

सूर्य उपनिषत् – Sūrya Upaniṣhat

Sūrya Upaniṣhat word-by-word meanings

शान्ति पाठ – Śhānti Pāṭha

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ।

स्वस्ति न , इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो , अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु । ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ । भद्रम् । कर्णेभिः । शृणुयाम । देवाः ॥ भद्रम् । पश्येम । अक्षभिः । यजत्राः ॥

। स्थिरैः । अङ्गैः । तुस्तु-वांसः । तनूभिः ॥ वि । अशेम । देवहितम् । यत् । आयुः ॥

। स्वस्ति । नः । इन्द्रः । वृद्ध-श्रवाः ॥ स्वस्ति । नः । पूषा । विश्व-वेदाः ॥

। स्वस्ति । नः । तार्क्ष्यः । अरिष्टनेमिः ॥ स्वस्ति । नः । बृहस्पतिः । दधातु ॥ ॐ । शान्तिः । शान्तिः । शान्तिः ॥

ॐ bhad'raṅ' kar'ṅēbhiṣh' śhr̥ṇuyāma dēvā-ḥa ।

bhad'raṅ' paśh'yēmāk'śhabhir'yajat'rā-ḥa ।

sthirairāṅ'gaiis'tuṣh'tuvāgm'sas'tanūbhiḥi । vyaśhēma dēvahiṭāñ' yadāyuhū ।

svas'ti na , in'drō vṛd'dhaśh'ravā-ḥa । svas'ti na[fp]' pūshā viśh'vavēdā-ḥa ।

svas'ti nas'tārkh'yō , ariṣh'tanēmiḥi । svas'ti nō bṛhas'patir'dadhātu ।

ॐ śhā-n'tiśh' śhā-n'tiśh' śhā-n'tiḥi ॥

ॐ । bhadrām । karṅēbhiḥi । śhr̥ṇuyāma । dēvāḥa ॥

। bhadrām । paśhyēma । akṣabhiḥi । yajatrāḥa ॥

। sthiraiḥi । āṅgaiḥi । tustu-vāṅsaḥa । tanūbhiḥi ॥ vi । aśhēma । dēvahitam । yat । āyuhū ॥

। svasti । naḥa । indraḥa । vṛddha-śhravāḥa ॥ svasti । naḥa । pūshā । viśhva-vēdāḥa ॥

। svasti । naḥa । tārkshyaḥa । ariṣhṭanēmiḥi ॥ svasti । naḥa । bṛhaspatiḥi । dadhātu ॥

ॐ । śhāntiḥi । śhāntiḥi । śhāntiḥi ॥

Note on OM: the Omkāra or hiranyagarbha (golden-egg) at the beginning of time and space (Universe).

All vedic chanting or *vēda-pāṭhana* starts with OM. Why? We could fill pages with the answer... but will write it in short. “Creation” or “Time and Space” or “the Universe” started with a very Big Bang. The sound of that mighty explosion is OM. This was “seen” in deep meditation by ṛshi Kaṇāda around 20,000 years ago (as revealed by Swāmi). Since the entire creation started with OM, we also start everything with OM. We *Bhārātīyas* imitate God as much as possible because we love God very much and God is our ideal worthy of emulation. ‘*Praṇava*’ is another name for *Omkāra*. We *Bhārātīyas* start everything with *praṇava*. Of course our “mouth” spoken *Omkāra* is a small subatomic particle before the mighty HUGE sound of the Big Bang explosion. It was so **huge** that the lingering vibration can still be heard *even after trillions* of years today! We can still hear this **OM** vibration inside our body. Go sit at a quiet place and close both the ear-holes. Listen to the inner vibration sounds. This is *Omkāra*. It is continuous, unlike our “mouth” spoken version. The *chakra sādhakas* call this inner-ear sound the *anāhata nāda* as *an-āhata* means un-struck. Although this vibration is *everywhere*, in our human body it emanates from the *anāhata* chakra (heart chakra) (Swāmi has revealed that the “spiritual heart” lies to the right of the physical heart and is invisible... in all probability this “spiritual-heart” is the centre point of the *anāhata* chakra). As long as **OM** or this vibration persists, the Universe **remains**. It will cease to resound as and when this Universe ends.

The **first** sound was **OM**, the last, again **OM**.

OM is spelled as a + u + m + *bindu*.

A-*kāra* represents Creation or *jāgrata* (*rajas*);

U-*kāra* represents Maintenance or *taijasa* (*sattva*) (also called *svapna* or dream-state) &

Ma-*kāra* represents Destruction or *sushupti* (deep sleep) (*tamas*).

The *bindu* or dot represents the **essential** state *beyond* these three called *turīya-avasthā*.

Note on the *dēvatās* or gods (written with a small ‘g’ or lower case ‘g’): There is a lot of confusion in the mind of the layperson about **God** and **god**. One is written with a capital ‘G’ and the other with a small ‘g’. The capital ‘G’ represents the Supreme Power, the Ultimate Absolute, The One who IS when nothing else was (before this current Universe’s creation), the One who is said to be *sat-chit-ānanda*, *para-bramha*. This one is all-pervading, all-knowing, all-powerful (omnipresent, omniscient, omnipotent). On the other hand the gods (with a small ‘g’) are the *dēvatās* or demi-gods. They are mere lieutenants or office bearers with limited powers. Indra is their chief, say the General. The other cabinet posts are titled Mitra, Varuna, Maruta, Agni, etc. Even you and I can occupy these chairs by virtue of saying certain Veda mantras a certain number of times. We will then occupy that particular chair for a number of years, till the next incumbent is “sworn in”. These *dēvatās* are certainly not all-powerful. This is borne out in the upanishadic story where a small blade of grass is kept before the various *dēvatās*... Agni cannot burn it, Vāyu cannot blow it away... and so on. They all have their egos which get shattered. Even Indra could not do anything to the *gōpas* and *gōpīs* of *Vṛndāvana* who were instructed to stop Indra worship and start worshipping the mountain *Gōvardhana*. Indra’s ego was pricked. He decided to drown the “offenders” in a “deluge” of rain and started the rain-storm (rain happens to be Indra’s portfolio). Kṛṣṇa merely picked up the mountain on His little finger like an umbrella and protected the *gōpas* and *gōpīs* from the incessant rain.

The word “god” (with a small or lower case ‘g’) has been **avoided** here because it causes **confusion**. The correct word “*dēvatā*” or “deity” is used in its place. Where written, “God” indicates the Supreme Ultimate Absolute, the One & Only One, *nirguṇa*, *nirākāra*, *sat-chit-ānanda*, *para-bramha*.

ॐ **OM** = *Omkāra* the very first sound; the Primordial Big Bang || भद्रम् **bhadram** = goodness, safety, auspiciousness, *śhubham* || कर्णभिः **karṇēbhiḥ** = via the ears (the hearing sense organs) (in Hindi: *kāno-sey*) || शृणुयाम् **śrṇuyāma** = may we hear || देवाः **dēvāḥa** = ‘O *dēvas*’; the deities or the “shining ones”

भद्रम् **bhadram** = Goodness, safety, auspiciousness || पश्येम **paśhyēma** = may we see

|| अक्षभिः **akṣhabhiḥ** = through the eyes (the seeing sense organs) || यजत्राः **yajatrāḥa** = as if we are doing *yāga* or *yajña* or fire-sacrifice; in those ancient days the holiest “*darśhana*” (sight) was that of the holy fire of *yajña*. So all actions of “see-ing” were compared as if they equal the most auspicious *darśhana* of this holy and mantra-sanctified *agni*.

