

AruNa praSnam



"Sri nrusimha seva rasikan"

Oppiliappan Koil Sri VaradAccAri SaThakopan

Sincere Thanks To:

1. Smt. Krishna Priya for compiling the source document
2. Nedumtheru SrI Mukund Srinivasan for image selections
3. Smt.Jayashree Muralidharan for eBook assembly



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IMPORTANT LINKS



1. AruNam Text in Sanskrit svara notations: <http://www.geocities.com/Yajur.Veda>
2. Audio for AruNam - <http://www.vedamantram.com/audio/arunam.mp3>
3. Another audio for aruNam - <http://www.astrojyoti.com/yajurvedamp3part51.htm>
4. Audio for ashtottaram - <http://www.astrojyoti.com/sooryaastottaram.htm>
5. Famous sUryanArAyaNa Temple in SrI KAKulam, Andhra Pradesh, India - <http://www.arasavallisungod.org/abttemple.html>
6. The ancient Konarak Sun Temple in India - <http://konark.nic.in/intro.htm>

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SrI Malayappa Swamy on Ratha Sapthami day



श्रीः ॥

॥ श्री छाया सुवर्चलाम्बा समेत श्री सूर्यनारायण स्वामिने नमः ॥

कृष्ण यजुर्वेदीय तैत्तिरीयारण्यकम्

अरुण प्रश्नः

KRISHNA YAJURVEDIYA TAITTIRIYARANYAKAM

ARUNA PRASNA:



INTRODUCTION

Ratha saptami or Soorya Jayanti is a big festival at Thirumala and is a celebration of the Lord as Soorya NaarAyaNan. AruNa PraSnam is recited.

As the Sun moves from dhanur raasi to Makara raasi, the days get warmer.

In this important annual festival at Thirumala, Sri Malayappa Swami with ubhaya NaacchiyArs is taken around the four Maada Veethis on seven different Vaahanams from the crack of dawn to the evening. The 7 Vaahanams in the order of usage are:

1. Soorya Prabha
2. Chinna Sesha Vaahanam
3. Garuda Vaahanam
4. Hanumantha Vaahanam





SrI Malayappa Swamy in GaruDa vAhanam on Rathasapthami day



5. Kalpa Vruksha Vaahanam

6. Sarva BhUpAla Vaahanam

7. Chandra Prabhaa Vaahanam

The Utsavam concludes with Teerthavaari (Chakra SnAnam) in Swamy PushkaraNi.

During the travel with the first Vaahanam, at the crack of the dawn, when the PerumAL reaches the North West Corner of the Maada Veethi, the Morning Sun's rays touches the Lord's sacred feet before rising in the horizon.

The significance of this Utsavam for SevArthees is that they enjoy His sevai in 7 Vaahanams in the same day. Even in BrahmOtsavam, one can see only sevais in 2 Vaahanams. We have a feast on Ratha Saptami for our eyes.

There are DhvAdasa AadityAs in Vedic parlance and each of them have their own Mantrams and Months. Our Lord empowers them as the AntharyAmi Brahman in them and sits in the middle of the orbit of the Sun (Soorya Mandalam).

AruNa PraSanam is a beautiful Veda bhAgam to listen to. Please enjoy listening to this AruNa PraSnam on Ratha Sapthami. Below are some links for the audio on AruNa PraSnam:

<http://www.vedamantram.com/audio/arunam.mp3>

This Vedic Recitation of AruNam is by Veda Pundit Sri Maarepalli Naga Venkata sAsthy of SatyanArayaNa DevastAnam, San Jose, California. He is originally from Kothagudam, Andhra Pradesh and has a deep and resonant voice that is a sine quo non for Veda PaarAyaNam. He is accompanied by the ancient, MangaLa Vaadhyam of Veenaa.

In this audio the AruNa PaarAyaNam commences with the Aaditya Gaayatri after an introduction in Sanskritized Telugu about the sacredness and



significance of the AruNa PaarAyaNam for realizing the blessings of Aayur-AarOgyam. This special PaarAyaNam is done without partaking any food on Sunday Mornings. Even the hearing of it is said to confer on the listener the blessings of long and healthy life.

AruNa Prasnam with its 32 anuvAkams and 132 Mantrams would take an hour and fifteen minutes to recite by a PoorNa AdhikAri.

Soorya NamaskAram can also be done by those who feel fit to prostrate 132 times in between the Mantrams. The Elaborate AarAdhanam starting with Kumbha Pratishta concludes with the offerings of sakala MaryAdhais to ChAyaa SuvarchalAmbhA samEta Sri Soorya NaarAyaNa Murthy sitting in the middle of the Aditya MaNDalam.

Another audio link for AruNa PraSnam is:

<http://www.astrojyoti.com/yajurvedamp3part51.htm>

Please close your eyes and enjoy the majestic and rolling cadences of the mighty Veda Mantrams of AruNa PraSnam for the next 75 minutes after turning on the PaarAyaNam recording.

A few introductory notes on AruNa PraSnam:

1. AruNa PraSanam is housed in Yajur Veda Taitareeya SaakhA AraNyakam. It is recited for the Phalans of disease free body (aroga dhruDagAtram), life enhancement (Aayush Abhivruddhi) and banishment of premature death (apamruthyu dhosha nAsanam)
2. It contains 32 anuvAkAs housing 132 PanchAtees (individual Veda Mantrams). At the end of reciting each PanchAsat, the reciter facing the Sun prostrates before the Sun. Those who are not able to prostrate 130 times, simply offer their worship with the prayer: "Sri ChAyA SuvarccalAmbhA Sameta Sri SUrya NArAyaNa Swamine Nama:" followed by Ashtakahsara mantram.



3. The Mantrams of AaruNam (**AaruNa Kethuka Saayanam**) deal largely with Surya UpAsanA. That is why it is called Surya Upanishad. This is different from Akshi Upanishad also recited for freedom from eye disorders.
4. As mentioned before, the recitation of these mantrams with the performance of Surya Namaskarams at Sunrise yields long life, perfect health and other desired goals of Life.
5. The famous PraSnam known as **Mantra Pushpam** is housed as the 22nd anuvAkam. The importance of Mantra Pushpam and the meanings of the mantrams of this anuvAkam have been included in the 106th ebook in the Sundarasimham series: <http://www.sundarasimham.org>

ANUVAKAM BY ANUVAKAM CONTENT

A wide variety of subject matter is covered in AaruNam.

AnuvAkam 1 to 6

Prayers to Suryan and His links to Kaalam (day/night/paksham/Maasam/ Rutu/ ayanam/Samvatsaram are covered in the first 6 anuvAkams. Suryan is meditated upon as Kaala Svaroopi. In this visualization of Kaalam as a fast flowing river, the beauty of Ruthus (seasons) and their atidEvatais are praised.

Seventh AnuvAkam

The seventh anuvAkam provides a description of Soorya Mandalam and 8 AadityAs along with Mahaa Meru mountain. The abode of the 8th Aditya, Kasyapa, is identified as Mahaa Meru Mountain (**Uttara dhruvam**).

Eighth AnuvAkam

In the 8th anuvAkam, the three Mantra drushtA rishis talk about Kaala Mruthyu, akAla Mruthyu, (Untimely death) and the reason and cause of death. The prayer to Agni to bless us to travel in the righteous direction also finds its home here.



Ninth AnuvAkam

The 9th anuvAkam prays to many devatAs and ways to defeat apamruthyu are included. Jamadhagni Maharishi is the mantra dhrushtaa for the Ninth anuvAkam.

10th AnuvAkam

The focus of the 10th anuvAkam is Aswini dEvAs

11th anuvAkam

This celebrates the Vaibhavam of Surya NaarAyaNan and the power of Surya UpAsanaa to gain the PurushArthams. Gayatri Mantram eulogizing the antharyAmi Brahman of the Sun God finds its place here.

12th anuvAkam

This is a prayer to Indra.

13th AnuvAkam

This deals with Kaala Mruthyu, a son of Adithi Devi and how He reduces the longevity of one with the rise and setting of Kaala Mruthyu (MaarthANDan). Ways to blunt the power of MaarthANDan thru sandhya UpAsana is referred to here.

14th, 15th and 16th AnuvAkAs

These consist of many prayers to Suryan.

17th and 18th AnuvAkAs

These address prayers to Vaayu.

19th anuvAkam

This about the description of various narakams.



20th and 21st AnuvAkams

The tattvam of AruNa Kethuka Saayanam is explained in these

The 22nd AnuvAkam

This is a salutation to the Jala Devataa. This is the Mantra Pushpa anuvAkam mentioned earlier.

The 23rd anuvakam

This touches on the subjects of Jagath Srushti, sankalpam to gain one's wishes.

24th, 25th and 26th AnuvAkams

These deal with many rituals like procurement of water from six different sources, Construction of Uttara vEdhi, spreading of lotus leaves, Agni Prathishtai et al.

27th anuvAkam

This is a compilation of the seven daatus of the Body (Skin, Blood, Flesh, Medhas, bone, majjaa, Suklam, Ojas). Additional information on the nava dhvArams of the body, Jaraa (old age), rOgha grahaNam (acquiring diseases), rebirth, release from the cycles of birth and death (Moksham) are covered.

28th anuvAkam

This instructs us on how to pray to Lord Agni.

29th anuvAkam

This offers instruction on how to pray to the Rain God (Parjanya).

The 30th anuvAkam

This is a prayer for long life (Veda PrAyam).



The 31st anuvAkam

This deals with VaiswAnara Yaj~nam thru prayer to KubhEra to fulfill desires for material wealth to serve BhagavAn and His BhAgavathAs.

