ವಿದಂತಿ
 ಜ್ಯೋತಿಸ್ತದ್ವಿಪ್ರಕಾರಂ ಸವಿತುರವತು ವೋ ಬಾಹ್ಯಮಾಭ್ಯಂತರಂ ಚ .. 29..
 ರತ್ನಾನಾಂ ಮಂಡನಾಯ ಪ್ರಭವತಿ ನಿಯತೋದ್ದೇಶಲಬ್ಧಾವಕಾಶಂ
 ವಹ್ನೇರ್ದಾರ್ವಾದಿ ದಗ್ಧಂ ನಿಜಜಡಿಮತಯಾ ಕರ್ತುಮಾನಂದಮಿಂದೋಃ .
 ಯಚ್ಚ ತ್ರೈಲೋಕ್ಯಭೂಷಾವಿಧಿರಘದಹನಂ ಹ್ಲಾದಿ ವೃಷ್ಟ್ಯಾಶು ತದ್ವೋ var ಯತ್ತು
 ಬಾಹುಲೋತ್ಪಾದ್ಯಕಾರ್ಯಾಧಿಕತರಮವತಾದೇಕಮೇವಾರ್ಕತೇಜಃ .. 30..
 ಮೀಲಚ್ಚಕ್ಷುರ್ವಿಜಿಹ್ಮಶ್ರುತಿ ಜಡರಸನಂ ನಿಘ್ನಿತಘ್ರಾಣವೃತ್ತಿ
 ಸ್ವವ್ಯಾಪಾರಾಕ್ಷಮತ್ವಕ್ಷರಿಮುಷಿತಮನಃ ಶ್ವಾಸಮಾತ್ರಾವಶೇಷಂ .
 ವಿಸ್ರಸ್ತಾಂಗಂ ಪತಿತ್ವಾ ಸ್ವಪದಪಹರತಾದಶ್ರಿಯಂ ವೋಽರ್ಕಜನ್ಮ var ಅಪ್ರಿಯಂ
 ಕಾಲವ್ಯಾಲಾವಲೇಢಂ ಜಗದಗದ ಇವೋತ್ಥಾಪಯನ್ಪ್ರಾಪ್ತತಾಪಃ .. 31..
 ನೀಶೇಷಂ ನೈಶಮಂಭಃ ಪ್ರಸಭಮಪನುದನ್ನಶ್ರುಲೇಶಾನುಕಾರಿ
 ಸ್ತೋಕಸ್ತೋಕಾಪನೀತಾರುಣರುಚಿರಚಿರಾದಸ್ತದೋಷಾನುಷಂಗಃ .
 ದಾತಾ ದೃಷ್ಟಿಂ ಪ್ರಸನ್ನಾಂ ತ್ರಿಭುವನನಯನಸ್ಯಾಶು ಯುಷ್ಮದ್ವಿರುದ್ಧಂ
 ವಧ್ಯಾದ್ಭದ್ವಸ್ಯ ಸಿದ್ಧಾಂಜನವಿಧಿರಪರಃ ಪ್ರಾಕ್ತನೋಽರ್ಚಿಃಪ್ರಚಾರಃ .. 32..
 ಭೂತ್ವಾ ಜಂಭಸ್ಯ ಭೇತ್ತುಃ ಕಕುಭಿ ಪರಿಭವಾರಂಭಭೂಃ ಶುಭ್ರಭಾನೋ- var ಸ್ಥಿತ್ವಾ
 ಬಿಭ್ರಾಣಾ ಬಭ್ರುಭಾವಂ ಪ್ರಸಭಮಭಿನವಾಂಭೋಜಜ್ಯಂಭಾಪ್ರಗಲ್ಭಾ .
 ಭೂಷಾ ಭೂಯಿಷ್ಯಶೋಭಾ ತ್ರಿಭುವನಭವನಸ್ಯಾಸ್ಯ ವೈಭಾಕರೀ ಪ್ರಾಗ್-
 ವಿಭ್ರಾಂತಾ ಭ್ರಾಜಮಾನಾ ವಿಭವತು ವಿಭವೋದ್ಭೂತಯೇ ಸಾ ವಿಭಾ ವಃ .. 33.. var
 ನಿರ್ಭಾಂತಿ, ವಿಭ್ರಾಂತಿ
 ಸಂಸಕ್ತಂ ಸಿಕ್ತಮೂಲಾದಭಿನವಭುವನೋದ್ಯಾನಕೌತೂಹಲಿನ್ಯಾ
 ಯಾಮಿನ್ಯಾ ಕನ್ಯಯೇವಾಮೃತಕರಕಲಶಾವರ್ಜಿತೇನಾಮೃತೇನ .
 ಅರ್ಕಾಲೋಕಃ ಕ್ರಿಯಾದ್ವೋ ಮುದಮುದಯಶಿರಶ್ಚಕ್ರವಾಲಾಲವಾಲಾ-
 ದುದ್ಯನ್ಬಾಲಪ್ರವಾಲಪ್ರತಿಮರುಚಿರಹಃಪಾದಪಪ್ರಾಕ್ತರೋಹಃ .. 34..
 ಭಿನ್ನಂ ಭಾಸಾರುಣಸ್ಯ ಕ್ಷಚಿದಭಿನವಯಾ ವಿದ್ರುಮಾಣಾಂ ತ್ವಿಷೇವ
 ತ್ವಜ್ಜ್ವಕ್ಷತ್ರತತ್ಸದ್ಯುತಿನಿಕರಕರಾಲಾಂತರಾಲಂ ಕ್ಷಚಿಚ್ಚ .

ನಾಂತರ್ನಿಃಶೇಷಕೃಷ್ಣಶ್ರಿಯಮುದಧಿಮಿವ ಧ್ವಾಂತರಾಶಿಂ ಪಿಬನ್ನಾ-
ದೌರ್ವಃ ಪೂರ್ವೋಽಪ್ಯಪೂರ್ವೋಽಗ್ನಿರಿವ ಭವದಘಪ್ಪುಷ್ಪಯೇರ್ಕಾವಭಾಸಃ ..
35..

ಗಂಧವೈರ್ಗದ್ಯಪದ್ಯವ್ಯತಿಕರಿತವಚೋಹ್ಯದ್ಯಮಾತೋದ್ಯವಾದ್ಯೈ-
ರಾದ್ಯೈರ್ಯೋ ನಾರದಾದ್ಯೈರ್ಮುನಿಭಿರಭಿನುತೋ ವೇದವೇದ್ಯೈರ್ವಿಭಿದ್ಯ .
var ವೀತವೇದ್ಯೈರ್ವಿವಿದ್ಯ ವೇದವಿದ್ಭಿರ್ವಿಭಿದ್ಯ
ಆಸಾದ್ಯಾಪದ್ಯತೇ ಯಂ ಪುನರಪಿ ಚ ಜಗದ್ಯಾವನಂ ಸದ್ಯ ಉದ್ಯ-
ನ್ನದ್ಧೋತೋ ದ್ಯೋತಿತದ್ಯಾದ್ಯತು ದಿವಸಕೃತೋಽಸಾವವದ್ಯಾನಿ ವೋಽದ್ಯ .. 36..
ಆವಾನ್ಯೈಶ್ಚಂದ್ರಕಾಂತ್ಯೈಶ್ಚ ತತಿಮಿರತಯಾ ತಾನವಾತ್ತಾರಕಾಣಾ- var ಆವಾಂತ್ಯೈಃ
ಮೇಣಾಂಕಾಲೋಕಲೋಪಾದುಪಹತಮಹಸಾಮೋಷಧೀನಾಂ ಲಯೇನ .
ಆರಾದುತ್ಪ್ರೇಕ್ಷ್ಯ ಮಾಣಾ ಕ್ಷಣಮುದಯತಃಕಾಂತರ್ಹಿತಸ್ಯಾಹಿಮಾಂಶೋ-
ರಾಭಾ ಪ್ರಾಭಾತಿಕೀ ವೋಽವತು ನ ತು ನಿತರಾಂ ತಾವದಾವಿರ್ಭವಂತೀ .. 37..
ಸಾನೌ ಸಾ ನೌದಯೇ ನಾರುಣಿತದಲಪುನರ್ಯೌವನಾನಾಂ ವನಾನಾ- var
ಲಸದ್ಯೌವನಾನಾಂ

ಮಾಲೀಮಾಲೀಢಪೂರ್ವಾ ಪರಿಹೃತಕುಹರೋಪಾಂತನಿಮ್ನಾ ತನಿಮ್ನಾ .
ಭಾ ವೋಽಭಾವೋಪಶಾಂತಿಂ ದಿಶತು ದಿನಪತೇರ್ಭಾಸಮಾನಾ ಸಮಾನಾ-
ರಾಜೀ ರಾಜೀವರೇಣೋಃ ಸಮಸಮಯಮುದೇತೀವ ಯಸ್ಯಾ ವಯಸ್ಯಾ .. 38..
ಉಜ್ಜ್ವಂಭಾಂಭೋರುಹಾಣಾಂ ಪ್ರಭವತಿ ಪಯಸಾಂ ಯಾ ಶ್ರಿಯೇ ನೋಷ್ಣತಾಯೈ
ಪುಷ್ಣಾತ್ಯಾಲೋಕಮಾತ್ರಂ ನ ತು ದಿಶತಿ ದೃಶಾಂ ದೃಶ್ಯಮಾನಾ ವಿಧಾತಂ .
ಪೂರ್ವಾದ್ರೇರೇವ ಪೂರ್ವಂ ದಿವಮನು ಚ ಪುನಃ ಪಾವನೀ ದಿಜ್ಞುಖಾನಾ- var ತತಃ
ಮೇನಾಂಸ್ಯೈನೀ ವಿಭಾಸೌ ನುದತು ನುತಿಪದ್ಯೈಕಾಸ್ಪದಂ ಪ್ರಾಕ್ತನೀ ವಃ .. 39..
ವಾಚಾಂ ವಾಚಸ್ಪತೇರಪ್ಯಚಲಭಿದುಚಿತಾಚಾರ್ಯಕಾಣಾಂ ಪ್ರಪಂಚೈ-
ವೈರಂಚಾನಾಂ ತಥೋಚ್ಚಾರಿತಚತುರಋಚಾಂ ಚಾನಾನಾನಾಂ ಚತುರ್ಣಾಂ . var
ರುಚಿರ

