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सूर्योपनिषत् *Sūryopaniṣat Reflections*

Reflections

by

Rāmulu Gajavāḍa Samskr̥tam Teacher

Sūryopaniṣat describes the glory of the Sun as (प्रत्यक्षदेवता - pratyakṣadevatā) visible *Saguna Brahman*

यदादुत्यगतं तेजो जगत्भासयतेऽखिलम् ।

यच्चन्ब्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

yadādutyagataṁ tejo jagatbhāsayate'khilam |

yaccanbramasi yaccāgnau tattejo viddhi māmakam ||

श्रीमद्भगवद्गीता śrīmadbhagavadgītā

The light which resides in the sun, moon and the fire illuminating the whole world. Know that to be mine.

Sūryopaniṣat is a beautiful exposition of revelations of ancient Ṛṣis (sages) of India. These are divine and scientific in nature. Modern science (astronomy) has only recently come to similar conclusions after many milleniums. *Sūryopaniṣat* tells us that the origin of air, earth and water come from (Sūrya) the Sun. *Sūryopaniṣat* states that the origin of the life principle is from Sūrya the Sun. From the very dawn of creation of this earth, living beings were present on the earth. Food and water, essential ingredients for life are from the Sun. Food and water being present with

a suitable body made from food, the divine life energy (*Ātma and Prāṇa*) enter into that suitable body. All *Devatās, Brahmā, Viṣṇu, Rudra* and *Vedās* were born from the sun. The sun along with his planets in the plane of the planetary system defines the directions in space. All the organs of human perception, the knowledge of perception and the objects to be perceived are from the sun. Human speech and joy of expression (*visargānandāḥ*) are from the sun.

Without the sun life is not possible on the earth. Finally, efficacy of chanting *Sūryopaniṣat* is elaborately described.

(TRANSLATION CONTINUED)

सूर्योपनिषत् Sūryopaniṣat

Translation by Rāmulu Gajavāḍa, Samskr̥tam Teacher

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः । व्यशेमदेवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः ।
स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्ताक्षर्यो अरिष्टनेमिः । स्वस्ति नो
बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः

*om bhādrām karṇebhiḥ śṛṇuyāma devāḥ | bhādrām
paśyemākṣabhiryajatrāḥ | sthirairāṅgaituṣṭuvāgṃ
sāstanūbhiḥ | vyaśema devahitam yadāyuh | svasti na indro
vrddhaśravāḥ | svasti na pūṣā viśvavedāḥ | svasti
nastārksyo ariṣṭanemiḥ | svasti no bṛhaspatirdadhātu | om
śāntiḥ śāntiḥ śāntiḥ ||*

May we hear what is auspicious with our ears. May we see what is auspicious with our eyes. May we have healthy bodies with strong limbs and long lives that we may serve and praise gods. May that glorious *Indra* bless us. May that all knowing Sun (पूषण् *pūṣaṇ*) bless us. May that गरुड *garuḍa*, enemy of evil bless us. May *Brihaspati* grant us well being. Peace, peace, peace.

ॐ *om* = om, भद्रं *bhādrām* = auspiciousness, कर्णेभिः *karṇebhiḥ* = with (our) ears, शृणुयाम *śṛṇuyāma* = may we hear, देवाः *devāḥ* = gods, भद्रं *bhādrām* = auspicious. पश्येम *paśyema* = may we see, अक्षभिः *akṣabhiḥ* = with (our) eyes, यजत्राः *yajatrāḥ* = gods, protectors of *yajñas*, स्थिरैः *sthiraiḥ* = firm, able, अङ्गैः *aṅgaiḥ* = with our limbs,

स्तुष्टुवाग्ं *stuṣṭuvāgṃ* = firm speech, सस्थनूभिः *sasthanūbhiḥ* = with healthy bodies, व्यशेम *vyāśema* = may we spend, live, यत् देवहितं *yat devahitam* = which is divine grace, (alloted)., आयुः *āyuh* = longevity.