The 32nd AnuvAkam

In this final anuvAkam describes as how to perform Samvatsara Vratam and points out that anyone who completes that vratam would accumulate many auspiciousness (PuNyams): "Tapasvii puNyo bhavati, Tapasvii PuNyo bhavathi".

adiyEn will provide the meanings of the mantrams of the individual PanchAsathis of the 32 anuvAkams in the following pages.



*Mantrams
and
Commentaries*



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"sUrya jayanti" at Tirumala - Thanks: www.tirupatitimes.com



श्रीः ॥

॥ श्री छाया सुवर्चलाम्भा समेत श्री सूर्यनारायण स्वामिने नमः ॥

FIRST ANUVAKA MANTRAMS

adiyEn earlier mentioned about the links of AruNa PraSnam (Surya Upanishad/ AaruNam/ Surya NamaskAra Mantrams) to Ratha Sapthami celebrating Surya NaarAyaNa Murthy sitting in the middle of the Sun's orbit.

adiyEn also covered the summary of the 32 anuvAkams of AruNam.

Now, we will start the study together the meanings of the individual PanchAtis of the different anuvAkams.

I was a student at VivekAnadha College Mylapore many years ago. Next door was Sri RamakrishNa Matam. There was a great Aasthika-Scholar by name "ANNA" there, who was a beacon of sampradhAyic Knowledge. He authored many books on Vedams, AarAdhanam et al. One of the books was on Soorya NamaskAram. adiyEn will be following Brahma SrI (Late) ANNA's BhAshyam based on Saayana BhAshyam.

The AruNam (Soorya NamskAram) starts with the Saanti PaaTham of "om bhadram karNebhi: SruNuyAma devA:" This and other Saanti PaaThams are for warding off the three kinds of afflictions (Taapa Trayams) that plague the human beings and to make them unhappy. The Taapa Trayams are:

1. AadhyAtmikam,
2. Aadhi Bhoudhikam &
3. Aadhi daivIkam





""Bhadram karNebhi: SruNuyAma devA:" - SrI MAIOlan

FIRST MANTRA

The Saanti PaaTham cited above is the first Mantram of the First PraSnam:

हरिः ओम्॥

भद्रं कर्णेभिः शृणुयाम देवाः

भद्रं पश्येमाक्षिभिर्यजत्राः

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः

व्यशेम देवहितं यदायुः

स्वस्ति न इन्द्रो वृद्धश्रवाः

स्वस्ति नः पूषा विश्ववेदाः

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः

स्वस्ति नो बृहस्पतिर्दधातु॥

आपमापामपः सर्वाः।

अस्मादस्मादितोऽमुतः।

hari: om||

bhadram karNebhi: SruNuyAma devA:

bhadram paSyemAkshibhiryajatrA:

sthirairangaistushTuvA(gum)sastanUbhi:

vyaSema devahitam yadAyu:

svasti na indro vruddhaSravA:

svasti na: pUshA viSvavedA:

svasti nastArkshyo arishTanemi:

svasti no bruhaspatirdadhAtu||

AapamApAmapa: sarvA:|

asmAdasmAditoamuta:|

Meaning:

(devA:) Oh dEvAs! (karNebhi:) thru our ears (bhadram) of auspicious things (SruNuyAma:) May we Hear!

(YajatrA:) We, who worship You thru AahUtis (akshibhi:) through our eyes (bhadram) of auspicious sights (paSyema) May we see!

(sthirai: angai: tanUbhi:) with firm limbs constituting our bodies, (tushtuvA:) we who eulogize You

(devahitam yat Aayu: vyaSema) May we attain the longevity, which is pleasing to You, the dEvAs!

(VruddhaSravA: Indhra: na: svasti) May Indhran of great fame grant us all auspiciousness!

(ViSvavedhA:) the Omniscinet (PUshA) Sooryan (na svasti), May He grant us all MangaLams!



(ArishtanemI: TArkshya:) Garudan of uninterrupted speed engaged in VishNu Kaimkaryams (na: svasti) May that SuparNa Gaudan bless us with all soubhAgyams!

(bruhaspati na: svasti) May the Deva Guru, Bruhaspati grant us auspicious Jn~Anam!

(apa: sarvA:) of all kinds of sacred waters (asmAth asmAth) from all appropriate places

(itoamuta:) from here on earth and from the upper worlds (AapamApAm) May I access them without any obstacles!

The prayer of the First Mantram is thus for blessing one to hear auspicious news, see auspicious sights and enjoy disease free, long life. The prayer is addressed to the Vedic Gods, Indhran, PooshA, Garudan and Bruhaspathy. Finally, the prayer is for all healing waters, which remove the Taapa Trayams in the spirit of the SandhyA Vandhana Mantram, "Aapo hishtA mayo bhuva:" Jalam or water is the abode of all MangaLam granting DevAs. The salutation is made to the Jalam for blessing one with auspiciousness both in this and the other world.





SrI Malayappa Swamy on Kalpaka vruksha vAhanam on Ratha Sapthami day- Tirumala

SECOND MANTRA:

The second mantram of the First anuvAkam continues with the prayers to the JalAbhimAni Devatais and states why such a prayer for long disease free life and the wealth of Putran (Putra Sampath) is offered by the UpAsakan of Suryan.

अग्निर्वायुश्च सूर्यश्च।

सह संचस्करर्धिया।

वाय्वश्चा रश्मिपतयः।

मरीच्यात्मनो अद्रुहः।

देवीर्भुवनसूवरीः।

पुत्रवत्वाय मे सुत।

महानाग्नीर्महामानाः।

महसो महसः स्वः।

देवीः पर्जन्यसूवरीः।

पुत्रवत्वाय मे सुत॥

agnirvAyuSca sUryaSca|

saha sancaskarardhiyA|

vAyvaSvA raSmipataya:|

mariicyAtmano adruha:|

deviirbhuvanasUvarii:|

putravatvAya me suta|

mahAnAmniirmahAmAnA:|

mahaso mahasa: sva:|

devii: parjanyaUvarii:|

putravatvAya me suta||

Meaning:

(Agnir-VAYusca SUriasca) = May Agni DEvan along with Vaayu Devan and Soorya Devan shower their blessings on adiyEn!

(Saha ruddhiyA samcaskare) = adiyEn performs this powerful UpAsanA for long, healthy life with their (JalAbhimAn devatais) anugrahams.

(VAYvaSvA: raSmi pataya: MariicyAtmAno adhruha: bhuvanasUvarii: Devii:) = Oh Devathaas empowering Jalam (devii:)! You are the creators of this universe (bhuvanasUvarii:). The winds (VAYu:) are Your horses (aSvA:). You have the rays of the Sun (raSmi) as Your Lord (Pataya:). You have Agni as Your soul (MariicyAtmAna:). You never harm anyone (adhruha:) and shower only auspiciousness.

(PutravatvAya me suta) = Please bless adiyEn to have the wealth of a son (putra sampath).

(Parjanya sUvarii devii:) = Oh JalAbhimAna dEvathais, who drench the universe with rains!



(MahAnAmnii:) = those with lofty and revered names

(MahAmAnA:) = those who are fit to receive magnificent worship

(Mahaso mahasa: sva parjanya sUvarii:) = Oh JalAbhimAna dEvathais, who guide the worship of the appropriate dEvathais on your own accord! Oh Parjanya sUvarree dEvee:!

(PutratvAya me suta) = Please bless adiyEn to have Putra sampath!

This Vedic prayer to Parjanya dEvathais is invoked by ANDAL in Her ThiruppAvai Verse 3 ("thiinginRi nAdellAm tingaL mummAri peythu") and verse 4 (Azhimazhai kaNNA! ---VAzha ulahinil peytidAi).





sarvAyudha bhUshNan after Makara sankarAnthi purappAdu
SrI Malayappa Swamy, Tirumala - Thanks: www.tirupatitimes.com



THIRD MANTRAM

अपाश्र्युष्णिमपा रक्षः

अपाश्र्युष्णिमपा रघम्।

अपाघ्नमप चावर्तिम्।

अप देवीरितो हित ॥

वज्रं देवीरजीतांश्च।

भुवनं देवसूवरीः

आदित्यानदितिं देवीम्।

योनिनोर्ध्वमुदीषत ॥

शिवा नः शन्तमा भवन्तु।

दिव्या आप ओषधयः ॥

सुमृडीका सरस्वति।

मा ते व्योम संदृशि ॥

apASnyushNimapA raksha:

apASnyushNimapA ragham|



apAghrAmapa cAvartim|
 apa deviirito hita||
 vajram deviirajiitA(gum)Sca|
 bhuvanam devasUvarii:
 AdityAnaditim deviim|
 yoninordhvamudiishata||
 SivA na: SantamA bhavantu|
 divyA Aapa oshadhaya:||
 sumruDiika sarasvati|
 mA te vyoma sandruSi||

Meaning:

(devii! aSnyushNim apahita) = Oh JalAbhimAni dEvathais! Please keep away the Agni, which burns down enjoyable vasthus (possessions)! The word "apa" has to be added each time to "hita" for providing the meaning in all these prayers.

(raksha: apahita) = Please chase away the RaakshasAs, ghosts and PisAsus (ghouls) from me!

(aSnyushNim apahita) = Please banish the agni responsible for fever arising from the consumption of wrong kind of foods and drinks!

(ragam apahita) = Please remove all disease-causing and the sin-causing things away from me! (Please refer to SandhyA vandhana mantrams)

(agrAm apahita) = Please remove the impediments experienced by the indhriyams in grasping material pleasures (vishaya Sukhams). Arrest their diminishment with age!



