॥ આદિત્યરીદાયમ् નામાવલી ॥

.. AdityahRidayam nAmaAvaliH ..

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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 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.
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 सूक्ष्म रूपं .

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.

ас्सी वस्तायो अरुणि उत वशुः सुमुक्गकः ।
अस्सी योजवस्यति नैवश्रीवः विविषितः।
उत्तेन गौपा अद्वस्यक्ष्युक्ताणि ।
उत्तेन विशालातानि स दृष्टे मुलघाति 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 विविषितः -
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.

\[ \text{Nam: साधि जगते जिते जगत्व प्रसूति स्वितिनाश इत्ये।} \]
\[ \text{विरिहि नारायण शंकरात्मने।} \]

2 - In the subtle form सूर्य उपेशा

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.

\[ \text{अदित्य: - आदित्यमार्गलाभ्यो इत्यमथ: पुरुष: आदित्य:; यथादित्य अक} \]
\[ \text{एवंनेछु जवामनेछु अनेकवत्न प्रतिलास्ते एवंनेछु शैलेन्द्रु अक} \]
\[ \text{एवंतामेकवत्न प्रतिलास्त हृदि आदित्यसाभावा आदित्य। VS (39).} \]

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.

\[ \text{ज्योतिरादित्य: - ज्योतिषि सविनमंजळे स्वितिर्ते ज्योतिरादित्य। VS (564).} \]

He resides in the sun.

\[ \text{भानुमंडलमयस्य: - भानुमंडलमस्य सूर्यमंडलमस्य मध्ये निवर्तति तथा।} \]
\[ \text{संह्यासमे दलवृत्त चैत्यवत्त। LS (275).} \]

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.

\[ \text{धेर: सदा सविनमंजळ-मथ्यते नारायण} \]
\[ \text{सरसिज्ञत:-समिज्ञ। उयूरव्य मृत:कुरंदवां दरीती।} \]
Similarly we are advised to meditate upon Lord Siva along with Amba in the sun and get relieved from the cyclic births.

The Mundaka Upanishad makes a more detailed narration. (II-I-9 and 10).

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.

3 - In the causal form जरीश विपेश
as the Self residng in the heart of all beings. He is known as

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.
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.

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.

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.

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...
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.

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)

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 ऋग्वेद-श्रीमान् चक्रायुधाय, रविवाहन्दृष्टिः

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..
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 of Lord Surya.

|| AdityaHridayam\p\Nama\l||
|---|---|
|ॐ रश्मिमते नमः ।|ॐ ब्रह्ममः ।
|ॐ समुद्रते नमः ।|ॐ विष्णुः ।
|ॐ श्यामसुखः नमः ।|ॐ शिवः ।
|ॐ विष्णुस्वरूपः नमः ।|ॐ दक्षः ।
|ॐ भक्तिमादित्यः नमः ।|ॐ कौमाकरः ।
|ॐ राजकुमारः नमः ।|ॐ रामः ।
|ॐ मधुकरः नमः ।|ॐ भृगुः ।
|ॐ जीतास्वरूपः नमः ।|ॐ यजुर्वेदः ।
|ॐ विनायकः नमः ।|ॐ वायुः ।
|ॐ श्रीकृष्णः नमः ।|ॐ स्लोकः ।
|ॐ विष्णुः ।|ॐ प्रस्तुतः ।
|ॐ दन्तेश्वरः नमः ।|ॐ अग्निः ।
|ॐ धन्यः ।|ॐ ज्ञानेश्वरः ।
|ॐ कुमारः ।|ॐ यमः ।
|ॐ सांभा ।|ॐ जनमेयः ।
|ॐ सामायः ।|ॐ अपांपत्यः ।
|ॐ मूर्धन्यः ।|ॐ अमृतभूतः ।
|ॐ वृक्षाश्च ।|ॐ विपुरुषः ।
|ॐ विकृता ।|ॐ रमणेषु ।
|ॐ अति ।|ॐ संगीतः ।
|ॐ अति ।|ॐ यात्रेषु ।
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आदित्यकुदम् नामावली