ॐ अथ सूर्यार्थर्वाङ्गिरसं व्याख्यास्यामः । ब्रह्मा ऋषिः । गायत्री छन्दः । आदित्यो देवता । हंसः सोऽहमग्निनारायणयुक्तं बीजम् । हल्लेखा शक्तिः । वियदादिसर्गसंयुक्तं कीलकम् । चतुर्विध-पुरुषार्थ सिध्यर्थे विनियोगः ।

om atha sūryātharvāṅgirasam vyākhyāsyāmaḥ | brahmā ṛṣiḥ | gāyātrī chandah | ādityo devatā | haṃsah so'hamagni-nārāyaṇa-yuktam bījam | hṛllekhā śaktiḥ | viyadādisarga-samyuktam kīlakam | caturvidhapuruṣārtha siddhyarthe viniyogaḥ |

Commentary on the revelations of *Aharvāṅgirasa* sages (who were sun worshippers) by *Brahmā ṛṣi* in *gāyātrī* meter, presiding deity *Āditya*, seed is verily *Brahman*, as *Agninārāyaṇa*, power *Hṛllekhā*, fulcrum *viyadādisarga-samyuktam*, the purpose is to accomplish fourfold spiritual goals (*dharma, artha, kāma, mokṣa*) of human life.

षट्स्वरारूढेन बीजेन षडङ्गं रक्ताम्बुज संस्थितं सप्ताश्वरथिनं हिरण्यवर्णं चतुर्भुजं पद्मद्वयाऽभयवरदहस्तं कालचक्रप्रणेतारं श्रीसूर्यनारायणं य एवं वेद स वै ब्राह्मणः ॥

*ṣaṭṣvarārūḍhēna bījēna ṣaḍāṅgaṁ raktāmbūja samsthitaṁ
saptāśvarathinaṁ hiraṇyavarṇaṁ cāturbhujam
padmadvayā'bhayavaradahastam kālacakrapraṇetāraṁ
śrīsūryanārāyaṇam ya evaṁ veda sa vai brāhmaṇaḥ*

Riding on six seed vowels, the six petals of red lotus, seated in chariot drawn by seven horses, Sun (सूय *sūrya*) of golden hue bestowing boons with two hands, controller, supreme leader of Time (exhibiting power of *Brahman*, God as (प्रत्यक्षदेवता *pratyakṣadevatā*), he who knows this (realizes), is verily knower of *Brahman*.

षट्स्वारा॒रूढेन॑ बीजेन॑ षडङ्गं॑ ṣaṭṣvarārūḍhēna bījēna ṣaḍāṅgaṁ = riding over six seed vowels (अ a इ i उ u ऋ r ऌ ḷ ऩ ṁ), रक्ताम्बुज (रक्त अम्बुज) raktāmbūja = red lotus, संस्थित samsthita = well seated, सप्ताश्वरथिनं॑ saptāśvarathinaṁ = drawn by seven horses, हिरण्यवर्णं॑ hiraṇyavarṇaṁ = golden color, चतुर्भुजं॑ cāturbhujam = four arms, पद्मद्वयाऽभ्यवरदहस्तं॑ (पद्म-द्वया-अभ्य-वर-द-हस्तं) padmadvayā'bhyavaradahastam (padma-dvayā-abhya-vara-da-hastam) = with lotus hands presenting protection of fearlessness, कालचक्र॑ kālacakra = wheel of time, प्रणेतारं॑ praṇetāraṁ = to the leader (impeller), श्रीसूर्यनारायणं॑ śrīsūryanārāyaṇam = śrīsūryanārāyaṇam, य ya = who, एवं evaṁ = verily, वेद॑ veda = knows (realizes), स sa = he, वै vai = indeed, ब्राह्मणः॑ brāhmaṇaḥ = knower of *Brahman*. 3