(avartim apahaita) = Please chase away the difficulties in pursuing my livelihood (JiivanopAyam)!

(ita apahita) = Please remove here from me all the inauspiciousness and bless me!

(devasUvarii: devii: vjram udhiishita) = Oh JalAbhimAni devatais empowering all dEvAs! Please establish the astral bow/weapon (Vajram) of Indhran in the sky to protect us!

(ca ajiithAm udhiishita) = further, please establish as unvanquished!

(AadhityAn Aditim deviim yoninA udhiishita) = For this same reason, firmly maintain the dEvAs and the Mother of dEvAs, Aditi dEvi, over in the sky for our protection!

(dhivyA: AapA: oshadhaya: SivA: SantamA: bhavantu) = May the divine waters, the medicinal trees, creepers and plants be munificent and benevolent to us! (SivA: denotes MangaLam-producing; SantamA: indicate those that ward off aSubhams).

(Sarasvati sumruDiika bhavanthu) = Oh Sarasvati Devi! May Thou bless us with the highest of Sukhams!

(te vyoma mA sandhruSi) = May there not be any gaps in the company between Yourself and us!

||1st anuvAkam concluded||





"He is resplendant with His rays!"



SECOND ANUVAKA MANTRAMS

In the first anuvAkam, JalAbhimAna dEvathais, Sarasvati and other dEvataas were saluted. These vandhanams are to be considered as Vandhanams for Lord Soorya Himself, since the theertams, **Oshadhis** (Medicinal plants) become powerful thru the sambhandham with Sun's rays. Thus Sooryan is their life giver.

MANTRAM # 4

स्मृतिः प्रत्यक्षमैतिह्यम्।

अनुमानश्चतुष्टयम्।

एतैरादित्यमण्डलम्।

सर्वैरेव विधास्यते ॥

सूर्यो मरीचिमादत्ते ॥

सर्वस्माद्भुवनादधि।

तस्याः पाकविशेषेण।

स्मृतं कालविशेषणम् ॥

नदीव प्रभवात्काचित्।

अक्षयात्स्यन्दते यथा ॥



smruti: pratyakshamaitihyam|

anumAnaScatushTayam|

etairAdityamaNDalam|

sarvaireva vidhAsyate||

sUryo mariicimAdatte||

sarvasmAdbhuvanAdadhi|

tasyA: pAkaviSesheNa|

smrutam kAlaviSeshaNam||

nadiiva prabhavAtkAcit|

akshayAthsyandate yathA ||

Meaning:

The soorya MaNDalam can be truly comprehended only with the help/use of all the following four means:

(1) Smruti = This is the dharma sAstram folowing Maharishi's instructions based on the Vedams.

(2) Pratyaksham = The evidence cognized by the senses directly.

(3) Itihyam = the story of the ancient ones such as ItihAsam.

(4) anumAnam = Inference thru anubhavam.

catushtyam sarvaireva etairAditya maNDalam vidhAsyate = With the help of all these four, the orbit of the Sun is understood in its true nature.

sarvasmAt bhuvanAtadhi SUrya: Mariicim Aadatte = Above all the universe, Sooryan is resplendent with His rays.



tasyA: pAka viSesheNa kAla viSeshaNam smrutam = Through the heat of those rays, objects are perfected (ripened) and changed. The course of time (kAla viSeshaNam) is understood thru the changes brought about by the heat of those rays of Sooryan (tasyA: pAka viSesheNa kAla ViSeshaNam smrutam).

kAcit nadhii akshayAt prabhavAt yathA syandateiva = Similar to some river flowing from a never drying source, the river named Kaalam (Time) flows from Soorya NaarAyaNan. Kaala PravAham is linked thus directly to the hot rays (mariici) of the Sun.

In the next mantram of the second anuvAkam, the passage of time thru its many units like second, minute, hour, day, month leading upto the year is described. Sooryan is pointed out and saluted as the atidEvatai for the river Kaalam.





"The Lord of All!"



MANTRAM # 5

तां नद्योऽभि समायन्ति।

सोरुस्सती न निवर्तते॥

एवं नाना समुत्थानाः।

कालाः संवत्सरश्श्रिताः।

अणुशश्च महशश्च।

सर्वे समवयन्त्रितम्॥

स तैस्सर्वैः समाविष्टः।

ऊरुस्सन्न निवर्तते।

अधिसंवत्सरं विद्यात्।

तदेव लक्षणे॥

tAn nadyoabhi samAyanti|

sorussatii na nivartate||

evam nAnA samutthAnA:|

kAlA: samvathsara(gum)SritA:|

aNuSaSca mahaSaSca|



sarve samavayantritam||

sa taissarvai: samAvishTa:|

Urussanna nivartate|

adhisamvathsaram vidyAt|

tadeva lakshaNe||

Meaning:

tAmm nadhya: abhisamAyanti = From different directions, smaller rivers flow and join that big river.

sA Uru: satii na nivartate = That big river of Time swells in volume and does not ever dry up or reverse its course.

evam nAnA samutthAna:aNusasca Mahasasca kAlA: samvatsaram SritA: = Thus the smaller units of time such as seconds, minutes hours, days and bigger units such as months, ruthus, ayanams flow towards and reach their sangamam (confluence) with the mighty river of time.

sarve tamm samayantri = They all reach the big river and become one.

sa: sarvai: tai: samAvishTa: Uru: sann na nivartate = That mighty river gets even bigger from the subsidiaries and becomes even larger and never dries up.

tadheva lakshaNe adhisamvatsaram vidhyAt = With this lakshaNam (marker), we have to comprehend that the Lord of samvatsaram or the Year is Soorya NaarAyaNan.

MANTRAM # 6

अणुभिश्च महद्भिश्च।

समारूढः प्रदृश्यते।

संवत्सरः प्रत्यक्षेण।

नाधिसत्त्वः प्रदृश्यते॥

पटरो विक्लिधः पिङ्गः।

एतद्वरुणलक्षणम्।

यत्रैतदुपदृश्यते।

सहस्रं तत्र नीयते॥

एकꣳ हि शिरो नाना मुखे।

कृत्स्नं तद्वतुलक्षणम्॥

aNubhiSca mahadbhiSca|

samArUDa: pradruSyate|

samvathsara: pratyaksheNa|

nAdhisattva: pradruSyate||

paTaro viklidha: pinga:|

etadvaruNalakshaNam|

yatraitadupadruSyate|

sahasram tatra niyate||

eka(gum) hi Siro nAnA mukhe|

kruthsnam tadrutulakshaNam||

Anubhisca mahatbhisca; samarUdA: samvatsara: pratyaksheNa pradhruSyate = The smaller units of time unite with the bigger units of time to become samvatsaram and this is cognized by direct perception (pratyaksha anubhavam).

adhi sattve na pradhrusyate = The dhaivam behind the Samvatsaram however is not clearly perceived.

viklidha: paDaro pinga: etat VaruNa lakshaNam = That which is seen as a golden red mist enveloping the Sun's orbit is the VaruNa lakshaNam (symbol of VaruNa).

yatra-etat-upadhruSyate, sahasram tatra niyate = Meaning: When this (golden red mist) is seen, then thousands of differences appear (i-e) the Lord residing inside the orbit of Sooryan does not become manifest. He becomes hidden behind this veil.

Sira: yekam hi nAnA mukhe = The svaroopam (inherent nature) of Kaalam is that it has one head and many mouths.

krutsanam tat rutu lakshaNam = All these are the lakshaNams (features) of Kaalam in the form of seasons (Ruthu).

Here, the reference is to the 15th Mantram of IsAvAsyOpanishad, which states: Oh Sooryan! The face of Truth (satyam) is hidden by a golden cup. Oh Sooryan! Please remove this obstacle to view Satyam by me (HiraNmayena pAtreNa satyasyApi hitam mukham, Tath Thvam

PushannapAvruNu Satya dharmAya dhrushtaye).



SrI Malayappa Swamy in garuda vAhanam - Brahmotsavam



""sUryanArAyaNa parabrahmam"

MANTRAM # 7

उभयतस्सप्तेन्द्रियाणि।

जल्पितं त्व एव दिह्यते ॥

शुक्ल कृष्णो संवत्सरस्य।

दक्षिणवामयोः पार्श्वयोः।

तस्यैषा भवति ॥

शुक्रं ते अन्यद्यजतं ते अन्यत्।

विषुरूपे अहनी द्यौरिवासि।

विश्वा हि माया अवसि स्वधावः।

भद्रा ते पूषन्निह रातिरस्त्विति ॥

नात्र भुवनम्। न पूषा।

न पशवः।

नादित्यस्संवत्सर एव प्रत्यक्षेण

प्रियतमं विद्यात्।

एतद्वै संवत्सरस्य प्रियतमं रूपम्।

योऽस्य महान् अर्थ उत्पत्त्यमानो भवति।

इदं पुण्यं कुरुष्वेति।

तमाहरणं दद्यात्॥

ubhayatassaptendriyANi|

jalpitam tva eva dihyate||

Sukla krushNe samvathsarasya|

dakshiNavAmayoH pArSvayoH|

tasyaishA bhavati||

Sukram te anyadyajatam te anyat|

vishurUpe ahanii dyaUrivAsi|

viSvA hi mAyA avasi svadhAvaH|

bhadrA te pUshanniha rAtirastviti||

nAtra bhuvanam| na pUshA |

na paSavaH|

nAdityassamvathsara eva pratyaksheNa

priyatamam vidyAt|

etadvai samvathsarasya priyatama rUpam|



yo(a)sya mahAn artha utpathsyamAno bhavati|

idam puNyam kurushveti|

tamAharaNam dadyAt||

Meaning:

ubhayata: = during the two ayanams of the Samvatsarams,

saptendhriyANi = the janthus with seven holes (2 ears, 2 eyes, 2 Nostrils and one mouth) in the face are born during these two ayanams (DakshiNAyanam and UttarAyaNam).

jalpitam thveva dhihyate = disputations (VitaNdhAvAdham) about this are made but no effort is made to understand the real, spiritual knowledge behind these creations.

samvatsarasya dakshiNa-VAmayo: pArSvayo: Sukla-krushNe = On both sides (Right and Left) of the Kaala Purushan in the form of samvatsaram (Year) are the dark and white entities (Sukla Paksham and KrishNa Paksham, UttarAyaNam and DakshiNAyanam).