स्थिरैः **sthiraiḥi** = with steady (& firm & strong) (limbs) || अङ्गैः **aṅgaiḥi** = limbs, body parts or *aṅgas*

|| तुस्तु-वाम् **tustu-vām** = *tuṣṭuvām* = may enjoy; the word *tuṣṭi* means *santr̥pti* or *sāttvic* contentment

|| सः **saḥa** = we || तनूभिः **tanūbhiḥi** = through the bodies (*tanu* means body); (in Hindi: *tan-se*)

व्यशेम **vi-aśhēma** = may we all “eat & enjoy” through all five senses || देव **dēva** = deities

|| हितम् **hitam** = benefits; meaning benefits from the deities. Now what are these benefits? Timely rains, timely and bumper crops, no destructive forces like earthquakes, tornadoes, etc. The benevolence of natural forces obtained by performing *dēva-yajña* || यत् **yat** = this || आयुः **āyuhū** = the measure of life span given to one; meaning: for the entire *āyuhū* or the complete life-span, may we all obtain benevolent weather, good health **and** long life

स्वस्ति **svasti** = su+asti = *sushṭhu asti iti svasti*. *sushṭhu* = excellent, *asti* = being, living. Being and living in the most excellent manner full of auspiciousness, welfare, safety || नः **naḥa** = (for) us

|| इन्द्रः **indraḥa** = the Lord Indra (who is *vṛddhaśhravāḥa*) || वृद्ध **vṛddha** = increased (with *punyam*)

|| श्रवाः **śhravāḥa** = having heard

Note on *vrddha śhravāḥa*: When it says “Indra (who) is *vrddha śhravāḥa*” it doesn’t mean an “old” Indra. The *dēvas* never “age” because they have shining bodies made up of light or photonic particles and, as a result, are ageless. “Indra” is not a person, rather a “position” like say “prime minister”. It is a “chair” on which different incumbents sit at different times. When a *r̥ṣhi* like Viśhvāmītra does “*tapas*” for many years, he becomes eligible to sit on the chair of “Indra” upon death of the Viśhvāmītra body. Similarly, very old and wise *brāmhaṇas* who have done countless *yajñas* and “heard” many many holy mantras also become eligible for this position after death. In this manner, Indra is a *vrddhaśhravāḥa*, i.e. a person who has heard countless vedic mantras for many years.

स्वस्ति **svasti** = (see above) Living full of auspiciousness, welfare, safety || नः **naḥa** = for us
 || पूषा **pūṣhā** = name of the Sun deity; the root sound *pūṣh* means to nourish hence *pūṣhā* means the nourisher || विश्व-वेदाः **viśhva-vēdāḥa** = one who “knows” the Universe

Note on *viśhva-vēdāḥa*: Now, how is the sun a *viśhva-vēdāḥa* i.e. knower of the **entire** Universe? You see, this *dēvatā* shines through **ALL** stars (suns) in the entire Universe; not our “sun” alone. So his light reaches literally “everywhere” i.e. he can “see” every nook and corner of our Universe, so he knows every place by his own light; thus he is termed the “sun” who is a *viśhva-vēdāḥa*, the knower of the **entire** Universe.

स्वस्ति **svasti** = auspiciousness, welfare, safety || नः **naḥa** = for us || तार्क्ष्यः **tārکشyaḥa** = *tārکشya* is another name for *garuḍa* (who is *ariṣṭa-nēmiḥi*) || अरिष्टनेमिः **ariṣṭanēmiḥi** = the description of *garuḍa*

Note on *ariṣṭanēmiḥi*: This is a marvellously poetic analogy. *ariṣṭa* means ravens or wild crows. *nēmiḥi* means periphery or circumference. The ordinary meaning is that when we do vedic mantras in the jungle (as was the actual case in those days), we implore the king of birds, “*garuḍa*” (a very large eagle perhaps?) to stand near us so that the wild crows keep at a safe distance, i.e. at the circumference and do not disturb our holy activity. There is however another subtle meaning: *ariṣṭa* also means *durbhāgyam* or misfortune. It arises from the *ari-ṣhad-varga* i.e. the six *ari*-s (*ari* means enemy). These six enemies are inside all of us. They are *kāma*, *krōdha*, *lōbha*, *mōha*, *mada* and *matsara* (desire, anger, greed, attachment, arrogance, jealousy). Similarly there is a subtle “*garuḍa*” inside all of us. By praying to this subtle deity “*garuḍa*”, this king of birds will keep the “wild crows” (the six enemies) inside all of us at a safe distance at the *nēmiḥi* (periphery) and keep impending misfortune (*ariṣṭa*) at a manageable distance. Sublime poetry indeed!! Simply Superb!

स्वस्ति नः **svasti naḥa** = goodness to us || बृहस्पतिः **bṛhaspatiḥi** = the aspect of the Creator as Bṛhaspati (the ordinary meaning i.e. teacher of the *dēvas* called Bṛhaspati does not apply here). The following word is *dadhātu*. *dhā* implies *dhāraṇā* as in the aspect of *dhartā* (bearer) || दधातु **dadhātu** = let him create and give (us welfare) and maintain. The word *dadātu* which occurs in other *śhānti* mantras means “give”. If we replace ‘*da*’ with ‘*dha*’ the creation aspect and maintenance is introduced. Thus, *dadhātu* means (even if it does not exist) let him create, give and maintain.

May we all hear auspicious things through our ears; see sacred things with our eyes; may we all enjoy the sāttvic contentment with strong and steady limbs and may we all, by the dēvas’ benevolence, obtain good weather and bumper harvest to gain robust health during this life span. May the dēvatās... Indra (the elderly learned one), Pūṣhā (the knower of the Universe), Garuḍa (the one who keeps the inner enemies at the periphery) and Bṛhaspati (the Creator) bestow svasti (goodness and auspiciousness) on us and give us environs conducive to protect us in our holy efforts.

OM *śhāntiḥi... śhāntiḥi... śhāntiḥi...* – OM peace... peace!... peace!!... (Om peace to the three bodies: peace to the physical body, peace to the mental body [mind], peace to the causal body or *kāraṇa śharīra*.)

Sūrya Upaniṣhat

ॐ अथ सूर्याथर्वाङ्गिरसं व्याख्यास्यामः ।

। अथ । सूर्य-अथर्व-अङ्गिरसम् । व्याख्यास्यामः ॥

atha sūr'yāthar'vān'girasam' vyākḥ'yās'yāmaḥa ।

। atha । sūrya-atharva-aṅgirasam । vyākhyāsyāmaḥa ॥

अथ **atha** = now, henceforward ॥ सूर्य-अथर्व-अङ्गिरसम् सूर्य **sūrya-atharva-aṅgirasam** = *sūrya* = sun, *atharva* = the *ṛṣhi* Atharvaḥa [*a-tharva* literally means “not shivering” = steady], *aṅgirasam* = the *ṛṣhi* Aṅgiraḥa [*aṅgī-rasaḥa* means the *rasa* (essence) of the *aṅga-s* (limbs) which means the Divine essence or *brahma-tattva*] ॥ व्याख्यास्यामः **vyākhyāsyāmaḥa** = *vi-ā-khyāsyāmaḥa*; *vi* = *viśhēṣhēṇa* = specially, *ā* = with intent, *khyāsyāmaḥa* = let it be known

Om! Presently let us dilate upon the sūrya (upaniṣhat) mantras as seen and heard by the ṛṣhīs Atharva & Aṅgiraḥa.

ब्रम्हा , ऋषिः ।

। ब्रम्हा । ऋषिः ॥

bram'hā , ṛṣhiḥi ।

। bramhā । ṛṣhiḥi ॥

ब्रम्हा **bramhā** = bramhā ॥ ऋषिः **ṛṣhiḥi** = (is the) *ṛṣhiḥi* (*ṛṣhiḥi* = original human who heard the Divine sounds directly from the Supreme Principle)

Bramhā is the original ṛṣhiḥi.

गायत्रीच्छन्दः ।

। गायत्री । छन्दः ॥

gāyat'rīt'chhan'daḥa ।

। gāyatrī । chhandaha ॥

गायत्री **gāyatrī** = *gāyatrī* ॥ छन्दः **chhandaha** = (is the) metre

Chanted in the gāyatrī metre.

आदित्यो देवता ।

। आदित्यः । देवता ॥

ādityō dēvatā ।

। ādityaḥa । dēvatā ॥

आदित्यः **ādityaḥa** = ādityaḥa ॥ देवता **dēvatā** = (is the) deity

The deity is ādityaḥa. (Our sun, around which revolves our family of Planets, is the so-called āditya visible to us. The REAL āditya is hidden to most of us. Our sun, in turn also revolves, along with countless other suns, around the centre of our Milky Way Galaxy. THIS Galactic Power Centre is the invisible ādityaḥa.)

हंसः सोऽहमग्निनारायण युक्तं बीजम् ।

। हंसः । सः-अहम् । अग्नि-नारायण । युक्तम् । बीजम् ॥

ham'sas' sō (a)hamag'ninārāyaṇa yuk'tam' bījam ।

। hamsaḥa | saḥa-aham | agni-nārāyaṇa | yuktam | bījam ॥

हंसः **hamsaḥa** = *hamsaḥa* (the breathing sound, exhale, inhale) ॥ सः-अहम् **saḥa-aham** = *sō'ham* (the breathing sound, inhale, exhale) ॥ अग्नि-नारायण **agni-nārāyaṇa** = *agni* = the primordial element “fire”, *nārāyaṇa* = the all pervasive essence ॥ युक्तम् **yuktam** = together with ॥ बीजम् **bījam** = seed-sound

The seed syllables are hamsaḥa-so'ham (breath) fired by the agni tattva.