ॐ॑ भूर्भुवः॑ सुवः॑ । तत्सवितुर्वरेण्यं॑ भर्गो॑ देवस्य॑ धीमहि॑ । धियो॑ यो नः॑ प्रचोदयात्॑ ।
सूर्य॑ आत्मा॑ जगतस्तस्थुषश्च॑ । सूर्याद्वै॑ खल्विमानि॑ भूतानि॑ जायन्ते॑ । सूर्याद्यज्ञः॑
पर्जन्योऽन्नमात्मा॑ । ४

om bhūrbhuvah suvah | tatsāviturvarēnyam bhargó devasyā
dhīmahi | dhiyo yo nahī pracodayāt | sūryā ātmā
jagāstastasthuśāśca | sūryādvai khalvimāni bhūtāni
jāyante | sūryādyajñah parjanyaō'nnamātmā |

We meditate on That Supreme Reality, the divine light (Sun), the source of three worlds gross, subtle and causal. May That Supreme Reality *Brahman* enlighten (stimulate) our intelligence (mind). *Āditya* (sun) is the very self of beings, moving & unmoving. From the very dawn of the world (जगत् *jagat*), living beings were generated from *Āditya* (sun). Sun is the source of food and water (*Yajna, Parjanya*)

नमस्ते आदित्य । त्वमेव प्रत्यक्षं कर्म कर्तासि । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव
प्रत्यक्षं विष्णुरसि । त्वमेव प्रत्यक्षं रुद्रोसि । त्वमेव प्रत्यक्षं ऋगसि । त्वमेव प्रत्यक्षं
यजुरसि । त्वमेव प्रत्यक्षं समासि । त्वमेव प्रत्यक्षमथर्वासि । त्वनेव सर्वं
छन्दोऽसि । ५

namāste āditya | tvameva pratyakṣam karmā kartāsil
tvameva pratyakṣam brahmāsil | tvameva pratyakṣam
viṣṇurasil | tvameva pratyakṣam rudro'sil | tvameva
pratyakṣam ṛgasil | tvameva pratyakṣam yajūrasil | tvameva
pratyakṣam sāmāsil | tvameva pratyakṣamatharvāsil
tvameva sarvām chandosil | 5

Āditya salutations. You are truly visible *devatā* (देवता) doer of all actions in the world, you are verily visible *Brahmā* the creator, *Vishnu* the ruler, *Rudra* the destroyer. You are verily *Rig, Yajas, Sāma* and *Atharva* vedas. You are verily all the meters (*Veda* वेद) . 5

आदित्याद्वायुजति । आदित्याद्भूमिर्जायते । आदित्यादापोजायन्ते ।
 आदित्याज्जोतिर्जायते । आदित्याद् व्योम दिशो जायन्ते । आदित्याद् देवा
 जायन्ते । आदित्याद्वेदा जायन्ते । ६

ādityādvāyurjāyate | *ādityādbhūmirjāyate* |
ādityādāpojāyante | *ādityājyotirjāyate* | *ādityād vyoma*
diśo jāyante | *ādityād devā jāyante* | *ādityādvēdā*
jāyante | 6

From *Āditya* air was born. From *Āditya* earth was born. From *Āditya* waters (oceans) were born. From *Āditya* light was born. From *Āditya* space and directions *were born. From *Āditya Devās* were born. From *Āditya Vedas* were born. 6

* Sun & solar plane are the references.

आदित्यो वा एष एतन्मण्डलं तपति । असावादित्यो ब्रह्मा । आदित्योऽन्तःकरण-
 मनोबुद्धि-चित्ताहंकाराः । आदित्यो वै व्यान-स्समानो-दानोऽपानः प्राणः ।
 आदित्यो वै श्रोत्र-त्वक्-चक्षू-रसन-घ्राणाः । ७

*ādityo vā eṣa etanmaṇḍalaṁ tapati| asāvādityo brahmā|
 ādityo'ntaḥkaraṇa-manobuddhi-cittāhaṅkārah| ādityo vai
 vyānassamāno-dāno'pānaḥ prāṇaḥ| ādityo vai śrotra-
 tvak-cakṣūrasānaghrāṇāḥ| 7*