This reminds us of the Purusha Sookta Mantram, "aho rAtre PArSve", where the upadEsam is that worshipping the Kaala roopi, BhagavAn with day and night at His side, is the most auspicious phalan of this Life.

tasya yeshA bhavati = about this, the next mantrams are about (deal with).

PUshan! te Suklam anyat; te yajatam anyat = Oh Pooshan (Adityan symbolizing prosperity)! For You, the whiteness (Suklam) is different; For You, the worshipful blackness (Yajatam) is different.

ahanii vishurUpe; Thvam dhyau iva asi = For You, the day and night are equal; You are in their middle as antariksham (like the space between earth and the sky).



ViSvA hi MAyA avasi svadhAva: = (svadhAva:) Oh Sooryan giving annam to the world!

(ViSva MAyA: avasi) = You protect this world, which is forever changing with VishNu Maayaa.

iha bhadra te PUshann-iha-rAtir-astviti (astu+iti) = The word is that in this world, Your benevolent acts are indicated to be behind the growth of all auspiciousness.

atra na bhuvanam, na PUshA, na PaSava: na Aditya: Samvatsara eva pratyaksheNa priyatamam = When one examines this truism, it is clear that there is no world, the devatai that nourishes the world, no animals and no Sooryan. Only the Kaalam in the form of Samvatsaram is directly perceived with utter delight as the existing doctrine (entity) that is behind all others (Bhuvanam, Pasu, devatais and Adityan).

etatvai samvatsarasya priyatamam rUpam = The most desired roopam of Samavatsaram is this one with the admixture of White and Black.

asya mahAn artha: ya: bhavati tamm AharaNam idham puNyam kurushva iti = What stays the best phalan for this Jeevan is to be offered as upadEsam instructing the jeevan to perform that PuNya Kaaryam.

||Conclusion of the Second anuvAkam||



THIRD ANUVAKAM MANTRAS

MANTRAM # 8

साकं जानानां सप्तथमाहुरेकजम्।

षडुद्यमा ऋषयो देवजा इति।

तेषामिष्टानि विहितानि धामशः।

स्थात्रे रेजन्ते विकृतानि रूपशः ॥

को नु मर्या अमिथितः।

सखा सखायामब्रवीत्।

जहा को अस्मदीषते ॥

यस्तित्याज सखिविदं सखायम्।

न तस्य वाच्यपि भागो अस्ति।

यदीं शृणोत्यलकं शृणोति ॥

sAkam jAnAnA(gum) saptathamAhurekajam|

shaDudyamA rushayo devajA iti|

teshAmishTAni vihitaAni dhAmaSaH|





"The shining White light!"



sthAtre rejante vikrutAni rUpaSaH||

ko nu maryA amithitaH|

sakhA sakhAyAmabraviit|

jahA ko asmadiishate||

yastityAja(gum) sakhivida sakhAyam|

na tasya vAcyapi bhAgo asti|

yadii(gum) SruNotyalaka(gum) SruNoti||

Meaning:

The seven rays of Sun, Violet, Indigo, Blue, Green, Yellow, orange and Red (VIBGYOR) and their permutations and combinations cause the six seasons (divine ruthus) like:

1. Vasanta,
2. Greeshma,
3. Varsha,
4. Sarath,
5. Hemanta and
6. Sisira Ruthus.

That is covered here.

Rushaya: SAKam jAnAnAm saptatam- Ahur-ekajam = The rishis state that the seven rays (VIBGYOR) arising from One (white) ray originating from the Sooryan. Modern science showed many centuries later that the White ray is made up of the seven individual colors of the Rainbow. Vedic Rishis were way ahead of the modern day Scientists.



(Rushaya:) devajA: shaD udhyamA: ithi Ahu: = The Rishis also say that the six divine seasons arise from those seven rays and their permutations and combinations.

teshAm ishtAni vihitAni dhAmaSa: = The specific stations for these six seasons have been created by the Lord.

sthAtre rejante VikrutAni rUpaSa: = For the benefit of the world and its beings, they shine with different forms.

MaryA: amithita ka: sakha sakhAyam jahA: asmath yiishate abraviith? = Oh Men! Which unharmed one will state that his friend will abandon him and harm him?

Ya: sakhividham sakhAyam tityAja tasya vAcyapi bhAga: na = For the one, who does not believe in his friend and abandons him, such a person has no rights to learn or recite Veda mantrams.

Yadhiigum SruNoti alakagum SruNoti = Even if such an immoral person hears Veda Vaakyams, he listens to them without trust and hope.

MANTRAM # 9

न हि प्र वेद सुकृतस्य पन्थामिति।

ऋतुर्ऋतुना नुद्यमानः।

विननादाभिधावः।

षष्टिश्च त्रिंशका वल्गाः।

शुक्लकृष्णौ च षाष्टिकौ ॥

सारागवस्त्रैर्जरदक्षः।

वसन्तो वसुभिस्सह।

संवत्सरस्य सवितुः।

प्रैषकृत्प्रथमः स्मृतः ॥

अमूनादयतेत्यन्यान्।

na hi pra veda sukrutasya panthAmiti|

ruturrutunA nudyamAna:|

vinanAdAbhidhAva:|

shashTiSca tri(gum)SakA valgA:|

SuklakraushNau ca shAshTikau||

sArAgavastrairjaradaksha:|

vasanto vasubhissaha|

samvathsarasya savitu:|

praishakrutprathama: smruta:||

amUnAdayatetyanyAn|

Meaning:

sukrutasya panthAnam na hi praveda iti = Bhagavath Geeta's 4.40 sLOkam, "SamsayAtmA VinaSyati" elaborates on this Mantram, which states that the One who doubts will never know the way of PuNyam. That way is having Mahaa ViswAsam in the Lord as the Protector of SaraNAgatAs (nAnyA: panthA ayanAya vidhyate according to Purusha Sooktam).

nudhyamAnA: rutunA rutu: abhidhAva: vinanAdha = One ruthu stimulates as it were the next ruthu and that leaps forward with its lilting arrival sounds.

teshu trimSakA: shashti valkA: shAshtikou Sukla krishNou ca = Among the ruthus, the sixty days based six units are seen with each ruthu having 30 days. Each of the 30 days based units have the twins of Sukla Paksham (with white hue) and KrishNa Paksham (with black hue).

Vasanta: Vasubhi: saha sAraga vastrai: jaradhaksha: samvatsarasya savitu: praikshakruth samagra: smruta: = It is said that Vasanta Ruthu joins with Vasu dEvatais, covers itself with red clothes, clears the assembly of waters and has a premier status in fulfilling the commands of the Kaala dEvatai.

amUn Aadhayata iti anyAn = They say to the others to invite them (Vasu dEvatais/ ati dEvathais of Vasanta ruthu) and extend upachArams to them.



MANTRAM # 10

अमूँश्च परिरक्षितः।

एता वाचः प्रयुज्यन्ते।

यत्रैतदुपदृश्यते॥

एतदेव विजानीयात्।

प्रमाणं कालपर्यये।

विशेषणं तु वक्ष्यामः।

ऋतूनां तन्निबोधतः॥

शुक्लवासा रुद्रगणः।

ग्रीष्मेणाऽऽवर्तते सह।

निजहन् पृथ्वीँसर्वाम्॥

amU(gum)Sca parirakshitaH|

etA vAcaH prayujyante|

yatraitadupadruSyate||

etadeva vijAniiyAt|

pramANam kAlaparyaye|





SrI Malayappa Swamy during vasantotsavam



viSeshaNam tu vakshyAmaH|

rutUnAm tannibodhataH||

SuklavAsA rudragaNah|

griishmeNAAvartate saha|

nijahan pruthvii(gum) sarvAm ||

Meaning:

The reference to the glory of Vasantha ruthu is continued from the previous mantram. Vasanta ruthu is recognized as the inviting ruthu, which says: "Please protect and nourish even those additional people who arrived" (amUgumsca Parirakshata:). Such welcome words are spoken (yetA vAca: prayujyante). When such words are heard, recognize that as Vasanta rutu as the sign mark of the Kaala kramam (flow of time). Let us now describe the specialties of the other rutus. May You all comprehend it! Greeshma rutu is the one, the Rudra gaNams wearing white clothing scorch the entire earth (SuklavAsA: RudragaNah: GriishmeNa saha pruthviim nidhahan Aavartathe). Greeshma Rutu is made up of the summer months of Aani and Aadi.





www.tirupatitimes.com

"joyous varsha rutu" (Thanks: www.tirupatitimes.com)



MANTRAM # 11

ज्योतिषाऽप्रतिख्येन सः।

विश्वरूपाणि वासांसि।

आदित्यानां निबोधत।

संवत्सरीणं कर्मफलम्।

वर्षाभिर्ददांसः ॥

अदुःखो दुःखचक्षुरिव।

तन्नाऽऽपीत इव दृश्यते।

शीतेनाव्यथयन्निव।

रुरुदक्ष इव दृश्यते ॥

ह्लादयते ज्वलतश्चैव।

शाम्यतश्चास्य चक्षुषी ॥

या वै प्रजा भ्रग्गृह्यन्ते

संवत्सरात्ता भ्रग्गृह्यन्ते



याः प्रतितिष्ठन्ति संवत्सरे ताः

प्रतितिष्ठन्ति।

वर्षाभ्य इत्यर्थः ॥

jyotishA(a)pratikhyena sa:|

viSvarUpANi vAsA(gum) si|

AdityAnAm nibodhata|

samvathsariiNam karmaphalam|

varshAbhirdadatA(gum)sa:|

adu:kho du:khacakshuriva|

tadmA(A)piita iva druSyate|

SiitenAvyathayanniva|

rurudaksha iva druSyate||

hlAdayate jvalataScaiva|

SAmyataScAsya cakshushii|

yA vai prajA bhraggSyante|

samvathsarAttA bhraggSyante|

yA: pratitishThanti samvathsare tA:

pratishThanti|

varshAbhya ityārtha:||

Meaning:

That Rudra gaNam (assembly of the servants of Rudra) has matchless lustre (apratikhyena jyotishA sa:).