हृत्लेखा शक्तिः ।

। हृत्-लेखा । शक्तिः ॥

hr̥l'lēkhā śhak'tiḥi ।

। hr̥t-lēkhā | śhaktiḥi ॥

हृत्-लेखा **hr̥t-lēkhā** = *hr̥t* = of the (spiritual) heart, *lēkhā* = line ॥ शक्तिः **śhaktiḥi** = the *śhakti*, the power

The śhakti (power) is the syllable 'hr' extended.

वियदादिसर्गसंयुक्तं कीलकम् ।

। वियत्-आदि-सर्ग । संयुक्तम् । कीलकम् ॥

viyatādīsar'gasañ'yuk'tañ' kīlakam ।

। viyat-ādi-sarga | saṁyuktam | kīlakam ॥

वियत्-आदि-सर्ग **viyat-ādi-sarga** = *viyat* = the primordial element “space”, *ādi* = *et cetera*, *sarga* = (pertaining to) creation ॥ संयुक्तम् **saṁyuktam** = together with ॥ कीलकम् **kīlakam** = the fixing nail

The manifest Creation from ether onwards, is the fixing nail.

चतुर्विधपुरुषार्थ सिद्ध्यर्थे विनियोगः ।

। चतुः-विध । पुरुष-अर्थ । सिद्धि । अर्थे । विनियोगः ॥

chatur'vidhapuruṣhār'tha sid'dhyar'thē viniyōgaḥa ।

। chatuḥu-vidha | puruṣha-artha | siddhi | arthē | viniyōgaḥa ॥

चतुः-विध **chatuḥu-vidha** = *chatuḥu* = four, *vidha* = types ॥ पुरुष-अर्थ **puruṣha-artha** = *puruṣhārtha* = the (four) goals of men (*puruṣha-s*) [*dharma, artha, kāma, mōkṣha*] ॥ सिद्धि **siddhi** = achievement of ॥ अर्थे **arthē** = for the purpose of ॥ विनियोगः **viniyōgaḥa** = *vi* = *viśhēṣhēṇa* = specially, *ni* = *nikāṭa, nija* = near and dear personal, *yōgaḥa* = the pre-planned actions >> special near and dear plan of action

Chanted for the specific purpose of achieving the four-fold puruṣhārthas.

षट्स्वरारूढेन बीजेन षडङ्गं रक्ताम्बुज संस्थितं सप्ताश्वरथिनं हिरण्यवर्णं चतुर्भुजं

पद्मद्वयाऽभय वरदहस्तं कालचक्रप्रणेतारं श्री सूर्यनारायणं य , एवं वेद स वै ब्राम्हणः ॥

। षट्-स्वरः । आ-रूढेन । बीजेन । षट्-अङ्गम् । रक्त । अम्बुज । संस्थितम् । सप्त-अश्व-रथिनम् । हिरण्य-वर्णम् । चतुः-भुजम् ।

पद्म । द्वय । अभय । वरद । हस्तम् । काल । चक्र । प्र-नेतारम् । श्री । सूर्य-नारायणम् । यः । एवम् । वेद । सः । वै । ब्राम्हणः ॥

ṣhaṭ'svarārūḍhēna bījēna ṣhaḍaṅgam rak'tām'buja sam'sthitam'

sap'tāsh'varathinam' hiraṇ'yavar'ṇaṅ' chatur'bhujam'

pad'mad'vayā (a)bhaya varadahas'taṅ' kālachak'rap'raṇētāram'

śhrī sūr'yanārāyaṇaṅ' ya , ēvam' vēda sa vaib' brām'haṇaḥa ॥

। ṣhaṭ-svaraḥa । ā-rūḍhēna । bījēna । ṣhaṭ-aṅgam । rakta । ambuja । samsthitam ।

sapta-aśhva-rathinam । hiraṇya-varṇam । chatuḥu-bhujam ।

padma । dvaya । abhaya । varada । hastam । kāla । chakra । pra-nētāram ।

śhrī । sūrya-nārāyaṇam । yaḥa । ēvam । vēda । saḥa । vai । brāmhaṇaḥa ॥

षट्-स्वरः ṣhaṭ-svaraḥa = ṣhaṭ = six, svara = tones = sound frequencies

॥ आ-रूढेन ā-rūḍhēna = (by) riding upon ॥ बीजेन bījēna = with this seed (energy)

॥ षट्-अङ्गम् ṣhaṭ-aṅgam = ṣhaṭ = six, aṅgam = bodies ॥ रक्त rakta = red

॥ अम्बुज ambuja = ambu = waters, ja = janana = born >> ambuja = of the waters born = lotus

॥ संस्थितम् samsthitam = established

॥ सप्त-अश्व-रथिनम् sapta-aśhva-rathinam = sapta = seven, aśhva = horses = energies = seven light frequencies = vibgyor, rathinam = astride the ratha (chariot) [of seven light-energies]

॥ हिरण्य-वर्णम् hiraṇya-varṇam = hiraṇya = golden, varṇam = coloured

॥ चतुः-भुजम् chatuḥu-bhujam = chatuḥu = four-fold, bhujam = arms

॥ पद्म padma = lotus ॥ द्वय dvaya = duo, dual ॥ अ-भय a-bhaya = without fear ॥ वरद varada = vara-da = vara-dāyakaḥa = boon-bestower ॥ हस्तम् hastam = hands ॥ काल kāla = time ॥ चक्र chakra = the circle [of time] ॥ प्र-नेतारम् pra-nētāram = prakaṭita nētāram = manifest leader = the initiator

॥ श्री śhrī = śhrī = the gentle sound-vibration of śhakti ॥ सूर्य+नारायणम् sūrya+nārāyaṇam = sun+all-pervasive ॥ यः yaḥa = who-so-ever ॥ एवम् ēvam = in this manner ॥ वेद vēda = (comes to) know

॥ सः saḥa = he ॥ वै vai = verily (is) ॥ ब्राम्हणः brāmhaṇaḥa = (a) brāmhaṇaḥa, a knower of Veda, a knower of the self

Situated in the six-aspected-red-lotus (spiritual heart) astride the six beeja-akṣharas (commanding them to do his bidding)... astride them... in the seven-horsed-chariot, he is golden-hued, four-armed, two arms hold lotuses signifying the blessing-boons of protection & fearlessness (seven colours VIBGYOR are the seven energies or "horses" of sun-light) (the four arms are knowledge, prāṇa-life, light, heat)the starter-spinner of the time-wheel Śhrī Sūrya-Nārāyaṇa (we all mark our time by the sun's movements since time immemorial). Whosoever has experientially cognized Him as described above, such a person is verily a brāmhaṇa. ("Brāmhaṇa" here indicates cogniser-knower of bramhan or the Absolute Ultimate Truth.)

ॐ भूर्भुवः सुवः ।

। ॐ । भूः । भुवः । सुवः ॥

bhūr'bhuvās' suvaḥa ।

। Om । bhūḥu । bhuvaḥa । suvaḥa ॥

ॐ **om** = OM is the primordial sound, the sound of the Creation-Big-Bang Explosion (still resonating after trillions of years) ॥ **भूः bhūḥu** = it represents the material plane of existence, the Earth, so to say, where we can literally put our foot upon ॥ **भुवः bhuvaḥa** = it represents the *prāṇa* or life-force vibration holding the body cells together and functioning alive as a single “body unit” ॥ **स्वः svaḥa** = it represents the radiation or the unseen Divine force that created the earlier two above, which is the fundament of everything. One can say, the “basis” behind the manifestation of all the smallest sub-atomic particles that populate all of the Universe.

OM! bhūḥu! bhuvaḥa!! suvaḥa!!!

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

। तत् । सवितुः । वरेण्यम् । भर्गः । देवस्य । धीमहि ॥

tat'savitur'varēṇ'yam' bhar'gō dēvas'ya dhīmahi ।

। tat । savituḥu । varēṇyam । bhargaḥa । dēvasya । dhīmahi ॥

तत् **tat** = that ॥ स-वितुः **sa-vituḥu** = with light-of-true-knowledge ॥ वरेण्यम् **varēṇyam** = supremest ॥ भर्गः **bhargaha** = so auspicious that it converts even the most inauspicious into auspicious ॥ देवस्य **dēvasya** = of God ॥ धीमहि **dhīmahi** = we focus upon

That Supremest-light-of-knowledge-Divine. The most-auspicious Divinity we meditate upon.