ಉಚ್ಯೇತಾರ್ಚಾಸು ವಾಚ್ಯಚ್ಯುತಿಶುಚಿಚರಿತಂ ಯಸ್ಯ ನೋಚ್ಯೈರ್ವಿವಿಚ್ಯೈ var
ಅರ್ಚಾಸ್ವವಾಚ್ಯೈ
ಪ್ರಾಚ್ಯಂ ವರ್ಚಶ್ಚಕಾಸಚ್ಚಿರಮುಪಚಿನುತಾತ್ಸ್ಯ ಚಂಡಾರ್ಚಿಷೋ ವಃ .. 40.. var
ಶ್ರಿಯಂ
ಮೂರ್ಧ್ವ್ಯಾದ್ರೇರ್ಧಾತುರಾಗಸ್ತರುಷು ಕಿಸಲಯೋ ವಿದ್ರುಮೌಘಃ ಸಮುದ್ರೇ
var - ಕಿಸಲಯಾದ್ವಿದ್ರುಮೌಘಾತ್ಸಮುದ್ರೇ
ದಿಜ್ಞಾತಂಗೋತ್ತಮಾಂಗೇಷ್ವಭಿನವನಿಹಿತಃ ಸಾಂದ್ರಸಿಂದೂರರೇಣುಃ .

var ವಿಹಿತಃ, ನಿಹಿತಾತ್ಸಂದ್ರಸಿಂದೂರರ್ಣೋಃ

ಸೀಮ್ನಿ ವ್ಯೋಮ್ನಶ್ಚ ಹೇಮ್ನಃ ಸುರಶಿಖರಿಭುವೋ ಜಾಯತೇ ಯಃ ಪ್ರಕಾಶಃ
ಶೋಣಿಮ್ನಾಸೌ ಖರಾಂಶೋರುಷಸಿ ದಿಶತು ವಃ ಶರ್ಮ ಶೋಭ್ಯಕದೇಶಃ .. 41..

ಅಸ್ತಾದ್ರೀಶೋತ್ತಮಾಂಗೇ ಶ್ರಿತಶಶಿನಿ ತಮಃಕಾಲಕೂಟೇ ನಿಪೀತೇ
ಯಾತಿ ವ್ಯಕ್ತಿಂ ಪುರಸ್ತಾದರುಣಕಿಸಲಯೇ ಪ್ರತ್ಯುಷಃಪಾರಿಜಾತೇ .
ಉದ್ಯಂತ್ಯಾರಕ್ತಪೀತಾಂಬರವಿಶದತರೋದ್ವೀಕ್ಷಿತಾ ತೀಕ್ಷ್ಣ ಭಾನೋ-

var ರುಚಿರತರೋದ್ವೀಕ್ಷಿತಾ var ತೀವ್ರಭಾಸಃ

ರ್ಲಕ್ಷ್ಮೀರ್ಲಕ್ಷ್ಮೀರಿವಾಸ್ತು ಸ್ಫುಟಕಮಲಪುಟಾಪಾಶ್ರಯಾ ಶ್ರೇಯಸೇ ವಃ .. 42.. var
ಪುಟೋಪಾಶ್ರಯ

ನೋದನ್ವಾಂಜನ್ಮಭೂಮಿರ್ನ ತದುದರಭುವೋ ಬಾಂಧವಾಃ ಕೌಸ್ತುಭಾದ್ಯಾ
ಯಸ್ಯಾಃ ಪದ್ಮಂ ನ ಪಾಣೌ ನ ಚ ನರಕರಿಪೂರಃಸ್ಥಲೀ ವಾಸವೇಶ್ಚ .

ತೇಜೋರೂಪಾಪರೈವ ತ್ರಿಷು ಭುವನತಲೇಷ್ವಾದಧಾನಾ ವ್ಯವಸ್ಥಾಂ var
ತ್ರಿಭುವನಭವನೇ

ಸಾ ಶ್ರೀಃ ಶ್ರೇಯಾಂಸಿ ದಿಶ್ಯಾದಶಿಶಿರಮಹಸೋ ಮಂಡಲಾಗ್ರೋದ್ಗತಾ ವಃ .. 43..

.. ಇತಿ ದ್ಯುತಿವರ್ಣನಂ .. var ತೇಜೋವರ್ಣನಂ

.. ಅಥ ಅಶ್ವವರ್ಣನಂ ..

ರಕ್ಷಂತ್ವಕ್ಷಣ್ಣಹೇಮೋಪಲಪಟಲಮಲಂ ಲಾಘವಾದುತ್ಪತಂತಃ

ಪಾತಂಗಾಃ ಪಂಗ್ವವಜ್ಜಾಜಿತಪವನಜವಾ ವಾಜಿನಸ್ತೇ ಜಗಂತಿ .

ಯೇಷಾಂ ವೀತಾನ್ಯಚಿಹ್ನೋನ್ನಯಮಪಿ ವಹತಾಂ ಮಾರ್ಗಮಾಖ್ಯಾತಿ ಮೇರಾ-
ವುದ್ಯನ್ನದ್ಧಾಮದೀಪ್ತಿದ್ಯುಮಣಿಮಣಿಶಿಲಾವೇದಿಕಾಜಾತವೇದಾಃ .. 44..

ಪ್ಲುಷ್ಠಾಃ ಪೃಷ್ಠೇಽಶುಪಾತ್ಯೈರತಿನಿಕಟತಯಾ ದತ್ತದಾಹಾತಿರೇಕೈ-
ರೇಕಾಹಾಕ್ರಾಂತಕೃತ್ನ ತ್ರಿದಿವಪಥಪೃಥುಶ್ವಾಸಶೋಷಾಃ ಶ್ರಮೇಣ .

ತೀವ್ರೋದನ್ಯಾಸ್ತ ರಂತಾಮಹಿತವಿಹತಯೇ ಸಪ್ತಯಃ ಸಪ್ತಸಪ್ತೇ-

ರಭ್ಯಾಶಾಕಾಶಗಂಗಾಜಲಸರಲಗಲಾವಾಜ್ಞತಾಗ್ರಾನನಾ ವಃ .. 45.. var ಗಲವರ್ಜಿತಾಗ್ರಾನನಾಃ

ಮತ್ಪಾನ್ಯಾನ್ವಾರ್ಷತೋಽಶ್ವಾನ್ ಸ್ಫಟಿಕತಟದೃಷದ್ಧೃಷ್ಟದೇಹಾ ದ್ರವಂತೀ

ವ್ಯಸ್ತೇಽಹನ್ಯಸ್ತಸಂಧ್ಯೇಯಮಿತಿ ಮೃದುಪದಾ ಪದ್ಮರಾಗೋಪಲೇಷು .

ಸಾದೃಶ್ಯಾದೃಶ್ಯಮೂರ್ತಿರ್ಮರಕತಕಟಕೇ ಕ್ಲಿಷ್ಟಸೂತಾ ಸುಮೇರೋ-

ಮೂರ್ಧನ್ಯಾವೃತ್ತಿಲಬ್ಧಧ್ರುವಗತಿರವತು ಬ್ರಹ್ಮವಾಹಾವಲಿವಃ .. 46.. var ದ್ರುತ

ಹೇಲಾಲೋಲಂ ವಹಂತೀ ವಿಷಧರದಮನಸ್ಯಾಗ್ರಜೇನಾವಕೃಷ್ಣಾ
ಸ್ವರ್ವಾಹಿನ್ಯಾಃ ಸುದೂರಂ ಜನಿತಜವಜಯಾ ಸ್ಯಂದನಸ್ಯ ಸ್ಯದೇನ .