ॐ साध्यमूर्ति नमः
ॐ अशिष्मूर्ति नमः सप।
ॐ मनुमूर्ति नमः
ॐ मनवे नमः
ॐ पायुमूर्ति नमः
ॐ पक्षे नमः
ॐ प्रजमूर्ति नमः ३०।
ॐ प्राणाय नमः
ॐ सत्वे नमः
ॐ कर्ते नमः
ॐ प्रभाकाय नमः
ॐ आदित्याय नमः उप।
ॐ सवित्रेन नमः
ॐ सूर्याय नमः
ॐ भक्ताय नमः
ॐ पूपाय नमः
ॐ गमस्तिमते नमः ४०।
ॐ सुपर्षदृशाय नमः
ॐ भानवे नमः
ॐ दिशायेदृशाय नमः
ॐ दिवाकराय नमः
ॐ दक्षिणाय नमः जप।
ॐ सवित्रायमिष्ठे नमः
ॐ समसैवे नमः
ॐ मधीचिमते नमः
ॐ तिमिरोममतनाय नमः
ॐ शंभवे नमः ५०।
ॐ श्वेतेन नमः
ॐ मार्ताय नमः
ॐ अंशुमते नमः
હિરયગમાય નમ: ।
શિરાય નમ: । પપ ।
તાપનાય નમ: ।
માસદાય નમ: ।
રયય નમ: ।
 અખરાય નમ: ।
 અધિપુત્રાય નમ: । ૬૦ ।
 શ્શ્રય નમ: ।
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 યામનાય નમ: ।
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 અભામાસ નમ: ।
 વિવોની નમ: ।
 આતિપને નમ: ।
 મહાસિવને નમ: । ૭૦ ।
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 પીલુદાય નમ: ।
 સાર્વતાપનાય નમ: ।
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 નેક્ષત્રભાવતા અવિપાય નમ: ।
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 આક્ષાને નમ: ।
 હિન્દુમ નમ: ।

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આઈદત્યહૃદયમ્ નામાવલી

૧  ધાત્રે નમः ।
૨  ભગાય નમः ।  ધપ।
૩  પૂવસ્યો નમः ।
૪  મિત્રાય નમः ।
૫  વચ્ચાય નમः ।
૬  અર્થમાણે નમः ।
૭  અર્કણમાતો નમः ।  ૮૦।
૮  વિવમ્બે નમः ।
૯  ત્વમ્ નમः ।
૧૦  સાંતે નમः ।
૧૧  બીજવે નમः ।
૧૨  પૂવાજિશે નમः ।  ૫૫।
૧૩  પદ્રીમાણે નમः ।
૧૪  જ્યોિત્રીણબાણાંસંયાના નમः ।
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૨૩  સાંટેગાય નમः ।
૨૪  પશાર્ભૂદમં નમः ।
૨૫  પાકાર્ઘાય નમः ।
૨૬  આચિયાયાથુના ુનમઃ ।
૨૭  સૂધાય નમः ।  ૧૧૦।
૨૮  આઈદત્યવર્ષે નમः ।
૨૯  બાસ્ત્રે નમः ।
૩૦  સર્વભક્ષાય નમः ।
ॐ श्रीद्रव्यपुष्चि नमः ।
ॐ तमोध्राय नमः । ११४।
ॐ द्रिमध्राय नमः ।
ॐ श्रुतिध्राय नमः ।
ॐ अभितांत्वने नमः ।
ॐ तृतीयध्राय नमः ।
ॐ देवाय नमः । १२०।
ॐ ज्योतिष्पूपत्ये नमः ।
ॐ तत्सामीक्राय नमः ।
ॐ वहिये नमः ।
ॐ विश्वमहृदमः नमः ।
ॐ तमोहिनिध्राय नमः । १२७।
ॐ धृशुष्ये नमः ।
ॐ लोकाधिकारः नमः ।
ॐ भूतत्वे नमः ।
ॐ भूतपालाय नमः ।
ॐ भूतनाशाय नमः । १३०।
ॐ पार्वते नमः ।
ॐ तपते नमः ।
ॐ वर्षते नमः ।
ॐ सुमेधु जगते नमः ।
ॐ भूतेशु परिवर्तिताय नमः । १३९।
ॐ अन्त्वध्राय नमः ।
ॐ अन्त्वध्रायां तृव्यु नमः ।
ॐ वर्मसस्वय पर्बक्षायेः नमः । १३८।
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