धियो यो नः प्रचोदयात् ।

। धियः । यः । नः । प्र-चोदयात् ॥

dhiyō yō na[fp]' prachōdayāte ।

। dhiyaḥa । yaḥa । naḥa । pra-chōdayāt ॥

धियः **dhiyaḥa** = intellect (*buddhi*) ॥ यः **yaḥa** = who ॥ नः **naḥa** = (in) us ॥ प्र-चोदयात् **pra-chōdayāt** = lights-up

May (that Divinity) illumine our intellect & enlighten us!

सूर्य , आत्मा जगतस्तस्थुषश्च ।

। सूर्यः । आत्मा । जगतः । तस्थु । षः । च ॥

sūr'ya , āt'mā jagatas'tas'thushaśh'cha ।

। sūryaḥa । ātmā । jagataḥa । tasthu । śhaḥa । cha ॥

सूर्यः **sūryaḥa** = sun ॥ आत्मा **ātmā** = (is the) *ātmā* = essence, soul ॥ जगतः **jagataḥa** = (of the) Universe ॥ तस्थु **tasthu** = immoving (solid creation) ॥ षः **śhaḥa** = the remaining (moving portion of creation) ॥ च **cha** = and

Sūrya is the self of all Creation, the steady & the unsteady.

सूर्याद् वै खल्विमानि भूतानि जायन्ते ।

। सूर्यात् । वै । खलु । इमानि । भूतानि । जायन्ते ॥

sūr'yād' vai khal'vimāni bhūtāni jāyan'tē ।

। sūryāt । vai । khalu । imāni । bhūtāni । jāyantē ॥

सूर्यात् sūryāt = from sūrya ॥ वै vai = verily ॥ खलु khalu = definitely ॥ इमानि imāni = these
॥ भूतानि bhūtāni = (living) beings ॥ जायन्ते jāyantē = are born

All creatures are born from Sūrya only.

सूर्याद् यज्ञः पर्जन्योऽन्नमात्मा ।

। सूर्यात् । यज्ञः । पर्जन्यः । अन्नम् । आत्मा ॥

sūr'yād' yaj'ña[fp]' par'jan'yō (a)n'namāt'mā ।

। sūryāt । yajñaha । parjanyaḥ । annam । ātmā ॥

सूर्यात् sūryāt = from sūrya ॥ यज्ञः yajñaha = sacrifice ॥ पर्जन्यः parjanyaḥ = the rain producing process
॥ अन्नम् annam = grains ॥ आत्मा ātmā = soul

These too are born from the Sūrya: yajña-sacrifice, rains, food, the individualized ātmā.

नमस्ते , आदित्य ।

। नमस्ते । आदित्य ॥

namas'tē , ādit'ya ।

। namastē । āditya ॥

नमस्ते namastē = salutations, also “not mine” as the subtle meaning ॥ आदित्य āditya = the sun, also the
Galaxy hosting all the suns

namastē āditya!!

त्वमेव प्रत्यक्षं कर्म कर्ताऽसि ।

। त्वम् । एव । प्रति-अक्षम् । कर्म । कर्ता । असि ॥

tva'mēvap' prat'yak'shan' kar'ma kar'tā (a)si ।

। tvam । ēva । prati-akṣham । karma । kartā । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes
॥ कर्म karma = karma = deeds ॥ कर्ता kartā = do-er ॥ असि asi = are

You are the visible do-er of all karma that is being done.

त्वमेव प्रत्यक्षं ब्रम्हाऽसि ।

। त्वम् । एव । प्रति-अक्षम् । ब्रम्हा । असि ॥

tva'mēvap' prat'yak'sham' bram'hā (a)si ।

। tvam । ēva । prati-akṣham । bramhā । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes
॥ ब्रम्हा bramhā = the Creative aspect of God named as Bramhā (the expander) ॥ असि asi = are

You are the visible bramhā, the creator aspect of the Ultimate Absolute bramhan.

त्वमेव प्रत्यक्षं विष्णुरसि ।

। त्वम् । एव । प्रति-अक्षम् । विष्णुः । असि ॥

tvamēvap' prat'yak'sham' viṣṇu'rasi ।

। tvam । ēva । prati-akṣham । viṣṇuḥ । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes

॥ विष्णुः viṣṇuḥ = the sustaining aspect of God named as viṣṇuḥ (all-enter-er) ॥ असि asi = are

You are the visible viṣṇuḥ (sustainer aspect).

त्वमेव प्रत्यक्षं रुद्रोऽसि ।

। त्वम् । एव । प्रति-अक्षम् । रुद्रः । असि ॥

tvamēvap' prat'yak'sham' rud'rō (a)si ।

। tvam । ēva । prati-akṣham । rudraḥ । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes

॥ रुद्रः rudraḥ = the destructive aspect of God named as rudraḥ (the one who makes us cry)

॥ असि asi = are

You are the visible rudraḥ (destroyer aspect).

त्वमेव प्रत्यक्षमृगसि ।

। त्वम् । एव । प्रति-अक्षम् । ऋक् । असि ॥

tvamēvap' prat'yak'shamrḡasi ।

। tvam । ēva । prati-akṣham । ṛk । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes

॥ ऋक् ṛk = the ṛk (verse, also termed as a śhlōka in modern sanskrit) ॥ असि asi = are

You are the visible ṛg (verse).

त्वमेव प्रत्यक्षं यजुरसि ।

। त्वम् । एव । प्रति-अक्षम् । यजुः । असि ॥

tvamēvap' prat'yak'shañ' yaju'rasi ।

। tvam । ēva । prati-akṣham । yajuḥ । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes

॥ यजुः yajuḥ = the verse or sentence associated with vedic sacrificing action ॥ असि asi = are

You are the visible yajuḥ (vedic prose used for sacrifices).

त्वमेव प्रत्यक्षं सामासि ।

। त्वम् । एव । प्रति-अक्षम् । साम । असि ॥

tvamēvap' prat'yak'sham' sāmāsi ।

। tvam । ēva । prati-akṣham । sāma । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes

॥ साम sāmā = the Vedic verse which is sung ॥ असि asi = are

You are the visible sāmā (vedic songs of exultation).

त्वमेव प्रत्यक्षमथर्वासि ।

। त्वम् । एव । प्रति-अक्षम् । अथर्व । असि ॥

tvamēvap' prat'yak'ṣhamathar'vāsi ।

। tvam । ēva । prati-akṣham । atharva । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ प्रति-अक्षम् prati-akṣham = in front of-eyes

॥ अथर्व atharva = the Vedic verse from the Atharva-vēda compilation ॥ असि asi = are

You are the visible atharva verses.

त्वमेव सर्वं छन्दोऽसि ।

। त्वम् । एव । सर्वम् । छन्दः । असि ॥

tvamēva sar'vañ' chhan'dō (a)si ।

। tvam । ēva । sarvam । chhandaha । asi ॥

त्वम् tvam = you ॥ एव ēva = only ॥ सर्वम् sarvam = every ॥ छन्दः chhandaha = metre ॥ असि asi = are

You are the metres all.

आदित्याद् वायुर्जायते ।

। आदित्यात् । वायुः । जायते ॥

ādityād' vāyur'jāyatē ।

। ādityāt । vāyuhu । jāyatē ॥

आदित्यात् ādityāt = from ādityaha ॥ वायुः vāyuhu = winds ॥ जायते jāyatē = are born

The gaseous element is born from āditya.

आदित्याद् भूमिर्जायते ।

। आदित्यात् । भूमिः । जायते ॥

ādityād' bhūmir'jāyatē ।

। ādityāt । bhūmiḥ । jāyatē ॥

आदित्यात् ādityāt = from ādityaha ॥ भूमिः bhūmiḥ = earth(s) (Planets) ॥ जायते jāyatē = are born

The solid element is born from āditya.

आदित्यादापो जायन्ते ।

। आदित्यात् । आपः । जायन्ते ॥

ādityādāpō jāyan'tē ।

। ādityāt । āpaḥ । jāyantē ॥

आदित्यात् ādityāt = from ādityaha ॥ आपः āpaḥ = waters (and oceans) ॥ जायन्ते jāyantē = are born

The liquid element is born from āditya.