ನಿರ್ವ್ಯಾಜಂ ತಾಯಮಾನೇ ಹರಿತಿಮನಿ ನಿಜೇ ಸ್ವೀತಫೇನಾಹಿತಶ್ರೀ- var
 ಸ್ವೀತಫೇನಾಸ್ಮಿತಶ್ರೀಃ
 ರಶ್ರೇಯಾಂಸ್ಯಶ್ವಪಂಕ್ತಿಃ ಶಮಯತು ಯಮುನೇವಾಪರಾ ತಾಪನೀ ವಃ .. 47..
 ಮಾಗೋರ್ವಪಾಂತೇ ಸುಮೇರೋರ್ನುವತಿ ಕೃತನತೌ ನಾಕಧಾಮ್ನಾಂ ನಿಕಾಯೇ
 ವೀಕ್ಷ್ಯ ವ್ರೀಡಾನತಾನಾಂ ಪ್ರತಿಕುಹರಮುಖಂ ಕಿಂನರೀಣಾಂ ಮುಖಾನಿ .
 ಸೂತೇಽಸೂಯತ್ಯಪೀಷಜ್ಜಡಗತಿ ವಹತಾಂ ಕಂಧರಾರ್ಥೈರ್ವಲದ್ಭಿ- var ಕಂಧರಾಗ್ನಿಃ
 ವಾಹಾನಾಂ ವ್ಯಸ್ಯತಾದ್ವಃ ಸಮಮಸಮಹರೇರ್ಹೇಷಿತಂ ಕಲ್ಮಷಾಣಿ .. 48..
 ಧುನ್ವಂತೋ ನೀರದಾಲೀರ್ನಿಜರುಚಿಹರಿತಾಃ ಪಾರ್ಶ್ವಯೋಃ ಪಕ್ಷತುಲ್ಯಾ-
 ಸ್ತಾಲೂತ್ತಾನೈಃ ಖಲೀನೈಃ ಖಚಿತಮುಖರುಚಶ್ಚೋತತಾ ಲೋಹಿತೇನ .
 ಉಡ್ಡೀಯೇವ ವ್ರಜಂತೋ ವಿಯತಿ ಗತಿವಶಾದರ್ಕವಾಹಾಃ ಕ್ರಿಯಾಸುಃ
 ಕ್ಷೇಮಂ ಹೇಮಾದ್ರಿಹೃದ್ಯದ್ರುಮಶಿಖರಶಿರಃಶ್ರೇಣಿಶಾಖಾಶುಕಾ ವಃ .. 49..
 .. ಇತ್ಯಶ್ವವರ್ಣನಂ ..

.. ಅಥ ಅರುಣವರ್ಣನಂ ..

ಪ್ರಾತಃ ಶೈಲಾಗ್ರರಂಗೇ ರಜನಿಜವನಿಕಾಪಾಯಸಂಲಕ್ಷ್ಯಲಕ್ಷ್ಮೀ-
 ವಿಕ್ಷಿಪ್ತಾಪೂರ್ವಪುಷ್ಪಾಂಜಲಿಮುಡುನಿಕರಂ ಸೂತ್ರಧಾರಾಯಮಾಣಃ .
 ಯಾಮೇಷ್ವಂಕೇಷ್ಟಿವಾಹುಃ ಕೃತರುಚಿಷು ಚತುಷ್ಟೇವ ಜಾತಪ್ರತಿಷ್ಠಾ- var ಯಾತಃ
 ಪ್ರತಿಷ್ಠಾಂ
 ಮವ್ಯಾತ್ಪ್ರಸ್ತಾವಯನ್ವೋ ಜಗದಟನಮಹಾನಾಟಿಕಾಂ ಸೂರ್ಯಸೂತಃ .. 50..
 ಆಕ್ರಾಂತ್ಯಾ ವಾಹ್ಯಮಾನಂ ಪಶುಮಿವ ಹರಿಣಾ ವಾಹಕೋಽಗ್ರೋ ಹರೀಣಾಂ
 ಭ್ರಾಮ್ಯಂತಂ ಪಕ್ಷಪಾತಾಜ್ಜಗತಿ ಸಮರುಚಿಃ ಸರ್ವಕರ್ಮೈಕಸಾಕ್ಷೀ .
 ಶತ್ರುಂ ನೇತ್ರಶ್ರುತೀನಾಮವಜಯತಿ ವಯೋಜ್ಯೇಷ್ಠಭಾವೇ ಸಮೇಽಪಿ
 ಸ್ಥಾಮ್ನಾಂ ಧಾಮ್ನಾಂ ನಿಧಿಯಃ ಸ ಭವದಘನುದೇ ನೂತನಃ ಸ್ತಾದನೂರುಃ .. 51..
 ದತ್ತಾಘೈರ್ದೂರನಮೈರ್ವಿಯತಿ ವಿನಯತೋ ವೀಕ್ಷಿತಃ ಸಿದ್ಧಸಾರ್ಥೈಃ var
 ಸಿದ್ಧಸಾರ್ಥೈಃ
 ಸಾನಾಥ್ಯಂ ಸಾರಥಿರ್ವಃ ಸ ದಶಶತರುಚಿಃ ಸಾತಿರೇಕಂ ಕರೋತು .
 ಆಪೀಯ ಪ್ರಾತರೇವ ಪ್ರತತಹಿಮಪಯಃಸ್ಯಂದಿನೀರಿಂದುಭಾಸೋ
 ಯಃ ಕಾಷ್ಠಾದೀಪನೋಽಗ್ರೇ ಜಡಿತ ಇವ ಭೃಶಂ ಸೇವತೇ ಪೃಷ್ಠತೋಽರ್ಕಂ .. 52..
 ಮುಂಚನಶ್ರೀಂದಿನಾದೌ ದಿನಗಮಸಮಯೇ ಸಂಹರಂಶ್ಚ ಸ್ವತಂತ್ರ-
 ಸ್ತೋತ್ರಪ್ರಖ್ಯಾತವೀರ್ಯೋಽವಿರತಹರಿಪದಾಕ್ರಾಂತಿಬದ್ಧಾಭಿಯೋಗಃ . var ವಿತತ
 ಕಾಲೋತ್ಕರ್ಷಾಲ್ಪಘುತ್ವಂ ಪ್ರಸಭಮಧಿಪತೌ ಯೋಜಯನ್ಯೋ ದ್ವಿಜಾನಾಂ

ಸೇವಾಪ್ರೀತೇನ ಪೂಷ್ಣಾತ್ಮಸಮ ಇವ ಕೃತಸ್ತಾಯತಾಂ ಸೋಽರುಣೋ ವಃ .. 53.. var
ಸ್ವಸಮ

ಶಾತಃ ಶ್ಯಾಮಾಲತಾಯಾಃ ಪರಶುರಿವ ತಮೋಽರಣ್ಯವಹ್ನೇರಿವಾರ್ಚಿಃ var ದಾಹೇ
ದವಾಭಃ

ಪ್ರಾಚ್ಯೇವಾಗ್ರೇ ಗ್ರಹೀತುಂ ಗ್ರಹಕುಮುದವನಂ ಪ್ರಾಗುದಸ್ತೋಽಗ್ರಹಸ್ತಃ .

var ಪ್ರಾಚೀವಾಗ್ರೇ ಗ್ರಹಕುಮುದರುಚಿಂ

ಐಕ್ಯಂ ಭಿಂದಂದ್ಯುಭೂಮ್ಯೋರವಧಿರಿವ ವಿಧಾತೇವ ವಿಶ್ವಪ್ರಬೋಧೇ
ವಾಹಾನಾಂ ವೋ ವಿನೇತಾ ವ್ಯಪನಯತು ವಿಪನ್ನಾಮ ಧಾಮಾಧಿಪಸ್ಯ .. 54..

ಪೌರಸ್ಯಸ್ತೋಯದತೋಃ ಪವನ ಇವ ಪತತ್ವಾವಕಸ್ಯೇವ ಧೂಮೋ var ಪತನ್
ವಿಶ್ವಸ್ಯೇವಾದಿಸರ್ಗಃ ಪ್ರಣವ ಇವ ಪರಂ ಪಾವನೋ ವೇದರಾಶೇಃ

ಸಂಧ್ಯಾನೃತ್ಯೋತ್ಸವೇಚ್ಛೋರಿವ ಮದನರಿಪೋನಂದಿನಾಂದೀನಿನಾದಃ

ಸೌರಸ್ಯಾಗ್ರೇ ಸುಖಂ ವೋ ವಿತರತು ವಿನತಾನಂದನಃ ಸ್ಯಂದನಸ್ಯ .. 55.. var
ಸ್ಯಂದನೋ ವಃ

ಪರ್ಯಾಪ್ತಂ ತಪ್ತಚಾಮೀಕರಕಟಕತಟೇ ಶ್ಲಿಷ್ಠಶೀತೇತರಾಂಶಾ-

ವಾಸೀದತ್ಸ್ಯಂದನಾಶ್ವಾನುಕೃತಿಮರಕತೇ ಪದ್ಮರಾಗಾಯಮಾಣಃ . var

ಅಶ್ವಾನುಕೃತಮರಕತೇ

ಯಃ ಸೋತ್ಕರ್ಷಾಂ ವಿಭೂಷಾಂ ಕುರುತ ಇವ ಕುಲಕ್ಷ್ಮಾಭೃದೀಶಸ್ಯ ಮೇರೋ-

ರೇನಾಂಸ್ಯಹ್ನಾಯ ದೂರಂ ಗಮಯತು ಸ ಗುರುಃ ಕಾದ್ರವೇಯದ್ವಿಷೋ ವಃ .. 56..

ನೀತ್ವಾಶ್ವಾನೃಪ್ತ ಕಕ್ಷಾ ಇವ ನಿಯಮವಶಂ ವೇತ್ರಕಲ್ಪಪ್ರತೋದ- var ಕಕ್ಷ್ಯಾ

ಸ್ತೂರ್ಣಂ ಧ್ವಾಂತಸ್ಯ ರಾಶಾವಿತರಜನ ಇವೋತ್ಸಾರಿತೇ ದೂರಭಾಜಿ .