We have to understand that the multicolored garments of Varsha rutu as belonging to the AadityAs (ViSvarUpANi vAsAgumsi AadityAnAm nibhodhata); the Rudra gaNams in contrast have only white dresses.

The devatAs of Vasantam are Vasus with red dresses; Ghreeshma rutu Devatais are RudrAs with white dresses; The devathais of the next rutu (Varsha Rutu), Aadityaas have a multihued "yellow" (piita iva) garb.

The Varsha rutu gives the phalan of efforts like planting seedlings for the entire year (samvatsariiNam karma phalam VarshAbhi: saha dadhadAtAm).

This rutu has the sorrowful eyes although it has no sorrow to speak off (adukkho dukkhacakshuriva druSyate). Those eyes of Varsha rutu reduce the heat of Greeshma rutu (asya cakshushii sAmyata: ca) and enhances joy resulting from the abundance of growth (jwalata ca eva).

It is only joy of prosperity that results from the rain and not sorrow. The pouring rain looks like tears falling and this makes it look like the effect of suffering/sorrow.

Those people, who do not work and take advantage of the Varsha rutu miss out the prosperity during the rest of the year. Those who actively work in the fields and the like and take advantage of the Varsha rutu stay established in joy through out the year due to the resulting abundance of crops.

During this rutu, there is plenty of growth in grass for grazing and therefore Varsha rutu permits the deer to grow well. (These are matters of joy for pastoral people).

These are the LakshaNams of Varsha rutu.

The next anuvAkams provide the lakshaNams of the next three Rutus (Sarat, Hemanta and SiSira rutus).

|| Third AnuvAkam sampoorNam||



"He gives prosperity!"

FOURTH ANUVAKAM

MANTRAM # 12

अक्षिदुःखोत्थितस्यैव।

विप्रसन्ने कनीनिके।

आङ्के चाद्रणं नास्ति।

ऋभूणां तन्निबोधत ॥

कनकाभानि वासांसि।

अहतानि निबोधत।

अन्नमश्नीत मृज्मीत।

अहं वो जीवनप्रदः ॥

एता वाचः प्रयुज्यन्ते।

शरद्यत्रोपदृश्यते ॥

akshidu:khotthitasyaiva|

viprasanne kaniinike|

Ankte cAdgaNam nAsti|

rubhUNAm tannibodhata||

kanakAbhAni vAsA(gum)si|

ahatAni nibodhata|

annamaSniita mrujmiita|

aham vo jiivanaprada:||

etA vAca: prayujyante|

SaradyatropadruSyate||

Meaning:

Varsha rutu is over. Sarat rutu is about to take over. This mantram salutes the devathais of Sarat rutu, the color of their dresses and their invitation and promise to the worshippers. Sarat rutu is constituted by Iyppasi and Kaartikai months.

The rutu after Varsha rutu will have the sky clear like the eyes of one that are clear and bright after the ending of conjunctivitis (akshi dukkha uttitasaya kaniinike viprasanna eva). akshi dukkham refers to the cloudy and red eyes due to eye illness. Now that Varsha rutu is over, the sky like the eye cured of illness is bright and clear (viprasanne eva).

Like the eyes with coleryium not having any tears, the sky will be beautiful after the rainy two months (Aangkteca adhgaNam nAsti).

Please understand that beauty arises from the links to the devatais of Sarat rutu, the rupus (rupUNAm tannibhodhata); Please also comprehend (nibHodhata) that the dresses (VAsAgumsi) of the rupUs are golden colored (kanakAbhAni) and brand new (ahatAni).

"annamaSniita mrujmiita, aham vo jiivanapradha:, yetA vAca: prayujyante, SaradhtropadruSyate" = when words like the following are spoken (yetA vAca:

prayujyante), then you can infer that Sarat rutu is prevalent (seen): "please clean your hands and feet (mrujmiita) and assemble here to have your food (annam aSniita); I am the rutu blessing you with nourishing annam thru which you are sustained (aham vo jiivana pradha:)".



"I bless you with annam!" - SrI Malayappa Swamy during Brahmotsavam

During the Sarat rutu, the sky is bright and clear. The Rupu devatais reign. They wear golden dresses. The mind is pure (parisuddham). The guests are invited with affection and fed.

These are the lakshaNams of Sarat Rutu (Iyypasi and Kaartikai).

The varNanam of Hemanta Rutu (Maarghazhi and Thai) is the subject of the next mantram.



SrI Malayappa Swamy in Hanumantha vAhanam



MANTRAM # 13

अभिधून्वन्तोऽभिघ्नन्त इव।

वातवन्तो मरुद्गणाः ॥

अमुतो जेतुमिषुमुखमिव।

सन्नद्धास्सह ददृशे ह।

अपध्वस्तैर्वस्तिवर्णैरिव।

विशिखासः कपर्दिनः ॥

अक्रुद्धस्य योऽथस्यमानस्य।

क्रुद्धस्येव लोहिनी।

हेमतश्चक्षुषी विद्यात्।

अक्षणयोः क्षिपणोरिव ॥

abhidhUnvantoabhighnanta iva|

vAtavanto marudgaNA:||

amuto jetumishumukhamiva|

sannaddhAssaha dadruSe ha|

apadhvastairvastivarNairiva|



viSikhAsa: kapardina:|

akruddhasya yothsyamAnasya|

kruddhasyeva lohinii|

hemataScakshushii vidyAt|

akshNayo: kshipaNoriva||

Meaning:

In this panchAti, Hemanta rutu is in focus. Marghazhi and Thai are cold months. Damp and cold winds blow. The devatais of this rutu are Maruths (Vaayu dEvaTAs). People huddle together to ward off the effects of this biting cold. A thumb nail sketch of the Hemanta rutu and the features of the devathais of this rutu are given here.

"abhidhUvanta: abhignanta iva vAtavanta: Marudh gaNA:" = The assembly of cold and damp winds (Marudh gaNams) circulate (howl) causing the people to shiver and suffer during this Hemanta rutu. The marudh gaNam makes one shiver with the piercing cold (abhidhUnbvanta:). They seem to be causing harm thru such himsai (abhignanta:). These Marudh gaNams blow strong and are cold as well as damp (VAtavanta: MarudhgaNA:).

"amuta: ishumukham jetum sannaddhA iva saha dhadruSeha" = The people appear to win over these cold winds (amuta: marudh gaNAn jetum) arising from the Marudh gaNams, which hurt them like piercing, sharp arrows (ishu mukham); they seem to get themselves ready to fight by uniting in groups like battle ready warriors (SannaddhA: iva saha dadhruSe) intent on defending themselves.

"apadvastai: vastivarNairiva viSikhAsa: kapardhina:" = The shawls of the Marudh gaNams have the hue of unwashed leather (apadvAsatai: vastivarNairiva) and their heads display matted hair instead of the traditional sikhA/tuft (ViSiSikhAsa: kapardhina:).



"yodhsyamAnasya kruddhasya iva akruddhasya hemata: cakshushii lohinii vidhyAth" = We should recognize that the eyes of the devathAs of Hemanta rutu are red (Chakshushii lohiNii vidhyAt) like that of an angry one engaged in battling an enemy (yotyamAnasya akruddhaseva) although Hemanta rutu itself has no display of anger (akruddhasya Hemata:).

"(Hemata:) akshaNyo: kshipaNoriva" = The red eyes of Marudh GaNAs are rotating rapidly from side to side (kshipaNo iva) as in the case of an angry person.



MANTRAM # 14

दुर्भीक्षं देवलोकेषु।

मनूनामुदकं गृहे।

एता वाचः प्रवदन्तीः।

वैद्युतो यान्ति शैशिरीः ॥

ता अग्निः पवमाना अन्वैक्षत।

इह जीविकामपरिपश्यन्।

तस्यैषा भवति ॥

इहेह वस्स्वतपसः।

मरुत्सूर्यत्वचः। शर्म सप्रथा आवृणे ॥

durbhiiiksham devalokeshu|

manUnAmudakam gruhe|

etA vAca: pravadantii:|

vaidyuto yAnti SaiSirii:||

tA agni: pavamAnA anvaikshata|

iha jiivikAmaparipaSyann|

tasyaishA bhavati||



iheha vassvatapasa:|

marutssUryatvaca:|

Sarma saprathA AvruNe||

Meaning:

In this panchAti, SiSira rutu is in focus. Maasi and Panguni are covered. There is not much rain fall during SiSira rutu. Agni Devan takes pity on the lot of the suffering people and intercedes with the Maruth gaNams (VAyu devatAs) to bless the people with rain. The dEvAs of SiSira rutu are VisvE DevAa. They are skilled in destroying the enemies. In this rutu, homam in Agni and pleasing ViSvE dEvAs (UpASanam), both conquest over one's enemies and banishment of obstacles in one's way result.