आदित्याज्योतिर्जायते ।

। आदित्यात् । ज्योतिः । जायते ॥

ādit'yāj'jyōtir'jāyatē ।

। ādityāt । jyōtiḥ । jāyatē ॥

आदित्यात् ādityāt = from ādityaḥ ॥ ज्योतिः jyōtiḥ = light (from the stars forming in the Galaxy)

॥ जायते jāyatē = is born

The plasma-heat-&-light is are born from āditya.

आदित्याद् व्योम दिशो जायन्ते ।

। आदित्यात् । व्योम । दिशः । जायन्ते ॥

ādit'yād' vyōma diśhō jāyan'tē ।

। ādityāt । vyōma । diśhaḥ । jāyantē ॥

आदित्याद् ādityād = from ādityaḥ ॥ व्योम vyōma = outer space ॥ दिशः diśhaḥ = directions

॥ जायन्ते jāyantē = are born

The ether element & the directions in the ether-space too, are born from āditya.

आदित्याद् देवा जायन्ते ।

। आदित्यात् । देवा । जायन्ते ॥

ādit'yād' dēvā jāyan'tē ।

। ādityāt । dēvā । jāyantē ॥

आदित्यात् ādityāt = from ādityaḥ ॥ देवा dēvā = deities ॥ जायन्ते jāyantē = are born

The deities are born from āditya.

आदित्याद् वेदा जायन्ते ।

। आदित्यात् । वेदा । जायन्ते ॥

ādit'yād' vēdā jāyan'tē ।

। ādityāt । vēdā । jāyantē ॥

आदित्यात् ādityāt = from ādityaḥ ॥ वेदा vēdā = Veda-s ॥ जायन्ते jāyantē = are born

The cognizers of Veda (ṛṣhis) are born from āditya.

cautionary note: The apparent meaning reads: “The Vedas are born from āditya”. One must exercise *vivēka* (intelligent-discrimination) while translating here because the Vedas gave rise to Creation itself; which in turn gave rise to the ādityas. The Vedas precede everything and are considered the very “Breath” of the *para-bramha-tattva*. How can they be said to be “born” out of a subsequent sub-set?

आदित्यो वा , एष , एतन्मण्डलं तपति ।

। आदित्यः । वा । एष । एतत् । मण्डलम् । तपति ॥

ādit'yō vā , eṣha , ētan'maṇḍalan' tapati ।

। ādityaḥa | vā | eṣha | ētat | maṇḍalam | tapati ॥

आदित्यः ādityaḥa = from ādityaḥa ॥ वा vā = or ॥ एष eṣha = he ॥ एतत् ētat = this

॥ मण्डलम् maṇḍalam = stellar dust clouds ॥ तपति tapati = heated up

The Sun, alongwith its planet-family, remains heated by its Galactic centre, āditya.

असावादित्यो ब्रम्हा ।

। असौ । आदित्यः । ब्रम्हा ॥

asāvādit'yōb' bram'hā ।

। asau | ādityaḥa | bramhā ॥

असौ asau = such-and-such ॥ आदित्यः ādityaḥa = galaxy ॥ ब्रम्हा bramhā = (is the) bramhā (the Creator)

This āditya verily is bramhā (the Creator aspect).

आदित्योऽन्तःकरण मनोबुद्धि चित्ताहङ्कारः ।

। आदित्यः । अन्तः-करण । मनः । बुद्धि । चित्त । अहङ्कारः ॥

ādit'yō (a)n'ta[hk]'karaṇa manōbud'dhi chit'tāhaṅ'kāra-ḥa ।

। ādityaḥa | antaḥa-karaṇa | manaḥa | buddhi | chitta | ahaṅkāraḥa ॥

आदित्यः ādityaḥa = ādityaḥa ॥ अन्तः-करण antaḥa-karaṇa = (is the) antaḥa = inner, karaṇa = do-er,

hence antaḥa-karaṇa = inner voice = the voice of the conscience ॥ मनः manaḥa = mind

॥ बुद्धि buddhi = the mental ability to separate the desirable from the un-desirable = intellect

॥ चित्त chitta = awareness ॥ अहङ्कारः ahaṅkāraḥa = aham-kāraḥa = I-ness or me-ness, also called ego or body feeling

The inner-organs: mind with its discrimination power called buddhi, the individuated awareness and ego... all arise from āditya.

(Here onwards, āditya is said to create separate components of Creation i.e. the creatures and their sub-components.)

आदित्यो वै व्यानस्समानोदानोऽपानः प्राणः ।

। आदित्यः । वै । व्यानः । समानः । उदानः । अपानः । प्राणः ॥

ādit'yō vaiv' vyānas'samānōdānō (a)pāna[fp]' prāṇaḥa ।

। ādityaḥa | vai | vyānaḥa | samānaḥa | udānaḥa | apānaḥa | prāṇaḥa ॥

आदित्यः ādityaḥa = ādityaḥa ॥ वै vai = verily ॥ व्यानः vyānaḥa = (is the) vyānaḥa

॥ समानः samānaḥa = (is the) samānaḥa ॥ उदानः udānaḥa = (is the) udānaḥa

॥ अपानः apānaḥa = (is the) apānaḥa ॥ प्राणः prāṇaḥa = (is the) prāṇaḥa

The five prāṇas (vyāna, samāna, udāna, apāna, prāṇa) come from āditya.

आदित्यो वै श्रोत्र त्वक् चक्षूरसनघ्राणः ।

। आदित्यः । वै । श्रोत्र । त्वक् । चक्षु । रसन । घ्राणः ॥

ādit'yō vaiśh' śhrōt'rat' tvak' chak'ṣhūraśanagh'rāṇā-ḥa ।

। ādityaḥa । vai । śhrōtra । tvak । chakṣhū । rasana । ghrāṇaḥa ॥

आदित्यः ādityaḥa = ādityaḥa ॥ वै vai = verily ॥ श्रोत्र śhrōtra = ears = the ability of hearing
॥ त्वक् tvak = skin = the ability of feeling the touch ॥ चक्षु chakṣhū = eyes = the ability to see
॥ रसन rasana = tongue = the ability to taste ॥ घ्राणः ghrāṇaḥa = nose = the ability to smell

The five senses of cognition: ears, skin, eyes, tongue, nose... all come from āditya.

आदित्यो वै वाक्पाणिपादपायूपस्थाः ।

। आदित्यः । वै । वाक् । पाणि । पाद । पायुः । उपस्थः ॥

ādit'yō vai vāk'pāṇipādaPāyūpas'thā-ḥa ।

। ādityaḥa । vai । vāk । pāṇi । pāda । pāyuhu । upasthaḥa ॥

आदित्यः ādityaḥa = ādityaḥa ॥ वै vai = verily ॥ वाक् vāk = tongue = ability to speak
॥ पाणि pāṇi = hands = ability to work with the hands ॥ पाद pāda = feet = ability to locomote (walk)
॥ पायुः pāyuhu = the organ of excretion ॥ उपस्थः upasthaḥa = the organ of reproduction

The five senses of action: tongue (speech), hands, feet, excretory organs, reproductive organs... all indeed come from āditya.

आदित्यो वै शब्दस्पर्शरूपरसगन्धाः ।

। आदित्यः । वै । शब्द । स्पर्श । रूप । रस । गन्धः ॥

ādit'yō vai śhab'das'par'śharūpaśagan'dhā-ḥa ।

। ādityaḥa । vai । śhabda । sparśha । rūpa । rasa । gandhaḥa ॥

आदित्यः ādityaḥa = ādityaḥa ॥ वै vai = verily ॥ शब्द śhabda = sound ॥ स्पर्श sparśha = touch
॥ रूप rūpa = form ॥ रस rasa = taste ॥ गन्धः gandhaḥa = smell

The five tanmātrās: hearing, touch, form, taste, smell, verily come from āditya.

आदित्यो वै वचनादानागमन विसर्गानन्दाः ।

। आदित्यः । वै । वचन । आ-दान । आ-गमन । विसर्ग । आ-नन्दः ॥

ādit'yō vai vachanādānāgamana visar'gānan'dā-ḥa ।

। ādityaḥa । vai । vachana । ā-dāna । ā-gamana । visarga । ā-nandaḥa ॥

आदित्यः ādityaḥa = ādityaḥa ॥ वै vai = verily ॥ वचन vachana = promise (in this particular context,
“promise” to live together) ॥ आ-दान ā-dāna = intentionally giving away (bride)
॥ आ-गमन ā-gamana = intentionally going to the bride's bed ॥ वि-सर्ग vi-sarga = vi = viśhēṣha = special,
sarga = (of creation) >> hence, visarga = bodily climax ॥ आ-नन्दः ā-nandaḥa = ecstasy

The five actions: promising (to wed), giving (away as bride), going (to the bridal bed) creative climax and the ecstasy... also indeed come from āditya.