Āditya scorches (heats) the spheres around Him. *Āditya* indeed is *Brahman*. *Āditya* is the internal instrument and complex of components constituting *manas* (information processing faculty), *buddhi*, the intellect, *citta* (storage of information and emotions and feelings), अहङ्कार *ahaṅkāra*, sense of individual identification. 7

* (antaḥkaraṇa) Internal instruments, (manas) Mind, (buddhiḥ) Intellect, (citta) Consciousness and self consciousness or sense of ones self are the components of (सूक्ष्मशरीर *sūkṣmaśarīra*) = Subtle body.

आदित्यो वै वाक्पाणि-पाद-पायूपस्थाः । आदित्यो वै शब्द-स्पर्श-रूप-रस-
 गन्धाः । आदित्यो वै वचना-दाना-गमन-विसर्गानन्दाः । आनन्दमयो विज्ञानमयो
 विज्ञानघन आदित्यः । नमो मित्राय भानवे मृत्योर्मा पाहि । भ्राजिष्णवे विश्वहेतवे
 नमः । सूर्याद्भवन्ति भूतानि सूर्येन पालितानि तु । ८

*ādityo vai vākpāṇipādapāyūpasthāḥ| ādityo vai śabda-
 sparśa-rūpa--rasagandhāḥ| ādityo vai vacanā-dānāgamana
 visargānandāḥ| ānandamayo vijñānamayo vijñānaghana
 ādityaḥ| namomitraya bhānave mṛtyormā pāhi|
 bhrājiṣṇave viśvahetave namaḥ| sūryādbhavantī bhūtāni
 sūryenapālitanitū| 8*

Salutations to you *O Mitra (Sūrya)*, the universal friend *Bhānu* the self effulgent *Nārāyaṇa*, protect me from cycle of birth and death. Thou are the cause of the universe, creator of living beings and indeed the protector, embodiment of knowledge and wisdom. *Āditya* you are verily the speech, hands, feet, organs of secretion, sound, touch, form, taste and smell*. *Āditya* is verily modulation of the speech and joy of expression. 8

* ज्ञानकर्मेन्द्रियाणि *jñānakarmendriyāṇi*

सूर्ये लयं प्राप्नुवन्ति यः सूर्यः सोऽहमेव च । चक्षुर्नो देवः सविता चक्षुर्न उत
पर्वतः । चक्षु-र्धाता दधातु नः । आदित्याय विद्महे सहस्रकिरणाय धीमहि । तन्नः
सूर्यः प्रचोदयात् । ९

*sūrye layam prāpnuvanti yaḥ sūryaḥ so'hāmēva ca
cakṣurṅno devaḥ savitā cakṣurna uta parvatāḥ | cakṣu-
rdhātā dādhatu naḥ | ātyāyā vidmahé sahasrakiraṇāyā
dhīmahi | tannaḥ sūryaḥ pracodayāt | 9*

All the beings attain dissolution in *Sūrya*. Verily, I am that divine *Sūrya*. Verily, our eyes beholding *Savitā (Sūrya)* are divine. May that *Savitā (Sūrya)* bestow us with sight lofty as a high mountain. We meditate on that thousand rayed *Surya* and may he enlighten us. 9

सविता पुरस्तात्-सविता पश्चात्तात्-सवितोत्तरात्तात्सविताधरात्तात्-सविता नः
सुवतु सर्वतातिगं सविता नो रासतां दीर्घमायुः । ओमित्येकाक्षरं ब्रह्मा । घृणिरिति
द्वे अक्षरे । सूर्य इत्यक्षरद्वयम् । आदित्य इति त्रीण्यक्षराणि । एतस्यैव
सूर्यस्याष्टाक्षरो मनुः ॥ १०