ಪೂರ್ವಂ ಪ್ರಷೋ ರಥಸ್ಯ ಕ್ಷಿತಿಭೃದಧಿಪತೀಂದರ್ಶಯಂಸ್ತಾಯತಾಂ ವ-
ಸ್ತ್ರೈಲೋಕ್ಯಾಸ್ಥಾನದಾನೋದ್ಯತದಿವಸಪತೇಃ ಪ್ರಾಕೃತೀಹಾರಪಾಲಃ .. 57..

ವಜ್ರಿಂಜಾತಂ ವಿಕಾಸೀಕ್ಷಣಕಮಲವನಂ ಭಾಸಿ ನಾಭಾಸಿ ವಹ್ನೇ! var ನೋ ಭಾಸಿ

ತಾತಂ ನತ್ವಾಶ್ವಪಾರ್ಶ್ವಯ ಯಮ! ಮಹಿಷಂ ರಾಕ್ಷಸಾ ವೀಕ್ಷಿತಾಃ ಸ್ಥ .

ಸಪ್ತೀನ್ರಿಂಚ ಪ್ರಚೇತಃ! ಪವನ! ಭಜ ಜವಂ ವಿತ್ತಪಾವೇದಿತಸ್ತ್ವಂ

ವಂದೇ ಶರ್ವೇತಿ ಜಲ್ಪನ್ವೃತಿದಿಶಮಧಿಪಾನ್ವಾತು ಪೂಷ್ಣೋಽಗ್ರಣೀರ್ವಃ .. 58..

ಪಾಶಾನಾಶಾಂತಪಾಲಾದರುಣ ವರುಣತೋ ಮಾ ಗ್ರಹೀಃ ಪ್ರಗ್ರಹಾರ್ಥಂ

ತೃಷ್ಣಾಂ ಕೃಷ್ಣಸ್ಯ ಚಕ್ರೇ ಜಹಿಹಿ ನಹಿ ರಥೋ ಯಾತಿ ಮೇ ನೈಕಚಕ್ರಃ .

ಯೋಕ್ತುಂ ಯುಗ್ಯಂ ಕಿಮುಚ್ಚೈಶ್ರವಸಮಭಿಲಷಸ್ಯಷ್ಟಮಂ ವೃತ್ರಶತ್ರೋ- var

ತ್ವಾಷ್ಟಶತ್ರೋಃ

ಸ್ಯಕ್ತಾನ್ಯಾಪೇಕ್ಷವಿಶ್ವೋಪಕೃತಿರಿವ ರವಿಃ ಶಾಸ್ತಿ ಯಂ ಸೋಽವತಾದ್ವಃ .. 59..

ನೋ ಮೂರ್ಚ್ಯಾಚ್ಚಿನ್ನವಾಂಭಃ ಶ್ರಮವಿವಶವಪುರ್ನೈವ ನಾಪ್ಯಾಸ್ಯಶೋಷೀ
ಪಾಂಧಃ ಪಥ್ಯೇತರಾಣಿ ಕ್ಷಪಯತು ಭವತಾಂ ಭಾಸ್ವತೋಽಗ್ರೇಸರಃ ಸಃ .
ಯಃ ಸಂಶ್ರಿತ್ಯ ತ್ರಿಲೋಕೀಮಟತಿ ಪಟುತರೈಸ್ತಾಪ್ಯಮಾನೋ ಮಯೂಖೈ-
ರಾರಾದಾರಾಮಲೇಖಾಮಿವ ಹರಿತಮಣಿಶ್ಯಾಮಲಾಮಶ್ವಪಂಕ್ತಿಂ .. 60.. var
ಹರಿತತ್ಯಣ

ಸೀದಂತೋಽಂತನಿಮಜ್ಜಜ್ಜಡಖುರಮುಸಲಾಃ ಸೈಕತೇ ನಾಕನದ್ಯಾಃ
ಸ್ಯಂದಂತಃ ಕಂದರಾಲೀಃ ಕನಕಶಿಖರಿಣೋ ಮೇಖಲಾಸು ಸ್ವಲಂತಃ .
ದೂರಂ ದೂರ್ವಾಸ್ಥಲೋತ್ಕಾ ಮರಕತದೃಷದಿ ಸ್ಥಾನ್ನವೋ ಯನ್ನ ಯಾತಾಃ
ಪೂಷ್ಣೋಽಶ್ವಾಃ ಪೂರಯಂಸೈಸ್ತದವತು ಜವನೈಹುಂಕೃತೇನಾಗ್ರಗೋ ವಃ .. 61.. var
ಪ್ರೇರಯನ್ ಹುಂಕೃತೈರಗ್ರಣೀಃ
.. ಇತ್ಯರುಣವರ್ಣನಂ .. var ಸೂತವರ್ಣನಂ

.. ಅಥ ರಥವರ್ಣನಂ ..

ಪೀನೋರಃಪ್ರೇರಿತಾಭೈಶ್ಚರಮಖುರಪುಟಾಗ್ರಸ್ಥಿತೈಃ ಪ್ರಾತರದ್ರಾ-
ವಾದೀರ್ಘಾಂಗೈರುದಸ್ತೋ ಹರಿಭಿರಪಗತಾಸಂಗನಿಃಶಬ್ದಚಕ್ರಃ .
ಉತ್ತಾನಾನೂರುಮೂರ್ಧಾವನತಿಹರಭವದ್ವಿಪ್ರತೀಪಪ್ರಣಾಮಃ
ಪ್ರಾಕ್ಷೇ ಶ್ರೇಯೋ ವಿಧತ್ತಾಂ ಸವಿತುರವತರನ್ವೋಮವೀಧೀಂ ರಥೋ ವಃ .. 62.. var
ಪ್ರೇಯೋ

ಧ್ವಾಂತೌಘದ್ವಂಸದೀಕ್ಷಾವಿಧಿಪಟು ವಹತಾ ಪ್ರಾಕ್ಸಹಸ್ರಂ ಕರಾಣಾ- var ವಿಧಿಗುರು
ದ್ರಾಕ್ಸಹಸ್ರಂ

ಮರ್ಯಮ್ಣಾ ಯೋ ಗರಿಮ್ಣಃ ಪದಮತುಲಮುಪಾನೀಯತಾಧ್ಯಾಸನೇನ .
ಸ ಶಾಂತಾನಾಂ ನಿತಾಂತಂ ಭರಮಿವ ಮರುತಾಮಕ್ಷಮಾಣಾಂ ವಿಸೋಢುಂ
ಸ್ಯಂಧಾತ್ಯಂಧಂ ವ್ರಜನ್ವೋ ವೃಜಿನವಿಜಿತಯೇ ಭಾಸ್ವತಃ ಸ್ಯಂದನೋಽಸ್ತು .. 63..

ಯೋಕ್ತ್ರೀಭೂತಾನ್ಯುಗಸ್ಯ ಗ್ರಸಿತುಮಿವ ಪುರೋ ದಂದಶೂಕಾಂದಧಾನೋ
ದ್ವೇಧಾವ್ಯಸ್ತಾಂಬುವಾಹಾವಲಿವಿಹಿತಬೃಹತ್ವಕ್ಷವಿಕ್ಷೇಪಶೋಭಃ .
ಸಾವಿತ್ರಃ ಸ್ಯಂದನೋಽಸೌ ನಿರತಿಶಯರಯಪ್ರೀಣಿತಾನೂರುರೇನಃ-
ಕ್ಷೇಪೀಯೋ ವೋ ಗರುತ್ಮಾನಿವ ಹರತು ಹರೀಚ್ಚಾವಿದೇಯಪ್ರಚಾರಃ .. 64..
ಏಕಾಹೇನೈವ ದೀರ್ಘಾಂ ತ್ರಿಭುವನಪದವೀಂ ಲಂಘಯನ್ ಯೋ ಲಘಿಷ್ಠಃ var
ಕೃಸ್ನಾಂ

ಪೃಷ್ಠೇ ಮೇರೋರ್ಗರಿಯಾನ್ ದಲಿತಮಣಿದೃಷತ್ತಿಂಷಿ ಪಿಂಷಣ್ಕಾರಾಂಸಿ .
ಸರ್ವಸ್ಯೈವೋಪರಿಷ್ವಾದಥ ಚ ಪುನರಧಸ್ತಾದಿವಾಸ್ತಾದ್ರಿಮೂರ್ಧಿ

ಬ್ರಹ್ಮಸ್ಯಾವ್ಯಾತ್ಯ ಏವಂ ದುರಧಿಗಮಪರಿಸ್ಪಂದನಃ ಸ್ಯಂದನೋ ವಃ .. 65..
 ಧೂರ್ಧ್ವಸ್ತಾಗ್ರ್ಯಗ್ರಹಾಣಿ ಧ್ವಜಪಟಪವನಾಂದೋಲಿತೇಂದೂನಿ ದೂರಂ var
 ದೂರಾತ್

ರಾಹೌ ಗ್ರಾಸಾಭಿಲಾಷಾದನುಸರತಿ ಪುನರ್ದತ್ತಚಕ್ರವ್ಯಥಾನಿ .
 ಶ್ರಾಂತಾಶ್ಚಶ್ವಾಸಹೇಲಾಧುತವಿಬುಧಧುನೀನಿರ್ದುರಾಂಭಾಂಸಿ ಭದ್ರಂ
 ದೇಯಾಸುವೋರ್ ದವೀಯೋ ದಿವಿ ದಿವಸಪತೇಃ ಸ್ಯಂದನಪ್ರಸ್ಥಿತಾನಿ .. 66..
 ಅಕ್ಷೇ ರಕ್ಷಾಂ ನಿಬಧ್ಯ ಪ್ರತಿಸರವಲಯೈರ್ಯೋಜಯಂತ್ಯೋ ಯುಗಾಗ್ರಂ
 ಧೂಃಸ್ತಂಭೇ ದಗ್ಧಧೂಪಾಃ ಪ್ರಹಿತಸುಮನಸೋ ಗೋಚರೇ ಕೂಬರಸ್ಯ .
 ಚರ್ಚಾಶ್ಚಕ್ರೇ ಚರಂತ್ಯೋ ಮಲಯಜಪಯಸಾ ಸಿದ್ಧವಧ್ವಸ್ತ್ರಿಸಂಧ್ಯಂ var ಚರ್ಚಾಂ
 ವಂದಂತೇ ಯಂ ದ್ಯುಮಾರ್ಗೇ ಸ ನುದತು ದುರಿತಾನ್ಯಂಶುಮತ್ಸ್ಯಂದನೋ ವಃ ..
 67..