आनन्दमयो विज्ञानमयो विज्ञानघनं , आदित्यः ।

। आनन्द-मयः । विज्ञान-मयः । विज्ञान-घन । आदित्यः ॥

ānan'damayō vij'ñānamayō vij'ñānagha^{na} , ādit'yaha ।

। ānanda-mayaḥa । vijñāna-mayaḥa । vijñāna-ghana । ādityaḥa ॥

आनन्द-मयः ānanda-mayaḥa = bliss-together with ॥ विज्ञान-मयः vijñāna-mayaḥa = higher knowledge, together with ॥ विज्ञान-घन vijñāna-ghana = vijñāna = Divine spiritual knowledge, ghana = densely packed with ॥ आदित्यः ādityaḥa = ādityaḥa

The āditya is blissful, supreme-awareness and dense experience of Supreme-Being.

नमो मित्राय भानवे मृत्योर्मा पाहि ।

। नमः । मित्राय । भानवे । मृत्योः । माम् । पाहि ॥

namō mit'rāya bhānavē mṛtyōr'mā pāhi ।

। namaḥa । mitrāya । bhānavē । mṛtyōḥo । mām । pāhi ॥

नमः namaḥa = namaskār, salutation ॥ मित्राय mitrāya = to the sun ॥ भानवे bhānavē = to its dazzling brightness ॥ मृत्योः mṛtyōḥo = from death ॥ माम् mām = me ॥ पाहि pāhi = save

mitra and bhānu, save me from death, namastē! (Mitra and bhānu are synonyms for sūrya, mitra means 'friend', bhānu means 'the radiant', the prayer to a dear friend prays to the radiant One to illuminate the jīva-consciousness such that the jīva realizes the Truth of the Self and never is re-born, and hence is 'saved' from having to die over and over again.)

भ्राजिष्णवे विश्वहेतवे नमः ।

। भ्राजिष्णवे । विश्व-हेतवे । नमः ॥

bhrājīṣṇavē viśh'vahē^{tavē} namaḥa ।

। bhrājīṣṇavē । viśhva-hētavē । namaḥa ॥

भ्राजिष्णवे bhrājīṣṇavē = bhrāj = dazzle, jīṣṇu = winner >> bhrājīṣṇavē = to the dazzlingly bright winner ॥ विश्व-हेतवे viśhva-hētavē = viśhva = all creation = Universe, hētu = purpose >> viśhva-hētavē = for the purpose of the entire Universe-Creation ॥ नमः namaḥa = namaskār, salutation

Namaḥa to the cause of the Universe, the winsome dazzling-radiant One.

सूर्याद् भवन्ति भूतानि सूर्येण पालितानि तु ।

। सूर्यात् । भवन्ति । भूतानि । सूर्येण । पालितानि । तु ॥

sūr'yād' bhavan'ti bhūtāni sūr'yēṇa pālītāni tu ।

। sūryāt । bhavanti । bhūtāni । sūryēṇa । pālītāni । tu ॥

सूर्यात् sūryāt = from sūrya (sun) ॥ भवन्ति bhavanti = occur ॥ भूतानि bhūtāni = the living beings ॥ सूर्येण sūryēṇa = by the sūrya (sun) ॥ पालितानि pālītāni = are (they) nourished and sustained ॥ तु tu = too

All creatures manifest from sūrya, and are nurtured by Him as well.

सूर्ये लयं प्राप्नुवन्ति यः सूर्यः सोऽहमेव च ।

। सूर्ये । लयम् । प्र-आप्नुवन्ति । यः । सूर्यः । सः । अहम् । एव । च ॥

sūr'yē layam' prā'p'nuvan'ti yas' sūr'yas' sō (a)hamēva cha ।

। sūryē । layam । pra-āpnuvanti । yaḥa । sūryaḥa । saḥa । aham । ēva । cha ॥

सूर्ये sūryē = into sūrya ॥ लयम् layam = merger ॥ प्र-आप्नुवन्ति pra-āpnuvanti = prakāṣita (rūpē)

āpnuvanti = (we) manifestly-obtain ॥ यः yaḥa = who(ever) (meditates) ॥ सूर्यः sūryaḥa = sūrya

॥ सः saḥa = he ॥ अहम् aham = I, here sō'ham means "He am I" ॥ एव ēva = only ॥ च cha = and

(In due course) all eventually merge into sūrya, indeed: I am verily He.

चक्षुर्नो देवः सविता चक्षुर्न , उत पर्वतः ।

। चक्षुः । नः । देवः । सविता । चक्षुः । नः । उत । पर्वतः ॥

chak'shur'nō dēvas' sa'vitā chak'shur'na , uta par'vataḥa ।

। chakṣhuḥu । naḥa । dēvaḥa । savitā । chakṣhuḥu । naḥa । uta । parvataḥa ॥

चक्षुः chakṣhuḥu = eyes ॥ नः naḥa = ours ॥ देवः dēvaḥa = (are) deities ॥ सविता savitā = sa-vitā = with-
knowledge divine, with-awareness eternal = the spiritual sun ॥ चक्षुः chakṣhuḥu = eyes

॥ नः naḥa = ours ॥ उत uta = also ॥ पर्वतः parvataḥa = the number seven

Savitā is the deity which enables our eyes to « see », and see in all seven (rays, colours)

चक्षुर्धाता दधातु नः ।

। चक्षुः । धाता । दधातु । नः ॥

chak'shur'dhātā dadhātu naḥa ।

। chakṣhuḥu । dhātā । dadhātu । naḥa ॥

चक्षुः chakṣhuḥu = eyes ॥ धाता dhātā = Creator ॥ दधातु dadhātu = da-dhātu; da = dadāti = give (us),
dhā = dhārayati = maintain, sustain (in us) ॥ नः naḥa = (to) us

O dhātā, the Supreme Architect-fabricator, give us eyesight and sustain it too.

आदित्याय विद्महे सहस्रकिरणाय धीमहि ।

। आदित्याय । विद्महे । सहस्र-किरणाय । धीमहि ॥

ādityāya vid'mahē sahas'ra'kiraṇāya dhīmahi ।

। ādityāya । vidmahē । sahasra-kiraṇāya । dhīmahi ॥

आदित्याय ādityāya = to that āditya ॥ विद्महे vidmahē = (we) know (of)

॥ सहस्र-किरणाय sahasra-kiraṇāya = (as) of thousands of light rays (thousands = innumerable)

॥ धीमहि dhīmahi = (we) mentally focus upon

We all know that āditya and meditate upon His millions of effulgent rays!

तन्नः सूर्यः प्रचोदयात् ।

। तत् । नः । सूर्यः । प्र-चोदयात् ॥

tan'nas' sūr'ya[fp]' prachōdayāte ।

। tat । naḥa । sūryaḥa । pra-chōdayāt ॥

तत् tat = that ॥ नः naḥa = (to) us ॥ सूर्यः sūryaḥa = sūrya

॥ प्र-चोदयात् pra-chōdayāt = pra = manifestly, chōdayāt = inspire, instigate, initiate

May that effulgent sūrya illumine our thoughts (and make them noble).