*savitā purastāt-savitā paścattāt-savitottarāt-savitādharaāt-savitā naḥ suvatu sarvatātigm savitā nō
rāsatām dīrghamāyuh | omityekākṣaram brahmā | ghrṇiriti
dve akṣare | sūrya ityakṣaradvayam | āditya iti
trīṇyakṣarāṇi | etasyaiva sūryasyāṣṭākṣaro manuh | 10*

May that *Savitā (Sūrya)* protect us from front, from behind, from above, from below and from all directions always. May he bestow us with happy long life. *Om, Brahmā* represents one syllable, *Ghrṇi* (heat and light) represents two syllables, *Sūrya* represents two syllables, *Āditya* represents three syllables and thus *Sūrya Manu* represents sacred eight syllables. 10

यः सदाहरहर्जपति स वै ब्राह्मणो भवति स वै ब्राह्मणो भवति । सूर्याभिमुखो जप्त्वा
महाव्याधि भयात्प्रमुच्यते अलक्ष्मीर्नश्यति । अभक्ष्य भक्षनात् पूतो भवति ।
अगम्यागमनात् पूतो भवति । पतित संभाषणात् पूतो भवति । असत्
संभाषणात्पूतो भवति ।

yaḥ sadāharahārjapati sa vai brāhmaṇo bhavati sa vai
brāhmaṇo bhavati | sūryābhimūkho japtvā mahāvvyādhi
bhayātpramucyate | alākṣmīrnaśyati | abhakṣa bhakṣanāt
pūto bhavati | agamyāgamanāt pūto bhavati | patita
sambhāṣanāt pūto bhavati | asat sambhāṣanātpūto
bhavati |

Who recites everyday regularly this *Sūryopaniṣat* (सूर्योपनिषत्) indeed becomes a *Brāhmaṇa* (one who is in the path of *Brahman*). One becomes free from fear of serious illness or disease and poverty is eradicated. Degraded and untruthful conversation becomes pure.
11

* Reciting *Sūryopaniṣat* (सूर्योपनिषत्) is remembering attributes and glory of God leading one to a higher spiritual consciousness.

मध्याह्ने सूर्याभिमुखः पठेत् । सद्योत्पन्न-पञ्च-महापातकात्-प्रमुच्यते । सैषा
वित्रीं विद्यां न किञ्चिदपि न कस्मै-चित्-प्रशंसयेत् । यः एता महाभागः प्रातः
पठति स भाग्यवान् जायते । पशून्विन्दति । वेदार्थं लभते । त्रिकालमेतज्जस्वा
ऋतुशत-फलमवाप्नोति । हस्तादित्ये जपति स महामृत्युं तरति स महामृत्युं तरति
य एवं वेद इत्युपनिषत् । १२ ॐ

madhyāhne sūryābhimūkhaḥ paṭhet | sadyotpanna-pañca-
mahāpātakāt-pramucyate | saisā sāvitṛīm vidyām na
kiñcidapi na kasmāi-cit-praśaṁsayet | yaḥ etā mahābhāgaḥ
prātaḥ paṭhati sa bhāgyavān jāyatepāsūnvindati |
vedārthaṁ labhate | trikālametajjaptvā kratuśata-

*phalamāvāpnōti| hastāditye japati sa mahāmṛtyuṁ tarati
sa mahāmṛtyuṁ tarati ya evaṁ veda ityūpaniṣat|*

om śāntiḥ śāntiḥ śāntiḥ ||

Chanting (*suryopaniṣat*) facing the sun at midday refrains from spontaneous arising of thoughts to commit five great sins, keeping the mind in the spiritual plane. This sacred knowledge of (*śavitā-sūrya*) should not be imparted to anyone (without proper background). Who recites this sacred *upanishat* acquires wealth, cattle and the essential meaning of *Veda*. Chanting three times daily saluting the sun with folded palms transcends the *great fear* (cycle of birth and death). This is verily *upanishat* portion of *Veda*, spiritual knowledge of *Brahman*.

शान्तिः शान्तिः शान्तिः ॥
Peace, peace, peace.