ಉತ್ಕೀರ್ಣಸ್ವರ್ಣರೇಣುದ್ರತಖುರದಲಿತಾ ಪಾರ್ಶ್ವಯೋಃ ಶಶ್ವದಶ್ಚೈ- var
 ರೇಣುದ್ರತ

ರಶ್ರಾಂತಭ್ರಾಂತಚಕ್ರಕ್ರಮನಿಖಿಲಮಿಲನ್ನೇಮಿನಿಮ್ನಾ ಭರೇಣ .
 ಮೇರೋಮೂರ್ಧನ್ಯಘಂ ವೋ ವಿಘಟಯತು ರವೇರೇಕವೀಧೀ ರಥಸ್ಯ
 ಸ್ವೋಷ್ಮೋದಕ್ತಾಂಬುರಿಕ್ತಪ್ರಕಟಿತಪುಲಿನೋದ್ಗೂಸರಾ ಸ್ವರ್ಧುನೀವ .. 68.. var
 ಸ್ವೋಷ್ಮೋದಸ್ತಾಂಬು

ನಂತುಂ ನಾಕಾಲಯಾನಾಮನಿಶಮನುಯತಾಂ ಪದ್ಧತಿಃ ಪಂಕ್ತಿರೇವ var
 ಉಪಯತಾಂ

ಕ್ಷೋದೋ ನಕ್ಷತ್ರಾಶೇರದಯರಯಮಿಲಚ್ಚಕ್ರಪಿಷ್ಟಸ್ಯ ಧೂಲಿಃ .
 ಹೇಷಹ್ಲಾದೋ ಹರೀಣಾಂ ಸುರಶಿಖರಿದರೀಃ ಪೂರಯನ್ನೇಮಿನಾದೋ var
 ನಾದೋ

ಯಸ್ಯಾವ್ಯಾತ್ತೀವ್ರಭಾನೋಃ ಸ ದಿವಿ ಭುವಿ ಯಥಾ ವ್ಯಕ್ತಚಿಹ್ನೋ ರಥೋ ವಃ .. 69..
 ನಿಃಸ್ಪಂದಾನಾಂ ವಿಮಾನಾವಲಿವಿತತದಿವಾಂ ದೇವವೃಂದಾರಕಾಣಾಂ var
 ವಲಿತದಿಶಾ

ವೃಂದೈರಾನಂದಸಾಂದ್ರೋದ್ಯಮಮಪಿ ವಹತಾಂ ವಿಂದತಾಂ ವಂದಿತುಂ ನೋ .
 ಮಂದಾಕಿನ್ಯಾಮಮಂದಃ ಪುಲಿನಭೃತಿ ಮೃದುಮಂದರೇ ಮಂದಿರಾಭೇ var
 ಮಂದರಾಭೇ

ಮಂದಾರೈರ್ಮಂಡಿತಾರಂ ದಧದರಿ ದಿನಕೃತ್ಸ್ಯಂದನಃ ಸ್ತಾನ್ಮುದೇ ವಃ .. 70..
 ಚಕ್ರೇ ಚಕ್ರಾರಪಂಕ್ತಿಂ ಹರಿರಪಿ ಚ ಹರೀನ್ ಧೂರ್ಜಟಿಧೂರ್ಧ್ವಜಾಂತಾ-
 ನಕ್ಷಂ ನಕ್ಷತ್ರನಾಥೋಽರುಣಮಪಿ ವರುಣಃ ಕೂಬರಾಗ್ರಂ ಕುಬೇರಃ .
 ರಂಹಃ ಸಂಘಃ ಸುರಾಣಾಂ ಜಗದುಪಕೃತಯೇ ನಿತ್ಯಯುಕ್ತಸ್ಯ ಯಸ್ಯ

ಸ್ತೌತಿ ಪ್ರೀತಿಪ್ರಸನ್ನೋಽನ್ವಹಮಹಿಮರುಚೇಃ ಸೋಽವತಾತ್ಸ್ಯಂದನೋ ವಃ .. 71.. var
ರುಚ

ನೇತ್ರಾಹೀನೇನ ಮೂಲೇ ವಿಹಿತಪರಿಕರಃ ಸಿದ್ಧಸಾಧ್ಯೈರ್ಮರುದ್ಭಿಃ
ಪಾದೋಪಾಂತೇ ಸ್ತುತೋಽಲಂ ಬಲಿಹರಿರಭಸಾಕರ್ಷಣಾಬದ್ಧವೇಗಃ .
ಭ್ರಾಮ್ಯನ್ನೋಮಾಂಬುರಾಶಾವಶಿಶಿರಕಿರಣಸ್ಯಂದನಃ ಸಂತತಂ ವೋ
ದಿಶ್ಯಾಲ್ಲಕ್ಷ್ಮೀಮಪಾರಾಮತುಲಿತಮಹಿಮೇವಾಪರೋ ಮಂದರಾದ್ರಿಃ .. 72.. var
ಅತುಲ್ಯಾಂ
.. ಇತಿ ರಥವರ್ಣನಂ ..

.. ಅಥ ಮಂಡಲವರ್ಣನಂ ..

ಯಜ್ಞಾ ಯೋ ಬೀಜಮಹ್ನಾಮಪಹತತಿಮಿರಂ ಚಕ್ಷುಷಾಮಂಜನಂ ಯ- var
ಜ್ಯಾಯೋ ಯದ್ಬೀಜಮಹ್ನಾಮಪಹೃತ
ದ್ವಾರಂ ಯನ್ಮುಕ್ತಿಭಾಜಾಂ ಯದಖಿಲಭುವನಜ್ಯೋತಿಷಾಮೇಕಮೋಕಃ .
ಯದ್ವೃಷ್ಟ್ಯಂಭೋನಿಧಾನಂ ಧರಣಿರಸಸುಧಾಪಾನಪಾತ್ರಂ ಮಹದ್ಯ-
ದ್ವಿಶ್ಯಾದೀಶಸ್ಯ ಭಾಸಾಂ ತದಧೀಕಲಮಲಂ ಮಂಗಲಂ ಮಂಡಲಂ ವಃ .. 73.. var
ದೇವಸ್ಯ

ಭಾನೋಃ ತದಧಿಕಮಮಲಂ ಮಂಡಲಂ ಮಂಗಲಂ
ವೇಲಾವರ್ಧಿಷ್ಟು ಸಿಂಧೋಃ ಪಯ ಇವ ಖಮಿವಾಧೋಽದ್ಗತಾಗ್ಯಗ್ರಹೋಡು
ಸ್ತೋಕೋದ್ಭಿನ್ನಸ್ವಚಿಹ್ನಪ್ರಸವಮಿವ ಮಧೋರಾಸ್ಯಮಸ್ಯನ್ಮನಾಂಸಿ . var ಮಹಾಂಸಿ
ಪ್ರಾತಃ ಪೂಷ್ಣೋಽಶುಭಾನಿ ಪ್ರಶಮಯತು ಶಿರಃಶೇಖರೀಭೂತಮದ್ರೇಃ
ಪೌರಸ್ಯಸ್ಯೋದ್ಗಭಸ್ತಿಮಿತತಮತಮಃಖಂಡನಂ ಮಂಡಲಂ ವಃ .. 74..
ಪ್ರತ್ಯುಪ್ತಸ್ತಪ್ತಹೇಮೋಜ್ಜ್ವಲರುಚಿರಚಲಃ ಪದ್ಮರಾಗೇಣ ಯೇನ
ಜ್ಯಾಯಃ ಕಿಂಜಲ್ಕಪುಂಜೋ ಯದಲಿಕುಲಶಿತೇರಂಬರೇಂದೀವರಸ್ಯ .
ಕಾಲವ್ಯಾಲಸ್ಯ ಚಿಹ್ನಂ ಮಹಿತತಮಮಹೋಮೂರ್ಛಿ ರತ್ನಂ ಮಹದ್ಯ-
ದ್ವಿಪ್ತಾಂಶೋಃ ಪ್ರಾತರವ್ಯಾತ್ತದವಿಕಲಜಗನ್ಮಂಡನಂ ಮಂಡಲಂ ವಃ .. 75..
ಕಸ್ತಾತಾ ತಾರಕಾಣಾಂ ಪತತಿ ತನುರವಶ್ಯಾಯಬಿಂದುರ್ಯಥೇಂದು-
ರ್ವಿದ್ರಾಣಾ ದೃಕ್ಸ್ಮರಾರೇರುರಸಿ ಮುರರಿಪೋಃ ಕೌಸ್ತುಭೋ ನೋದಗ್ನಸ್ತಿಃ .
ವಹ್ನೇಃ ಸಾಪಹ್ನವೇವ ದ್ಯುತಿರುದಯಗತೇ ಯತ್ರ ತನ್ಮಂಡಲಂ ವೋ
ಮಾರ್ತಂಡೀಯಂ ಪುನೀತಾದ್ವಿವಿ ಭುವಿ ಚ ತಮಾಂಸೀವ ಮೃಷ್ಟನ್ಮಹಾಂಸಿ .. 76..
ಯತ್ಪ್ರಾಚ್ಯಾಂ ಪ್ರಾಕ್ಷಕಾಸ್ತಿ ಪ್ರಭವತಿ ಚ ಯತಃ ಪ್ರಾಚ್ಯಸಾವುಜ್ಜಿಹಾನಾ-
ದಿದ್ಧಂ ಮಧ್ಯೇ ಯದಹ್ನೋ ಭವತಿ ತತರುಚಾ ಯೇನ ಚೋತ್ಪಾದ್ಯತೇಹಃ .