"dhurbiksham devalokeshu, manUnAm-udhakam gruhe" = even in dEva lOkam (in AakASam), there is no water even one begs for it. There is a small amount of water on earth in the houses of human beings. dhurbhiksham means alabhyam (unattainable) even thru seeking bikshA(alms) for water.

"yetA vAca: pravadantii, vaidhyuto yAnti SaiSarii:" = Speaking such words (yetA vAca: pravadantii), the people of this world carry on with their lives in SiSira rutu (SaiSirii yAnti) with difficulty/tApam(vaidhyuta: yAnti).

"TA Agni: pavamAnA anvaikshata" = Agni BhAgavAn looked (anvaikshata) at these suffering souls without water (PavamAnA:) with compassion.

"iha jiivikAm-aparipaSyam, tasyaishA bhavati" = Agni saw these souls here on earth (iha) unable to locate the life-sustaining water (jiivikAm aparipaSyam) with compassion and appealed to Maruth ganAs. Here are His words of appeal (tasya yeshA bhavati):

"ihehavasvatapasa: marutas-sUryatvaca:" = Oh Maruth dEvatAs having the lustre equal to that of the radiant Sooryan (Suryatvaca:) and possessing power



from Your own penance (svatapasa:):

"Va: Sarma saprathA AavruNe" = Oh Maruth dEvAs! Please bless all these suffering people plentifully during the SiSira rutu through Your blessings in the form of copious rains. I appeal to You to intervene and make it possible.

Agni BhagavAn is appealing here to Maruth gaNams to bless the people of the world with life-sustaining rains for well being (subhiksham).



Thirumanjanam at Tirumala



MANTRAM # 15:

अतिताम्राणि वासाऽसि।

अष्टि वज्रि शतघ्नि च।

विश्वे देव विप्रहरन्ति।

अग्निजिह्वा असश्चत।

नैव देवो न मर्त्यः।

न राजा वरुणो विभुः।

नाग्निर्नेन्द्रो न पवमानः।

मातृक्कच्चन विद्यते॥

दिव्यस्यैका धनुरार्ति।

पृथिव्यामपरा श्रिता।

atitAmrANi vAsA si|

aShTi vajri Sataghni ca|

viSve deva vipraharanti|

agnijihvA asaScata|

naiva devo na martya:|



na rAjA varuNo vibhu:|

nAgnirnendro na pavamAna:|

mAtrukkaccana vidyate||

divyasyaika dhanurArtni:|

pruthivyAmaparA SritA|

Meaning:

ati tAmrANi vAsAgumi = The VisvE dEvAs linked to SiSira rutu have very bright red dresses.

ashTi-vajri-Satagnica ca-ViSvedevA vipraharanti = ViSvE dEvaas possess weapons like Ashti (Kind of spear), Vajri (VajrAyudham similar to that of Indhra) and Satagni (a weapon spitting hundreds of flames like Sudarsana BhagavAn). They defeat soundly (vipraharanty) their enemies.



SrI Sudarshanar!



Agni-jihvA asaScata = VisvE dEvAs have Agni as their tongues and shout with joy that

naivo devo na martya: mAtrukkasca na vidhyate = there is no known dEvan or human to match them in valour (MAtrukkacca na vidhyate) and

na rAjA VaruNo vibhu: = that King VaruNaa is no match to them and

nAgnirnendhro na pavamAna:= neither Agni or Indhran or Vaayu could equal them in their power over enemies.

dhivyaisyaikA dhanurArtni:, PruthivyAm aparASritA = asya yekA dhanurtni: dhivi, aparA pruthivyAm SritA. One end of the bow of these ViSvE DevAs (asya yekA dhanurArtni:) touches the dEva lOkam (dhivi) and the other end touches the bhU lOkam (aparA pruthivyAm SrithA).

Victory over one's enemies and banishment of obstacles in the way of the Saashakaas are the phalans of performing Homams for the SiSira rutu dEvathais, ViSvE dEvA:

||Fourth AnuvAkam sampoorNam||



FIFTH ANUVAKAM

MANTRAM # 16

तस्येन्द्रो वम्रिरूपिण।

धनुर्ज्यामछिनश्स्वयम्॥

तदिन्द्रधनुरित्यज्यम्।

अभ्रवर्णेषु चक्षते।

एतदेव शंयोर्बोर् हस्पत्यस्य।

एतद्रुद्रस्य धनुः॥

रुद्रस्य त्वेव धनुरार्तिः।

शिर उत्पिपेष।

स प्रवर्ग्योऽभवत्।

तस्माद्यस्सप्रवर्ग्येण यज्ञेन यजते।

रुद्रस्य स शिरः प्रतिदधाति नैनश्च रुद्र

आरुको भवति।

य एवं वेद॥



tasyendro vamrirUpiNa|
dhanurjyAmaChinathsvayam||
tadindradhanurityajyam|
abhravarNeshu cakshate|
etadeva Samyorbor haspatyasya|
etadrudrasya dhanu:||
rudrasya tveva dhanurArtni:|
Sira utpipesha|
sa pravargyoabhavat|
tasmAdyassapravargyeNa yaj~nena yajate|
rudrasya sa Sira: pratidadhAti naina(gum)rudra
Aruko bhavati|
ya evam veda||

Meaning:

In this panchAti, a Vedic story related to Rudran is referred to. The importance of Pravargyam, an angam of the Soma Yaagam of JyOthishtOmam is also described. The Vedic story is as follows:

Once Rudran used the bow of VisvE dEVas to defeat the enemies of the dEVas and rested his chin on the upper end of the bow after planting the lower end of the bow in the earth. He fell asleep holding that posture.

Indhran wanted to wake up the sleeping Rudran. Indhran took the form of a white ant (termite) and chewed away the uptight bow string (nANN Kayiru). The



cut off string removed the tension and made the upper portion of the bow fly up with great velocity. The end result was the head of Rudran being chopped off.

When one observes the karma of Pravargyam in the JyOthishtOma Yajn~am, He is considered to unite the severed head of Rudran with his body (trunk) and pleases Rudran. Such a pravargya kartA will never become the object of anger of Rudran and is well protected by Rudran.

"tasyendhro vamrirUpeNa" = Indhira himself taking the form of a termite,

"dhanurjyAm-acinat-svayam" = he cut off the bow string of the bow of the VisvE devAs.

"tadh-indhra dhanurityajyam abhra-varNeshu cakshate" = Thus released bow string is recognized as the multihued rainbow amidst the clouds of the sky.

"etadheva SamyorbArhaspatyasya" = It (this bow string) is also considered as belonging to the son of Bruhaspathy with the name of Samyu.

"etat Rudrasya dhanu:" = This bow is also considered as the one belonging to Rudran.

"Rudrasya tveva dhanurArtini:" = when the string of the Rudran's bow was severed, the upper end of the bow,

"Sira utpibhesha" = Cut off His head.

"sa pravargyoabhavat" = That severed head became the Pravargyam, an angam of the JyOthishtOma Yajn~am.

"tasmAt yasya pravargyeNa yajn~ena yajate" = When anyone performs the Yajn~am with pravargyam,

"Rudrasya saSira: pratidadhAti" = he unites the head of Rudran with His headless body once again.

"ya evam veda, naina RudraAaruko bhavati" = One who understands this meaning behind Pravargyam, he will not be harmed by Rudran.

||Fifth AnuvAkam sampoorNam||



SrI Malayappa Swamy in Chinna sesha vAhanam

SIXTH ANUVAKAM

There are 3 Mantras/PanchAtis in the sixth anuvAkam (17-19). At the end of this anuvAkam, the descriptions of Rutu and Soorya MaNDalams are completed.

MANTRAM # 17

अत्यूर्ध्वाक्षोऽतिरश्चात्।

शिशिरः प्रदृश्यते।

नैव रूपं न वासांसि।

न चक्षुः प्रतिदृश्यते ॥

अन्योन्यं तु न हिग्गस्त्रातः।

सतस्तद्देवलक्षणम्।

लोहितोऽक्षिण शारशीर्ष्णिः।

सूर्यस्योदयनं प्रति ॥

त्वं करोषि न्यञ्जलिकाम्।

त्वं करोषि निजानुकाम् ॥

atyUrdhvAksho|atiraScAt|

SiSira: pradruSyate|



naiva rUpam na vAsA(gum)si|

na cakshu: pratidruSyate||

anyonyam tu na higgsrAta:|

satastaddevalakshaNam|

lohito|akshNi SAraSiirshNi:|

sUryasyodayanam prati||

tvam karoshi nya~njalikAm|

tvam karoshi nijAnukAm||

Meaning:

In this panchAti, the lakshaNams (signs) of SiSira rutu are described at the time of dawn (Suryodhayam). It is the cold season (PanikkAlam). No one engages in war or harm each other. They sit in one place sitting tight with their hands holding on to their knees to protect themselves from the himsai of the cold air. The dense cold fog (pani) forms an envelope and reduces visibility. As a result, they do not even see each other.