सविता पश्चात् सविता पुरस्तात् सवितोत्तरात् सविताऽधरात्

सविता नः सुवतु सर्वतां तिमिं सविता नो रासतां दीर्घमायुः ।

। सविता । पश्चात् । सविता । पुरस्तात् । सविता । उत्तरात् । सविता । अधरात् ।

सविता । नः । सुवतु । सर्वतातिम् । सविता । नः । रासताम् । दीर्घम् । आयुः ॥

sa^{vi}tā paśh'chāt'tāāt' savitā puras'tāāt' savitōt'tarāt'tāāt' savitā (a)dharāt'tāāt'

sa^{vi}tā nas' suvatu sar'vatātīm' savitā nō rāsatan' dīr'ghamāyuhū ।

। savitā । paśhchātāt । savitā । purastāt । savitā । uttarātāt । savitā । adharātāt ।

savitā । naḥa । suvatu । sarvatātīm । savitā । naḥa । rāsatām । dīrgham । āyuhū ॥

सविता savitā = the spiritual sun of knowledge ॥ पश्चात् paśhchātāt = from behind ॥ सविता savitā = the spiritual sun of knowledge ॥ पुरस्तात् purastāt = from front ॥ सविता savitā = the spiritual sun of knowledge ॥ उत्तरात् uttarātāt = from above ॥ सविता savitā = the spiritual sun of knowledge ॥ अधरात् adharātāt = from below ॥ सविता savitā = the spiritual sun of knowledge ॥ नः naḥa = (for) us ॥ सुवतु suvatu = to birth, here it indicates “to produce” ॥ सर्वतातिम् sarvatātīm = all-forming-labour, the total kārmic effort that we are supposed to put in – for all of us from everywhere ॥ सविता savitā = the spiritual sun of knowledge ॥ नः naḥa = (upon) us ॥ रासताम् rāsatām = bestow (on us all) ॥ दीर्घम् dīrgham = long ॥ आयुः āyuhū = span of life

Note: this line is from the *Rk-samhitā* 10-36-14. The word *savitā* is given importance here. ‘vit’ means knowledge or Divine knowledge, *vitā* is a *śhakti*-energy which impels us towards itself i.e. Divine knowledge. The prefix ‘sa’ indicates ‘alongwith’. The entire word means “the *śhakti*-energy which comes alongwith Divine knowledge and impels us all towards itself”.

Savitā behind us, savitā in front; savitā above us, savitā below; may such a savitā birth us the all-forming labour (sarvatātīm = all-forming-labour, i.e. the total kārmic effort that we are supposed to put in) and grant us a long life (to accomplish that effort). (By doing this all-forming labour with a perfect detachment from its resulting fruit, we can effectively wipe off our kārmic slate clean.)

ओमित्येकाक्षरं ब्रम्ह ।

। ओम् । इति । एक । अक्षरम् । ब्रम्ह ॥

ōmit'yēkāk'ṣharam' bram'ha ।

। ōm । iti । ēka । akṣharam । bramha ॥

ओम् Om = Om ॥ इति iti = is ॥ एक ēka = one ॥ अक्षरम् akṣharam = indestructible syllable-sound
॥ ब्रम्ह bramha = the Supreme Principle *brahman*

OM is the single sound representing the Ultimate Absolute Supreme.

घृणिरिति द्वे, अक्षरे ।

। घृणिः । इति । द्वे । अक्षरे ॥

ghṛṇiritid' dvē , ak'ṣharē ।

। ghṛṇiḥi । iti । dvē । akṣharē ॥

घृणिः ghṛṇiḥi = the shine = the sparkle and the heat ॥ इति iti = is ॥ द्वे dvē = two
॥ अक्षरे akṣharē = indestructible sounds

'Ghṛṇi' is counted as two sound-syllables.

सूर्य, इत्यक्षरद्वयम् ।

। सूर्य । इति । अक्षर । द्वयम् ॥

sūr'ya , it'yak'ṣharad'vayam ।

। sūrya । iti । akṣhara । dvayam ॥

सूर्य sūrya = sūrya ॥ इति iti = is ॥ अक्षर akṣhara = indestructible sounds ॥ द्वयम् dvayam = duo

'Sūrya' is also two syllables.

आदित्य, इति त्रीण्यक्षराणि ।

। आदित्यः । इति । त्रीणि । अक्षराणि ॥

āditya , itit' trīṇ'yak'ṣharāṇi ।

। ādityaḥa । iti । trīṇi । akṣharāṇi ॥

आदित्यः ādityaḥa = āditya ॥ इति iti = is ॥ त्रीणि trīṇi = three
॥ अक्षराणि akṣharāṇi = indestructible sounds

'Āditya' comprises of three syllables.

एतस्यैव सूर्यस्याष्टाक्षरो मनुः ।

। एतस्य । एव । सूर्यस्य । अष्ट-अक्षरः । मनुः ॥

ētas'yaiva sūr'yas'yāṣh'tāk'ṣharō manuḥu ।

। ētasya । ēva । sūryasya । aṣṭa-akṣharaḥa । manuḥu ॥

एतस्य ētasya = of these (sounds) ॥ एव ēva = indeed is the ॥ सूर्यस्य sūryasya = of sūrya
॥ अष्ट-अक्षरः aṣṭa-akṣharaḥa = eight-sound-syllabled ॥ मनुः manuḥu = mantraḥa

This is indeed the eight-syllabled sūrya thought-wave of man (heard as a mantra).

यः सदाहरहर्जपति स वै ब्राम्हणो भवति स वै ब्राम्हणो भवति ।

। यः । सदा । अहः । अहः । जपति । सः । वै । ब्राम्हणः । भवति । सः । वै । ब्राम्हणः । भवति ॥

yas' sadāhara^{har}'japati sa vaib' brām'^{ha}ṇō bhavati

sa vaib' brām'^{ha}ṇō bhavati ।

। yaḥa | sadā | ahaḥa | ahaḥa | japati | saḥa | vai | brāmhaṇaḥa | bhavati |

saḥa | vai | brāmhaṇaḥa | bhavati ॥

यः yaḥa = who(ever) ॥ सदा sadā = always ॥ अहरहः aharahaḥa = ahaḥa+ahaḥa; ahaḥa = day, hence aharahaḥa = day by day = daily ॥ जपति japati = does japa = does chant ॥ सः saḥa = he ॥ वै vai = verily ॥ ब्राम्हणः brāmhaṇaḥa = Veda knower, bramhan knower ॥ भवति bhavati = becomes ॥ सः saḥa = he ॥ वै vai = verily ॥ ब्राम्हणः brāmhaṇaḥa = Veda knower, bramhan knower ॥ भवति bhavati = becomes

Whosoever chants this day to day will indeed become a brāmhaṇa, he will indeed become a brāmhaṇa.

सूर्याभिमुखो जप्त्वा महाव्याधि भयात् प्रमुच्यते ।

। सूर्य-अभि-मुखः । जप्त्वा । महा-व्याधि । भयात् । प्र-मुच्यते ॥

sūr'yābhi^{mukhō} japtvā mahāv'yādhi bhayāt' pramuch'yatē ।

। sūrya-abhi-mukhaḥa | japtvā | mahā-vyādhi | bhayāt | pra-muchyatē ॥

सूर्य-अभि-मुखः sūrya-abhi-mukhaḥa = sūrya = sun, abhi = towards, mukha = face >> facing the sun ॥ जप्त्वा japtvā = having chanted ॥ महा-व्याधि mahā-vyādhi = great-disease ॥ भयात् bhayāt = from fear (great) ॥ प्र-मुच्यते pra-muchyatē = pra = manifestly, muchyatē = frees from

Regular chanting of this mantra while facing the sun.....frees one from great disease and also the greater (disease of) fear.

अलक्ष्मीर्नश्यति ।

। अ-लक्ष्मीः । नश्यति ॥

a^{lak}'ṣhmīr'naśh'yati ।

। a-lakṣhmīḥi | naśhyati ॥

अ-लक्ष्मीः a-lakṣhmīḥi = unrighteously-immorally gained wealth ॥ नश्यति naśhyati = destroys

.....unrighteously gained wealth and the lack (of whatever is needed) is destroyed;

अभक्ष्य भक्षणात् पूतो भवति ।

। अभक्ष्य । भक्षणात् । पूतः । भवति ॥

abhak'ṣhya bhak'ṣhaṇāt' pūtō bhavati ।

। abhakṣhya | bhakṣhaṇāt | pūtaḥa | bhavati ॥

अभक्ष्य abhakṣhya = un-eatable [banned as un-eatable foods] ॥ भक्षणात् bhakṣhaṇāt = eating

॥ पूतः pūtaḥa = purified ॥ भवति bhavati = becomes

.....is purified if one has eaten forbidden food;

अगम्यागमनात् पूतो भवति ।

। अ-गम्य । आ-गमनात् । पूतः । भवति ॥

agam'yāgamanāt' pūtō bhavati ।

। a-gamya । ā-gamanāt । pūtaḥa । bhavati ॥

अ-गम्य a-gamya = banned to go to ॥ आ-गमनात् ā-gamanāt = going to
॥ पूतः pūtaḥa = purified ॥ भवति bhavati = becomes

.....is purified if one has indulged in forbidden intercourse;

पतित सम्भाषणात् पूतो भवति ।

। पतित । सम्भाषणात् । पूतः । भवति ॥

patita sam'bhāṣhaṇāt' pūtō bhavati ।

। patita । sambhāṣhaṇāt । pūtaḥa । bhavati ॥

पतित patita = literally "fallen" ॥ सम्भाषणात् sambhāṣhaṇāt = dialogue
॥ पूतः pūtaḥa = purified ॥ भवति bhavati = becomes