ಯತ್ಪರ್ಯಾಯೇಣ ಲೋಕಾನವತಿ ಚ ಜಗತಾಂ ಜೀವಿತಂ ಯಚ್ಚ ತದ್ವೋ
ವಿಶ್ವಾನುಗ್ರಾಹಿ ವಿಶ್ವಂ ಸೃಜದಪಿ ಚ ರವೇರ್ಮಂಡಲಂ ಮುಕ್ತಯೇನಸ್ತು .. 77..
ಶುಷ್ಯಂತ್ಯೂಥಾನುಕಾರಾ ಮಕರವಸತಯೋ ಮಾರವೀಣಾಂ ಸ್ಥಲೀನಾಂ
ಯೇನೋತ್ತಪ್ತಾಃ ಸ್ಫುಟಂತಸ್ತಡಿತಿ ತಿಲತುಲಾಂ ಯಾಂತ್ಯಗೇಂದ್ರಾ ಯುಗಾಂತೇ . var
ಚಟಿತಿ

ತಚ್ಚಂಡಾಂಶೋರಕಾಂಡತ್ರಿಭುವನದಹನಾಶಂಕಯಾ ಧಾಮ ಕೃಚ್ಛಾತ್ var ಕೃತ್ಸ್ಮಂ
ಸಂಹೃತ್ಯಾಲೋಕಮಾತ್ರಂ ಪ್ರಲಘು ವಿದಧತಃ ಸ್ತಾನ್ಮದೇ ಮಂಡಲಂ ವಃ .. 78.. var
ಆಹೃತ್ಯಾಲೋಕಮಾತ್ರಂ ಪ್ರತನು
ಉದ್ಯದ್ಲ್ಯದ್ಯಾನವಾಪ್ಯಾಂ ಬಹುಲತಮತಮಃಪಂಕಪೂರಂ ವಿದಾಯ್ var
ಬಹಲ

ಪ್ರೋದ್ಧಿನ್ನಂ ಪತ್ರಪಾರ್ಶ್ವೇಷ್ಟವಿರಲಮರುಣಚ್ಛಾಯಯಾ ವಿಸ್ಫುರಂತ್ಯಾ .
ಕಲ್ಯಾಣಾನಿ ಕ್ರಿಯಾದ್ವಃ ಕಮಲಮಿವ ಮಹನ್ಮಂಡಲಂ ಚಂಡಭಾನೋ- var
ಚಂಡರಶ್ಮೀಃ

ರನ್ವೀತಂ ತೃಪ್ತಿಹೇತೋರಸಕೃದಲಿಕುಲಾಕಾರಿಣಾ ರಾಹುಣಾ ಯತ್ .. 79..
ಚಕ್ಷುರ್ದಕ್ಷದ್ವಿಷೋ ಯನ್ನ ತು ದಹತಿ ಪುರಃ ಪೂರಯತ್ಯೇವ ಕಾಮಂ var ನ ದಹತಿ
ನಿತರಾಂ ಪುನಃ

ನಾಸ್ತಂ ಜುಷ್ಠಂ ಮರುದ್ಧಿಯದಿಹ ನಿಯಮಿನಾಂ ಯಾನಪಾತ್ರಂ ಭವಾಬ್ಧಿ .
ಯದ್ವೀತಶ್ರಾಂತಿ ಶಶ್ವದ್ಭಮದಪಿ ಜಗತಾಂ ಭ್ರಾಂತಿಮಭ್ರಾಂತಿ ಹಂತಿ
ಬ್ರಹ್ಮಸ್ಯಾಖ್ಯಾದ್ಧಿರುದ್ಧಕ್ರಿಯಮಥ ಚ ಹಿತಾಧಾಯಿ ತನ್ಮಂಡಲಂ ವಃ .. 80..
.. ಇತಿ ಮಂಡಲವರ್ಣನಂ ..

.. ಅಥ ಸೂರ್ಯವರ್ಣನಂ ..

ಸಿದ್ಧೈಃ ಸಿದ್ಧಾಂತಮಿಶ್ರಂ ಶ್ರಿತವಿಧಿ ವಿಬುಧೈಶ್ಚಾರಣೈಶ್ಚಾಟುಗರ್ಭಂ
ಗೀತ್ಯಾ ಗಂಧರ್ವಮುಖೈರ್ಮುಹುರಹಿಪತಿಭಿಯಾತುಧಾನೈರ್ಯತಾತ್ಮ .
ಸಾರ್ಥಂ ಸಾಧ್ಯೈರ್ಮುನೀಂದ್ರೈರ್ಮುದಿತಮತಮನೋ ಮೋಕ್ಷಿಭಿಃ ಪಕ್ಷಪಾತಾ- var
ಮೋಕ್ಷುಭಿಃ

ತ್ಪಾತಃ ಪ್ರಾರಭ್ಯಮಾಣಸ್ತುತಿರವತು ರವಿರ್ವಿಶ್ವವಂದ್ಯೋದಯೋ ವಃ .. 81..
ಭಾಸಾಮಾಸನ್ನಭಾವಾದಧಿಕತರಪಟೋಶ್ಚಕ್ರವಾಲಸ್ಯ ತಾಪಾ-
ಚ್ಛೇದಾದಚ್ಛಿನ್ನಗಚ್ಛತ್ತುರಗಮುರಪುಟನ್ಯಾಸನಿಶಂಕಟಂಕೈಃ . var ನ್ಯಸ್ಯ
ನಿಸಂಗಸ್ಯಂದನಾಂಗಭ್ರಮಣನಿಷಣಾತ್ಪಾತು ವಸ್ತಿಪ್ರಕಾರಂ var ತ್ರಿಪ್ರಕಾರೈಃ
ತಪ್ತಾಂಶುಸ್ತತ್ಪರೀಕ್ಷಾಪರ ಇವ ಪರಿತಃ ಪರ್ಯಟನ್ವಾಟಕಾದ್ರಿಂ .. 82..

ನೋ ಶುಷ್ಕಂ ನಾಕನದ್ಯಾ ವಿಕಸಿತಕನಕಾಂಭೋಜಯಾ ಭ್ರಾಜಿತಂ ತು var
ಕನಕಾಂಭೋರುಹಾ

ಪ್ಲುಷ್ಪಾ ನೈವೋಪಭೋಗ್ಯಾ ಭವತಿ ಭೃಶತರಂ ನಂದನೋದ್ಯಾನಲಕ್ಷ್ಮೀಃ .

ನೋ ಶೃಂಗಾಣಿ ದ್ರುತಾನಿ ದ್ರುತಮಮರಗಿರೀಃ ಕಾಲಧೌತಾನಿ ಧೌತಾ-
ನೀದ್ಧಂ ಧಾಮ ದ್ಯುಮಾರ್ಗೇ ಮ್ರುದಯತಿ ದಯಯಾ ಯತ್ರ ಸೋಽಕೋಽವತಾದ್ವಃ
.. 83..

ಧ್ವಾಂತಸ್ಯೈವಾಂತಹೇತುರ್ನ ಭವತಿ ಮಲಿನೈಕಾತ್ಮನಃ ಪಾಪ್ಮನೋಽಪಿ
ಪ್ರಾಕ್ಪಾದೋಪಾಂತಭಾಜಾಂ ಜನಯತಿ ನ ಪರಂ ಪಂಕಜಾನಾಂ ಪ್ರಭೋಧಂ .

ಕರ್ತಾ ನಿಃಶ್ರೇಯಸಾನಾಮಪಿ ನ ತು ಖಲು ಯಃ ಕೇವಲಂ ವಾಸರಾಣಾಂ
ಸೋಽವ್ಯಾದೇಕೋದ್ಯಮೇಚ್ಛಾವಿಹಿತಬಹುಬೃಹದ್ವಿಶ್ವಕಾರ್ಯೋಽರ್ಯಮಾ ವಃ ..
84..

ಲೋಟಲೋಷ್ಣಾವಿಚೇಷ್ಟಃ ಶ್ರಿತಶಯನತಲೋ ನಿಃಸಹೀಭೂತದೇಹಃ

ಸಂದೇಹೀ ಪ್ರಾಣಿತವ್ಯೇ ಸಪದಿ ದಶ ದಿಶಃ ಪ್ರೇಕ್ಷಮಾಣೋಽನ್ಧಕಾರಾಃ .