SiSira: ati-Urdhva-aksha: atirascat pradhruSyate = The SiSira rutu purushan presents himself as one looking upwards and also side wards (across).

naiva rUpam na vAsAgumsi = His form and his clothes are not seen as they are.

na cakshu: pratidhruSyate = His eyes are not also seen well.

anyonyam tu hisrAta: = In this rutu, there is no commencement of war and consequent violence. It is too cold and uncomfortable.

satas-tadh-dheva lakshaNam = When the SiSira rutu is in reign, these are the



marks (signs) of Kaala dEvatai.

lohitoakshNi SAraSiirshNi: SUryosyodhayanam prati = This rutu is also described to have the appearance of the head of a green parrot with red eyes at the time of dawn.

tvam karoshi nyanjalikAm = Oh SiSira rutu! You make our folded hands bend downwards (to our knees)!

tvam karoshi nijAnukAm = Oh SiSira Rutu! You make our knees also bend downwards!

The clasping of the knees tight with both the hands to prevent heat loss from movement in the cold environment is described by the last two sentences.



MANTRAM # 18

निजानुका मे न्यञ्जलिका।

अमी वाचमुपासतामिति ॥

तस्मै सर्व ऋतवो नमन्ते।

मर्यादाकरत्वात्त्र पुरोधाम्।

ब्राह्मण आप्नोति।

य एवं वेद ॥

न खलु संवत्सर एतैस्सेनानिभिस्सह।

इन्द्राय सर्वान्कामानभिवहति।

स द्रप्सः।

तस्यैषा भवति ॥

nijAnuka me nya~njalika|

amii vAcamupAsatAmiti||

tasmai sarva rutavo namante|

maryAdAKaratvAtpra purodhAm|

brAhmaNa Aapnoti|



ya evam veda||

na khalu samvathsara etaisseAnibhissaha|

indrAya sarvAnkAmAnabhivahati|

sa drapsa:|

tasyaishA bhavati||



"May we prostrate before Him!"

Meaning:

The Soorya NamaskAra tattvam is covered here. For the UpAsakan, who worships the six rutu's following one another and their respective devatAs as



the Iswaryam of Kaala rUpi, Soorya BhagavAn, will get all his desires fulfilled. He will not have any want. This is the phalan of Soorya NamaskAram.

"nijAnukAme nyanjalika" = me jAnuka ni, anjalika me ni = May my knees (me jAnuka) touch the ground in prostration (ni = nyakbhUtA) and may my hands be folded in anjali mudhrA (me anjalika ni)!

"amo vAcam-upAsatAm-iti" = May they (amii) follow (upAsatAm) these words (vAcam)!

"tasmai sarva-rutavo namante" = all rutus prostrate before such a man, who follows the above utterances (VAcam)

"maryAdhA-karatvAt (tasmai sarve rutava: namante; pra-purodhAm brahmaNa Aapnoti ya evam veda)" = The BrahmaNan who understands this eternal, cyclical flow of the six rutus and fashions his life according to their flow (maryAdhA-karatvAt) is saluted by all the rutus (sarve rutava: namante);

(sa brAhmaNa:) = That BrAhmaNan attains (pra-Aapnoti) the top most status (purodhAm Aapnoti).

The declaration of "sarve rutava: namante" here has to be compared to the declaration of Taittireeya Upanishad mantram: "tannama ityupAsiita, namyante asmai kAmA:" (If we worship the Supreme Being with the "nama:" sabdham, the kaamams (desires) will fall at his feet. The phalans that he seeks will come after him instead of him chasing them.

"sa khalu samvatsara etais-senAniibhis-saha, IndhrAya sarvAn kAmAn-abhivahaty" = The Lord in the form of Kaala roopi, Sooryan (sa khalu samvatsara:) along with his army of Vasus, RudrAs and VisvE dEvAs (etai: senAnibhi: saha) will surely fulfil the wishes (SarvAn kAmAn abhivahati) of this leader among men (IndhrAya).

"sa-dhrapsa:" = That Samvatsara Kaala Roopi (sa:) nourishes the world thru timely rain (dhrapsa:).



tasyA-yeshA bhavati = The words that follow belongs to that Kaala Roopi,
Soorya NaarAyaNan.



SrI malayappa swamy in sarva bhUpAla vAhanam



MANTRAM # 19

अव द्रप्सो अश्शुमतीमतिष्ठत्।

इया नः कृष्णो दशभिः सहस्रैः।

आवर्तमिन्द्रः शच्या धमन्तम्।

उपस्रुहि तं नृमणामथद्रामिति ॥

एतयैवेन्द्रः सलावृक्या सह।

असुरान्परिवृश्चति।

पृथीव्यश्शुमती।

तामन्ववस्थितः संवत्सरो दिवं च।

नैवं विदुषाऽऽचार्यान्तेवासिनौ।

अन्योन्यस्मै द्रुह्याताम्।

यो द्रुह्यति।

भ्रश्यते स्वर्गाल्लोकात्।

इत्यृतुमण्डलानि।





"He replenishes the world!"



सूर्यमण्डलान्याख्यायिकाः ।

अत ऊर्ध्वःसनिर्वचनाः ॥

ava drapso a(gum)SumatiimatishThat|

iyA na: krushNo daSabhi: sahasrai:|

Aavartamindra: SacyA dhamantam|

upasnuhi tam nrumaNAmathadrAmiti||

etayaivendra: saAvrukyA saha|

asurAnparivruScati|

pruthiivya(gum)Sumatii|

tAmanvavasthita: samvathsaro divam ca|

naivam vidushAAcAryAntevAsinau|

anyonyasmai druhyAtAm|

yo druhyati|

bhraSyate svargAllokAt|

ityrutumaNDalAni|

sUryamaNDalAnyAkhyAyika:|

ata Urdhva(gum)sanirvacanA: ||

Meaning:

avadrapso amsumatiim atishDat = The rain waters descended from the sky (avadrapsa:) and reached BhUmi (amsumatiim atishDat).



iyA na: krushNo daSabhi: sahasrai: = This rain water flowed (iyAna:) thru tens of thousands of canals (daSabhir-sahasraI:) for the benefit of farmers and to facilitate agriculture (krushNa:iyAna).

Aavartam Indhra: SacyA damantam upasnuhitan nrumaNA-m-athadhrAm-iti = Indhran comes frequently (Aavartam) with the sound of thunder (dhamantam) and uses his power (SacyA) to let the rains desired by men descend to earth (athadhrAm upasnuhi). There is a mantram else where relating to this prayer (athadhrAm upasnuhi iti).

yetyaivendhras-salAvrukya saha: asurAn parivruscati, pruthivyAgum sumatii = Indhran, the devatai responsible for rain commands the life-giving (vital) rainy clouds to descend from all directions to earth. Nourished by these downpours, BhUmi is rich with all kinds of crops and gains the name of amSumati (ambhumati)

What does Indhran do? For the benefit of this water-gulping (salAvrukya) BhUmi (yeyaiva saha), He sends the life giving (asurAn= asU dhattAn), PrANaadhAra mEghams from all directions (parivruccati). The BhUmi becomes rich with all these rains (thrice a Month), yields abundant crops and inherits the name of amsumati.

tAm-anvavasthita: samvatsaro dhivam ca = BhagavAn Sooryan, the Kaala roopi (Samvatsara:), is seen touching both the BhUmi and the sky (dhivam ca).

naivam vidhushA-AcAryAntevAsinou, anyonyasmai dhruhyatAm = Those learned ones united with their sishyAs (acArya antevAsinou), who understand this Vaibhavam of Soorya NaarAyaNan (VidhushA) should not cheat each other (anyonyasmai) and not commit drOham between themselves (na dhruhyatAm).

yo dhruyati, bhrasyate svargAllokAt = One (ya:) who cheats and misbehaves (dhruhyati) falls down from the svarga lOkam (svargAn lokAn bhraSyate).



ityurutu maNDalAni, SUrya maNDalAni AakhyAyika: = In this manner, the vast glories of the Rutu and Soorya MaNDalams have been described (iti maNDalAni AakhyAyika).

ata Urdhvagum sa nirvacanA: = From hereon (ata Urdhvam), the mantrams with elaborations (nirvacanam) about the many forms of Sooryan will be covered.

||Sixth AnuvAkam SampoorNam||

"Sri ChAyA SuvarccalAmbhA Sameta Sri SUrya NArAyaNa Swamine Nama:"

(To Be Continued)

dAsan

Oppiliappan Koil V.sadgopan

sadagopan.org





SrI SrInivAsa PerumAl

SURYASHTOTTARASATA NAMAVALI





श्रीः ॥

॥ श्री छाया सुवर्चलाम्भा समेत श्री सूर्यनारायण स्वामिने नमः ॥

॥ सूर्य अष्टोत्तरशतनामावलिः ॥

(Please add "praNavam" before each name while chanting)