.....is purified if one has spoken hurtfully;

असत् सम्भाषणात् पूतो भवति ।

। असत् । सम्भाषणात् । पूतः । भवति ॥

asat' sam'bhāṣhaṇāt' pūtō bhavati ।

। asat । sambhāṣhaṇāt । pūtaḥa । bhavati ॥

असत् asat = a-sat = un-truth ॥ सम्भाषणात् sambhāṣhaṇāt = dialogue
॥ पूतः pūtaḥa = purified ॥ भवति bhavati = becomes

.....is purified if one has spoken a lie;

मध्यान्हे सूर्याभिमुखः पठेत् ।

। मध्यान्हे । सूर्य-अभि-मुखः । पठेत् ॥

madh'yān'hē sūr'yābhimukha[fp]' paṭhē-te ।

। madhyānhē । sūrya-abhi-mukhaḥa । paṭhēt ॥

मध्यान्हे madhyānhē = madhya = mid, anhē = (during the) day >> at mid-day

॥ सूर्य-अभि-मुखः sūrya-abhi-mukhaḥa = facing the sun ॥ पठेत् paṭhēt = (having) chanted (this)

.....at mid-day facing the sun the one who chants;

सद्योत्पन्नपञ्चमहापातकात् प्रमुच्यते ।

। सद्यः । उत्-पन्नः । पञ्च-महा-पातकात् । प्र-मुच्यते ॥

sad'yōt'pan'napañ'chamahāpātakāāt' pramuch'yatē ।

। sadyaḥa । ut-pannaḥa । pañcha-mahā-pātakāt । pra-muchyatē ॥

सद्यः sadyaḥa = day to day ॥ उत्-पन्नः ut-pannaḥa = arising from falling

॥ पञ्च-महा-पातकात् pañcha-mahā-pātakāt = pañcha = five, mahā = great, pātakaha = activities that make us to "fall" >> five great sins we commit daily ॥ प्र-मुच्यते pra-muchyatē = pra = manifestly, muchyatē = frees from

.....is freed from the five great sins arising out of day-to-day activities;

Note: the five sins that a house-holder commits daily are due to killing germs and bacteria in these kitchen appliances – the pounding mortar, the grinding wheel (making flour), the cooking fire, the drinking-water-pot and the broom (for sweeping dust).

पञ्चसूना गृहस्थस्य वर्तन्तेऽहरहः सदा । खण्डणी पेषणी चुल्लि जलकुम्भ उपस्कारः ॥

pañchasūnā gṛhasthasya vartantē (a)harahas-sadā । khaṇḍaṇī pēṣhaṇī chulli jalakumbha upaskāraḥa ॥

सैषा सावित्रीं विद्यां न किञ्चिदपि न कस्मैचित् प्रशंसयेत् ।

। सा । एषा । सावित्रीम् । विद्यात् । न । किञ्चित् । अपि । न । कस्मै-चित् । प्र-शंसयेत् ॥

saiṣhā sāvit'rīm' vid'yān' na kiñ'chidapi na kas'mai'chit' praśham'sayē-te ।

। sā । eṣhā । sāvitṛīm । vidyāt । na । kiñchit । api । na । kasmai-chit । pra-śhaṁsayēt ॥

सा sā = her ॥ एषा eṣhā = these ॥ सावित्रीम् sāvitṛīm = pertaining to sa-vitā ॥ विद्यात् vidyāt = from this vidyā (vidyā = learning) ॥ न na = not ॥ किञ्चित् kiñchit = kim-chit = which-ever ॥ अपि api = also ॥ न na = not ॥ कस्मै-चित् kasmai-chit = which-ever ॥ प्र-शंसयेत् pra-śhaṁsayēt = praise, talk about

Even a little bit of this sāvitṛī teaching may not be revealed anyhow to just about anyone (irrespective of his state of maturity).

य , एतां महाभागः प्रातः पठति स भाग्यवान् जायते पशून्विन्दति ।

। यः । एताम् । महा-भागः । प्रातः । पठति । सः । भाग्यवान् । जायते । पशून् । विन्दति ॥

ya , ētām' mahābhāga[fp]' prāta[fp]' paṭhati

sa bhāg'yavān' jāyatē paśhūn'vin'dati ।

। yaḥa । ētām । mahā-bhāgaḥa । prātaḥa । paṭhati । saḥa । bhāgyavān । jāyatē । paśhūn । vindati ॥

यः yaḥa = whosoever ॥ एताम् ētām = these ॥ महा-भागः mahā-bhāgaḥa = with great fortune (such a person who is an intense sādḥaka or tapasvī) ॥ प्रातः prātaḥa = dawn ॥ पठति paṭhati = chants

॥ सः saḥa = he ॥ भाग्यवान् bhāgyavān = very fortunate ॥ जायते jāyatē = takes birth

॥ पशून् paśhūn = animals (cattle) [wealth in today's context] ॥ विन्दति vindati = obtains

The great sādḥaka-tapasvī who chants this at dawn becomes fortunate & lucky, possesses much cattle wealth.....

वेदार्थं लभते ।

। वेद । अर्थम् । लभते ॥

vēdā^{ar}'tham' labhatē ।

। vēda । artham । labhatē ॥

वेद vēda = Veda ॥ अर्थम् artham = meanings ॥ लभते labhatē = benefits
.....gets to know the inner meaning of the veda.

त्रिकालमैतज्जस्वा क्रतुशतफलमवाप्नोति ।

। त्रि-कालम् । एतत् । जस्वा । क्रतु । शत । फलम् । अवाप्नोति ॥

trikāla^{mē}taj'jap'tvāk' kratuśhataphalamavāp'nōti ।

। tri-kālam । ētat । japtvā । kratu । śhata । phalam । avāpnōti ॥

त्रि-कालम् tri-kālam = the three times [dawn, mid-day, dusk] ॥ एतत् ētat = this (upaniṣhat)

॥ जस्वा japtvā = having chanted ॥ क्रतु kratu = great yajña ॥ शत śhata = hundred

॥ फलम् phalam = fruit = result ॥ अवाप्नोति avāpnōti = attracts & obtains

One who chants this at the three sandhyā periods (dawn, mid-day, evening) benefits immensely: equal to a hundred-kratu-phala (kratu = major sacrifice) (phala = fruit / resulting benefit).

हस्तादित्ये जपति स महामृत्युं तरति स महामृत्युं तरति य, एवं वेद ।

। हस्त । आदित्ये । जपति । सः । महा । मृत्युम् । तरति । स । महा । मृत्युम् । तरति । यः । एवम् । वेद ॥

has'tā^{dit}'yē japati sa mahāmṛt'yun' tarati

sa mahāmṛt'yun' tarati ya , ēvam' vēda ।

। hasta । ādityē । japati । saḥa । mahā । mṛtyum । tarati ।

saḥa । mahā । mṛtyum । tarati । yaḥa । ēvam । vēda ॥

हस्त hasta = the asterism (constellation) hasta ॥ आदित्ये ādityē = (when) Sun is in ॥ जपति japati = chants

॥ सः saḥa = he ॥ महा mahā = great ॥ मृत्युम् mṛtyum = death ॥ तरति tarati = swims (and crosses over)

॥ सः saḥa = he ॥ महा mahā = great ॥ मृत्युम् mṛtyum = death ॥ तरति tarati = swims (and crosses over)

॥ यः yaḥa = whosoever ॥ एवम् ēvam = in this manner ॥ वेद vēda = (indeed comes to) know

One who chants this on a hasta nakṣatra Sunday overcomes death, indeed overcomes death; know this that...

इत्युपनिषत् ॥

। इति । उपनिषत् ॥

it'yupaniṣate ॥

। iti । upaniṣat ॥

इति iti = this is ॥ उपनिषत् upaniṣat = (the) upaniṣat

.....this is the Upaniṣhad.

Om bhadrām karṇēbhiḥ... etc. Fully explained at the beginning (śhānti pāṭha of the sūrya upaniṣhat).

Om śhāntiḥ! śhāntiḥ!! śhāntiḥ!!!

(We are proactively concerned with the correctness and accuracy of all our presentations.

Any suggestions, corrections, remarks will be treated with gratitude, promptness and respect.

Please email them to Maunish Vyas: maunish dot vyas at gmail dot com)