ನಿಃಶ್ವಾಸಾಯಾಸನಿಷ್ಠಃ ಪರಮಪರವಶೋ ಜಾಯತೇ ಜೀವಲೋಕಃ var
ಚಿರತರವಶೋ

ಶೋಕೇನೇವಾನ್ಯಲೋಕಾನುದಯಕೃತಿ ಗತೇ ಯತ್ರ ಸೋಽಕೋಽವತಾದ್ವಃ .. 85..
var ಲೋಕಾಭ್ಯುದಯ

ಕ್ರಾಮಲ್ಲೋಲೋಽಪಿ ಲೋಕಾಸ್ತದುಪಕೃತಿಕೃತಾವಾಶ್ರಿತಃ ಸ್ಥೈರ್ಯಕೋಟಿಂ

ನ್ಯಾಣಾಂ ದೃಷ್ಟಿಂ ವಿಜಿಹ್ವಾಂ ವಿದಧದಪಿ ಕರೋತ್ಯಂತರತ್ಯಂತಭದ್ರಾಂ .

ಯಸ್ತಾಪಸ್ಯಾಪಿ ಹೇತುರ್ಭವತಿ ನಿಯಮಿನಾಮೇಕನಿರ್ವಾಣದಾಯೀ
ಭೂಯಾತ್ ಪ್ರಾಗವಸ್ಥಾಧಿಕತರಪರಿಣಾಮೋದಯೋಽರ್ಕಃ ಶ್ರಿಯೇ ವಃ .. 86..

ವ್ಯಾಪನ್ನರ್ತುರ್ನ ಕಾಲೋ ವ್ಯಭಿಚರತಿ ಫಲಂ ನೌಷಧೀವೃಷ್ಟಿರಿಷ್ಟಾ
ನೈಷ್ಟೈಸ್ತಪ್ರಪ್ಯಂತಿ ದೇವಾ ನ ಹಿ ವಹತಿ ಮರುನ್ನಿರ್ಮಲಾಭಾನಿ ಭಾನಿ .

ಆಶಾಃ ಶಾಂತಾ ನ ಭಿಂದಂತ್ಯವಧಿಮುದಧಯೋ ಬಿಭೃತಿ ಕ್ಷ್ಣಾಭೃತಃ ಕ್ಷ್ಣಾಂ
ಯಸ್ಮಿಂಸ್ತೈಲೋಕ್ಯಮೇವಂ ನ ಚಲತಿ ತಪತಿ ಸ್ತಾತ್ಸ ಸೂರ್ಯಃ ಶ್ರಿಯೇ ವಃ .. 87..

ಕೈಲಾಸೇ ಕೃತ್ತಿವಾಸಾ ವಿಹರತಿ ವಿರಹತ್ರಾಸದೇಹೋಢಕಾಂತಃ

ಶ್ರಾಂತಃ ಶೇತೇ ಮಹಾಹಾವಧಿಜಲಧಿ ವಿನಾ ಛಿದ್ಮನಾ ಪದ್ಮನಾಭಃ .

ಯೋಗೋದ್ಯೋಗೈಕತಾನೋ ಗಮಯತಿ ಸಕಲಂ ವಾಸರಂ ಸ್ವಂ ಸ್ವಯಂಭೂ-
ಭೂರಿತ್ಯೈಲೋಕ್ಯಾಚಿಂತಾಭೃತಿ ಭುವನವಿಭೌ ಯತ್ರ ಭಾಸ್ವಾನ್ ವೋಽವ್ಯಾತ್ .. 88..

ಏತದ್ಯನ್ಮಂಡಲಂ ಖೇ ತಪತಿ ದಿನಕೃತಸ್ತಾ ಋಚೋಽರ್ಚೀಷಿ ಯಾನಿ

ದ್ಯೋತಂತೇ ತಾನಿ ಸಾಮಾನ್ಯಯಮಪಿ ಪುರುಷೋ ಮಂಡಲೇಽಣುರ್ಯಜೂಂಷಿ .

ಏವಂ ಯಂ ವೇದ ವೇದತ್ರಿತಯಮಯಮಯಂ ವೇದವೇದೀ ಸಮಗೋ
 ವರ್ಗಃ ಸ್ವರ್ಗಪವರ್ಗಪ್ರಕೃತಿರವಿಕೃತಿಃ ಸೋಽಸ್ತು ಸೂರ್ಯಃ ಶ್ರಿಯೇ ವಃ .. 89..
 ನಾಕೌಕಃಪ್ರತ್ಯನೀಕಕ್ಷತಿಪಟುಮಹಸಾಂ ವಾಸವಾಗ್ರೇಸರಾಣಾಂ
 ಸರ್ವೇಷಾಂ ಸಾಧು ಪಾತಾಂ ಜಗದಿದಮದಿತೇರಾತ್ಮಜತ್ವೇ ಸಮೇಽಪಿ .
 ಯೇನಾದಿತ್ಯಾಭಿಧಾನಂ ನಿರತಿಶಯಗುಣೈರಾತ್ಮನಿ ನೃಸ್ತಮಸ್ತು var ಗುಣೇನಾತ್ಮನಿ
 ಸ್ತುತ್ಯಸ್ತ್ರೈಲೋಕ್ಯವಂದ್ಯೈಸ್ತ್ರಿದಶಮುನಿಗಣೈಃ ಸೋಽಂಶುಮಾನ್ ಶ್ರೇಯಸೇ ವಃ ..
 90..

ಭೂಮಿಂ ಧಾಮೋಽಭಿವೃಷ್ಟ್ಯಾ ಜಗತಿ ಜಲಮಯೀಂ ಪಾವನೀಂ ಸಂಸ್ಕೃತಾವ- var
 ಧಾಮೋಽಥ
 ಪ್ಯಾಗ್ನೇಯೀಂ ದಾಹಶಕ್ತ್ಯಾ ಮುಹುರಪಿ ಯಜಮಾನಾಂ ಯಥಾಪ್ರಾರ್ಥಿತಾರ್ಥೈಃ .
 var ಯಜಮಾನಾತ್ಮಿಕಾಂ
 ಲೀನಾಮಾಕಾಶ ಏವಾಮೃತಕರಘಟಿತಾಂ ಧ್ವಾಂತಪಕ್ಷಸ್ಯ ಪರ್ವ-
 ಣ್ಣೇವಂ ಸೂರ್ಯೋಽಷ್ಟಭೇದಾಂ ಭವ ಇವ ಭವತಃ ಪಾತು ಬಿಭೃತ್ಸ್ವಮೂರ್ತಿಂ ..
 91..

ಪ್ರಾಕ್ಯಾಲೋನ್ನಿದ್ರಪದ್ಮಾಕರಪರಿಮಲನಾವಿರ್ಭವತ್ಪಾದಶೋಭೋ
 ಭಕ್ತ್ಯಾ ತ್ಯಕ್ತೋರುಖೇದೋದ್ಗತಿ ದಿವಿ ವಿನತಾಸೂನುನಾ ನೀಯಮಾನಃ .
 ಸಪ್ತಾಶ್ವಪ್ತಾಪರಾಂತಾನ್ಯಧಿಕಮಧರಯನ್ಯೋ ಜಗಂತಿ ಸ್ತುತೋಽಲಂ
 ದೇವೈರ್ದೇವಃ ಸ ಪಾಯಾದಪರ ಇವ ಮುರಾರಾತಿರಹ್ನಾಂ ಪತಿರ್ವಃ .. 92..
 ಯಃ ಸೃಷ್ಟ್ವಾಽಪಾಂ ಪುರಸ್ತಾದಚಲವರಸಮಭ್ಯುನ್ನತೇರ್ಹೇತುರೇಕೋ
 ಲೋಕಾನಾಂ ಯಸ್ತಯಾಣಾಂ ಸ್ಥಿತ ಉಪರಿ ಪರಂ ದುರ್ವಿಲಂಘ್ಯೇನ ಧಾಮ್ನಾ . var
 ಚ ತ್ರಯಾಣಾಂ

ಸದ್ಯಃ ಸಿದ್ಧೈ ಪ್ರಸನ್ನದ್ಯುತಿಶುಭಚತುರಾಶಾಮುಖಃ ಸ್ತಾದ್ವಿಭಕ್ತೋ var ಶುಚಿ
 ದ್ವೇಧಾ ವೇಧಾ ಇವಾವಿಷ್ಟ್ಯತಕಮಲರುಚಿಃ ಸೋಽರ್ಚಿಷಾಮಾಕರೋ ವಃ .. 93..
 ಸಾದ್ರಿದ್ಯೋವೀನದೀಶಾ ದಿಶತಿ ದಶ ದಿಶೋ ದರ್ಶಯನ್ಪ್ರಾಗ್ಧೃಶೋ ಯಃ var ದ್ರಾಕ್
 ದೃಶೋ
 ಸಾದೃಶ್ಯಂ ದೃಶ್ಯತೇ ನೋ ಸದಶಶತದೃಶಿ ತ್ರೈದಶೇ ಯಸ್ಯ ದೇಶೇ .
 ದೀಪ್ತಾಂಶುರ್ವಃ ಸ ದಿಶ್ಯಾದಶಿವಯುಗದಶಾದರ್ಶಿತದ್ವಾದಶಾತ್ಮಾ
 ಶಂ ಶಾಸ್ತ್ರಶ್ಚಾಂಶ್ಚ ಯಸ್ಯಾಶಯವಿದತಿಶಯಾದ್ಧಂದಶೂಕಾಶನಾದ್ಯಃ .. 94..
 ತೀರ್ಥಾನಿ ವ್ಯರ್ಥಕಾನಿ ಹೃದನದಸರಸೀನಿರ್ಝರಾಂಭೋಜಿನೀನಾಂ
 ನೋದನ್ವಂತೋ ನುದಂತಿ ಪ್ರತಿಭಯಮಶುಭಶ್ಚಭೃಪಾತಾನುಬಂಧಿ .