१ ॥ (ॐ) अरुणाय नमः ।

२ ॥ शरण्याय नमः ।

३ ॥ करुणारससिन्धवे नमः ।

४ ॥ असमानबलाय नमः ।

५ ॥ आर्तरक्शकाय नमः ।

६ ॥ आदित्याय नमः ।

७ ॥ आदिभूताय नमः ।

८ ॥ अखिलागमवेदिने नमः ।

९ ॥ अच्युताय नमः ।

१० ॥ अखिलज्ञाय नमः ॥ १० ॥

११ ॥ अनन्ताय नमः ।

१२ ॥ इनाय नमः ।



१३ ॥ विश्वरूपाय नमः।

१४ ॥ इज्याय नमः।

१५ ॥ इन्द्राय नमः।

१६ ॥ भानवे नमः।

१७ ॥ इन्दिरामन्दिराप्ताय नमः।

१८ ॥ वन्दनीयाय नमः।

१९ ॥ ईशाय नमः।

२० ॥ सुप्रसन्नाय नमः ॥ २० ॥

२१ ॥ सुशीलाय नमः।

२२ ॥ सुवर्चसे नमः।

२३ ॥ वसुप्रदाय नमः।

२४ ॥ वसवे नमः।

२५ ॥ वासुदेवाय नमः।

२६ ॥ उज्ज्वलाय नमः।

२७ ॥ उग्ररूपाय नमः।

२८ ॥ ऊर्ध्वगाय नमः।

२९ ॥ विवस्वते नमः।



३० ॥ उद्यत्किरणजालाय नमः ॥ ३०

३१ ॥ हृषीकेशाय नमः।

३२ ॥ ऊर्जस्वलाय नमः।

३३ ॥ वीराय नमः।

३४ ॥ निर्जराय नमः।

३५ ॥ जयाय नमः।

३६ ॥ ऊरुद्वयाभावरूपयुक्तसारथये नमः।

३७ ॥ ऋषिवन्द्याय नमः।

३८ ॥ रुग्धन्त्रे नमः।

३९ ॥ ऋक्शचक्रचराय नमः।

४० ॥ ऋजुस्वभावचित्ताय नमः ॥ ४०

४१ ॥ नित्यस्तुत्याय नमः।

४२ ॥ ऋकारमातृकावर्णरूपाय नमः।

४३ ॥ उज्ज्वलतेजसे नमः।

४४ ॥ ऋक्शाधिनाथमित्राय नमः।

४५ ॥ पुष्कराकशाय नमः।

४६ ॥ लुप्तदन्ताय नमः।



४७ ॥ शान्ताय नमः।

४८ ॥ कान्तिदाय नमः।

४९ ॥ घनाय नमः।

५० ॥ कनकनकभूषाय नमः ॥ ५०

५१ ॥ खद्योताय नमः।

५२ ॥ लूनिताखिलदैत्याय नमः।

५३ ॥ सत्यानन्दस्वरूपिणे नमः।

५४ ॥ अपवर्गप्रदाय नमः।

५५ ॥ आर्तशरण्याय नमः।

५६ ॥ एकाकिने नमः।

५७ ॥ भगवते नमः।

५८ ॥ सृष्टिस्थित्यन्तकारिणे नमः।

५९ ॥ गुणात्मने नमः।

६० ॥ घृणिभृते नमः ॥ ६०

६१ ॥ बृहते नमः।

६२ ॥ ब्रह्मणे नमः।

६३ ॥ ऐश्वर्यदाय नमः।



६४ ॥ शर्वाय नमः ।

६५ ॥ हरिदश्वाय नमः ।

६६ ॥ शौरये नमः ।

६७ ॥ दशदिक्संप्रकाशाय नमः ।

६८ ॥ भक्तवश्याय नमः ।

६९ ॥ ओजस्कराय नमः ।

७० ॥ जयिने नमः ॥ ७०

७१ ॥ जगदानन्दहेतवे नमः ।

७२ ॥ जन्ममृत्युजराव्याधिवर्जिताय नमः ।

७३ ॥ उच्चस्थान समारूढरथस्थाय नमः ।

७४ ॥ असुरारये नमः ।

७५ ॥ कमनीयकराय नमः ।

७६ ॥ अञ्जवल्लभाय नमः ।

७७ ॥ अन्तर्बहिः प्रकाशाय नमः ।

७८ ॥ अचिन्त्याय नमः ।

७९ ॥ आत्मरूपिणे नमः ।

८० ॥ अच्युताय नमः ॥ ८० ॥



- ८१ ॥ अमरेशाय नमः ।
८२ ॥ परस्मै ज्योतिषे नमः ।
८३ ॥ अहस्कराय नमः ।
८४ ॥ रवये नमः ।
८५ ॥ हरये नमः ।
८६ ॥ परमात्मने नमः ।
८७ ॥ तरुणाय नमः ।
८८ ॥ वरेण्याय नमः ।
८९ ॥ ग्रहाणांपतये नमः ।
९० ॥ भास्कराय नमः ॥ ९०
९१ ॥ आदिमध्यान्तरहिताय नमः ।
९२ ॥ सौख्यप्रदाय नमः ।
९३ ॥ सकलजगतांपतये नमः ।
९४ ॥ सूर्याय नमः ।
९५ ॥ कवये नमः ।
९६ ॥ नारायणाय नमः ।
९७ ॥ परेशाय नमः ।



९८ ॥ तेजोरूपाय नमः।

९९ ॥ श्रीं हिरण्यगर्भाय नमः।

१०० ॥ ह्रीं सम्पत्कराय नमः ॥ १००

१०१ ॥ ऐं इष्टार्थदायनमः।

१०२ ॥ अनुप्रसन्नाय नमः।

१०३ ॥ श्रीमते नमः।

१०४ ॥ श्रेयसेनमः।

१०५ ॥ भक्तकोटिसौख्यप्रदायिने नमः।

१०६ ॥ निखिलागमवेद्याय नमः।

१०७ ॥ नित्यानन्दाय नमः।

१०८ ॥ सूर्याय नमः ॥ १०८ ॥

॥ इति सूर्य अष्टोत्तरशतनामावलिः सम्पूर्णम् ॥



श्रीः ॥

॥ श्री छाया सुवर्चलाम्बा समेत श्री सूर्यनारायण स्वामिने नमः ॥

sUrya ashTottaraSata nAmAvaLi

(Please add "pranavam" before each nama while chanting)



1. (aum) aruNAya nama: |
2. SaraNyAya nama: |
3. karuNArasasindhava nama: |
4. asamAnabalAya nama: |
5. ArtarakSakAya nama: |
6. AdityAya nama: |
7. AdibhUtAya nama: |
8. akhilAgamavedine nama: |
9. achyutAya nama: |
10. akhilaj~nAya nama: || 10||
11. anantAya nama: |
12. inAya nama: |
13. viSvarUpAya nama: |
14. iJyAya nama: |
15. indrAya nama: |
16. bhAnave nama: |
17. indirAmandirAptAya nama: |
18. vandaniiyAya nama: |
19. iiSAya nama: |
20. suprasannAya nama: || 20||
21. suSiilAya nama: |
22. suvarchase nama: |



23. vasupradAya nama: |
24. vasave nama: |
25. vAsudevAya nama: |
26. ujjvalAya nama: |
27. ugrarUpAya nama: |
28. UrdhvagAya nama: |
29. vivasvate nama: |
30. udyatkiraNajAlAya nama: || 30
31. hrushiikeSAya nama: |
32. UrjasvalAya nama: |
33. viirAya nama: |
34. nirjarAya nama: |
35. jayAya nama: |
36. UrudvayAbhAvarUpayuktasArathaye nama: |
37. rushivandyAya nama: |
38. rugghantre nama: |
39. rukSachakrucharAya nama: |
40. rujusvabhAvachittAya nama: || 40
41. nityastutyAya nama: |
42. rukAramAtrukAvarNarUpAya nama: |
43. ujjvalatejase nama: |
44. rukSAdhinAthamitrAya nama: |
45. pushkarAkSAya nama: |
46. luptadantAya nama: |
47. SAntAya nama: |
48. kAntidAya nama: |
49. ghanAya nama: |
50. kanatkanakabhUshAya nama: || 50
51. khadyotAya nama: |



52. IUnitAkhiladaityAya nama: |
53. satyAnandasvarUpiNe nama: |
54. apavargapradAya nama: |
55. ArtaSaraNyAya nama: |
56. ekAkine nama: |
57. bhagavate nama: |
58. srushTisthityantakAriNe nama: |
59. guNAtmane nama: |
60. ghruNibhrute nama: || 60
61. bruhate nama: |
62. brahmaNe nama: |
63. aiSvaryadAya nama: |
64. SarvAya nama: |
65. haridaSvAya nama: |
66. Sauraye nama: |
67. daSadikhsaMprakASaya nama: |
68. bhaktavaSyAya nama: |
69. ojaskarAya nama: |
70. jayine nama: || 70
71. jagadAnandahetave nama: |
72. janmamrutyu jarA vyAdhivarjitAya nama: |
73. uchchasthAna samArUDharathasthAya nama: |
74. asurAraye nama: |
75. kamaniiyakarAya nama: |
76. abjavallabhAya nama: |
77. antarbahii: prakASaya nama: |
78. achintyAya nama: |
79. AtmarUpiNe nama: |
80. achyutAya nama: || 80||



81. amareSAya nama: |
82. parasmai jyotishe nama: |
83. ahaskarAya nama: |
84. ravaye nama: |
85. haraye nama: |
86. paramAtmane nama: |
87. taruNAya nama: |
88. vareNyAya nama: |
89. grahANAMpataye nama: |
90. bhAskarAya nama: || 90
91. AdimadhyAntarahitAya nama: |
92. saukhyapradAya nama: |
93. sakalajagatAMpataye nama: |
94. sUryAya nama: |
95. kavaye nama: |
96. nArAyaNAya nama: |
97. pareSAya nama: |
98. tejorUpAya nama: |
99. SriiM hiraNyagarbhAya nama: |
100. hriiM sampatkarAya nama: || 100
101. aiM ishTArthadAyanama: |
102. anuprasannAya nama: |
103. Sriimate nama: |
104. Sreyasenama: |
105. bhaktakoTisaukhyapradAyine nama: |
106. nikhilAgamavedyAya nama: |
107. nityAnandAya nama: |
108. sUryAya nama: || 108||

|| iti sUrya ashTottaraSatanAmAvali: sampUrNam ||