ಆಪೋ ನಾಕಾಪಗಾಯಾ ಅಪಿ ಕಲುಷಮುಷೋ ಮಜ್ಜತಾಂ ನೈವ ಯತ್ರ var
ಸ್ವರ್ಗಾಪಗಾಯಾಃ

ತ್ರಾತುಂ ಯಾತೇನ್ಯಲೋಕಾನ್ ಸ ದಿಶತು ದಿವಸಸೈಕಹೇತುರ್ಹಿತಂ ವಃ .. 95.. var
ಲೋಕಂ

ಏತತ್ಪಾಲಪಂಕಪ್ಲುತಮಿವ ತಮಸೈವೈಕಮುದ್ಗಾಢಮಾಸೀ-

ದಪ್ರಜ್ಞಾತಾಪ್ರತರ್ಕ್ಯಂ ನಿರವಗತಿ ತಥಾಲಕ್ಷಣಂ ಸುಪ್ತಮಂತಃ .

ಯಾದೃಶ್ಯಷ್ಟೇಃ ಪುರಸ್ತಾನ್ನಿಶಿ ನಿಶಿ ಸಕಲಂ ಜಾಯತೇ ತಾದೃಗೇವ

ತ್ಪ್ರಲೋಕ್ಯಂ ಯದ್ವಿಯೋಗಾದವತು ರವಿರಸೌ ಸರ್ಗತುಲ್ಯೋದಯೋ ವಃ .. 96..

ದ್ವೀಪೇ ಯೋಽಸ್ತಾಚಲೋಽಸ್ಮಿನ್ನವತಿ ಖಲು ಸ ಏವಾಪರತ್ರೋದಯಾದ್ವಿ-

ರ್ಯಾ ಯಾಮಿನ್ಯುಜ್ಜ್ವಲೇಂದುದ್ಯುತಿರಿಹ ದಿವಸೋಽನ್ಯತ್ರ ತೀವ್ರಾತಪಃ ಸಾ .

ಯದ್ವಶ್ಯಾ ದೇಶಕಾಲಾವಿತಿ ನಿಯಮಯತೋ ನೋ ತು ಯಂ ದೇಶಕಾಲಾ- var ಸು

ವವ್ಯಾತ್ವ ಸ್ವಪ್ರಭುತ್ವಾಹಿತಭುವನಹಿತೋ ಹೇತುರಹ್ಯಾಮಿನೋ ವಃ .. 97..

ವ್ಯಗ್ರೈರಗ್ರಗ್ರಹೇಂದುಗ್ರಸನಗುರು ಭರೈನೋಽ ಸಮಗ್ರೈರುದಗ್ರೈಃ var ಗುರುತರೈಃ

ಪ್ರತ್ಯಗ್ರೈರೀಷದುಗ್ರೈರುದಯಗಿರಿಗತೋ ಗೋಗಣೈರ್ಗೌರಯನ್ ಗಾಂ .

ಉದ್ಗಾಢಾರ್ಚಿವಿಲೀನಾಮರನಗರನಗ್ರಾವಗರ್ಭಾಮಿವಾಹ್ನಾ-

ಮಗ್ರೇ ಶ್ರೇಯೋ ವಿಧತ್ತೇ ಗ್ಲಪಯತು ಗಹನಂ ಸ ಗ್ರಹಗ್ರಾಮಣೀರ್ವಃ .. 98..

ಯೋನಿಃ ಸಾಮ್ನಾಂ ವಿಧಾತಾ ಮಧುರಿಪುರಜಿತೋ ಧೂರ್ಜಟಿಃ ಶಂಕರೋಽಸೌ

ಮೃತ್ಯುಃ ಕಾಲೋಽಲಕಾಯಾಃ ಪತಿರಪಿ ಧನದಃ ಪಾವಕೋ ಜಾತವೇದಾಃ .

ಇತ್ಥಂ ಸಂಜ್ಞಾ ಡವಿತ್ಯಾದಿವದಮೃತಭುಜಾಂ ಯಾ ಯದೃಚ್ಛಾಪ್ರವೃತ್ತಾ-

ಸ್ತಾಸಾಮೇಕೋಽಭಿಧೇಯಸ್ತದನುಗುಣಗುಣೈರ್ಯಃ ಸ ಸೂರ್ಯೋಽವತಾದ್ವಃ ..

99.. var ಗಣೈಃ

ದೇವಃ ಕಿಂ ಬಾಂಧವಃ ಸ್ಯಾತ್ಪ್ರಿಯಸುಹೃದಥವಾಽಽಚಾರ್ಯ ಆಹೋಸ್ವಿದಯೋಽ var

ಆರ್ಯಃ

ರಕ್ಷಾ ಚಕ್ಷುರ್ನು ದೀಪೋ ಗುರುರುತ ಜನಕೋ ಜೀವಿತಂ ಬೀಜಮೋಜಃ .

ಏವಂ ನಿಣೀಯತೇ ಯಃ ಕ ಇವ ನ ಜಗತಾಂ ಸರ್ವಥಾ ಸರ್ವದಾಽಸೌ var

ಸರ್ವದಾಃ

ಸರ್ವಾಕಾರೋಪಕಾರೀ ದಿಶತು ದಶಶತಾಭೀಷುರಭ್ಯರ್ಥಿತಂ ವಃ .. 100..

ಶ್ಲೋಕಾ ಲೋಕಸ್ಯ ಭೂತ್ಯೈಶತಮಿತಿ ರಚಿತಾಃ ಶ್ರೀಮಯೂರೇಣ ಭಕ್ತ್ಯಾ

ಯುಕ್ತಶ್ಚೈತಾನ್ವರೇದ್ಯಃ ಸಕೃದಪಿ ಪುರುಷಃ ಸರ್ವಪಾಪೈರ್ವಿಮುಕ್ತಃ .

ಆರೋಗ್ಯಂ ಸತ್ಕವಿತ್ತಂ ಮತಿಮತುಲಬಲಂ ಕಾಂತಿಮಾಯುಃಪ್ರಕರ್ಷಂ

ವಿದ್ಯಾಮೈಶ್ವರ್ಯಮರ್ಥಂ ಸುತಮಪಿ ಲಭತೇ ಸೋಽತ್ರ ಸೂರ್ಯಪ್ರಸಾದಾತ್ ..

101..

ಇತಿ ಶ್ರೀಮಯೂರಕವಿಪ್ರಣೀತಂ ಸೂರ್ಯಶತಕಂ ಸಮಾಪ್ತಂ .

Suryashatakam with Translation

ಸೂರ್ಯಶತಕಂ ನಾಥಫಂ

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 Goroohana

(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 (ಆಶಾ) at Sunrise as well as Sunset; but our desires (ಆಶಾ) in comparison, though extensive, keep reducing in intensity as they multiply. Surya never encounters any darkness in any corner; but our desires (ಝಿ) are

laced with darkness of untruth and trickery. May Surya's radiance (ರುಚಿ) 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 (ಶಿಶಿಹಿನಂ) shining like Chandra, sportingly. (Guha rides peacock - ಶಿಶಿಹಿನಂ 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)

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

Thus ends the description of Effulgence.

Now description of chariot horses.

As the horses of Surya's chariot go energetically jumping, Vayu's thought that the charioteer

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

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

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

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

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

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

Thus ends the description of the horses of the chariot.

Now description of Aruna the charioteer

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

Aruna is the propeller of the best horses, driving them fast. Garuda, his younger brother carries Hari and flies fast, flapping his wings (pakshapata). Aruna has equal vision, no favoritism (pakshapata). Both have equal radiance and carry Devatas who are the sole witness of all actions of beings. Garuda is the head of birds; Aruna is elder to him. Garuda is the enemy of serpents which hear through their eyes. Aruna, who is lame, surpasses Garuda. He is the treasure of the universe and of all glories. He is ever new. May he destroy your sins. (51)

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

Surya respects Aruna as his equal. Surya lets out his rays (ರಶ್ಮಿ) in the morning and shrinks them in the evening. Aruna loosens the reins (ರಶ್ಮಿ) on his horses in the morning and tightens them in the evening. Surya's glory is well known through his praises (ಸ್ತೋತ್ರ), whereas Aruna is well known for employing his goad (ತೋತ್ರ) on his horses. Surya is keen on travelling constantly across the sky (ಹರಿಪದ); Aruna is constantly attentive to the horses' stride (ಹರಿಪದ). Surya surpasses Chandra, the head of stars (ದ್ವಿಜ); Aruna is elder to Garuda, the head of birds (ದ್ವಿಜ). 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; Nirruti, 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, ಅವಹಃ, ಪ್ರವಃ, ವಿವಃ, ಪರಾವಹಃ, ಸಂವಹಃ, ಇದ್ವಹಃ, and ಪರ್ವಹಃ. Each of them gets exhausted by carrying the chariot and passes it on to the next section ಸ್ಕಂಧ. (This is like men carrying weight on their shoulders ಸ್ಕಂಧ 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 (ಹರಿ); Garuda moves as willed by Hari (ಹರಿ). 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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