

Sūrya Upaniṣad

Om bhādraṃ karṇebhiḥ śṛṇuyāma devā bhādraṃ paśyemākṣibhir-yajātrāḥ |
sthīrair-aṅgais-tuṣṭuvāgum sastaṅbhiḥ vyaśema devahitaṃ yadāyuh ||

O Gods may we, with our ears listen to what is good, and with our eyes see what is good, O Divine Beings. With limbs and bodies firm may we, extolling you attain the term of life appointed by the Supreme Lord.

aum atha sūryātharvāṅgirasam vyākhyāsyāmaḥ | brahmā ṛṣih | gāyātrī
chandaḥ | ādityo devatā | hamsaḥ so'ham agni nārāyana yuktam bījam |
hrillekhā śaktiḥ | viyadādi sarga saṃyuktaṃ kīlakam | catur-vidha
puruṣārtha siddhyarthe jape viniyogaḥ ||

Now we shall expound mantras of Atharva Veda in relation to the Sun: The seer of this Atharva Aṅgīrasa mantra is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals (viz. Dharma, Artha, Kama and Mokṣa).

ṣat-svarārūḍhena bījena ṣaḍaṅgam | raktāmbuja-saṃsthitam | saptāśva-
rathinam | hiraṇya-varṇam | catur-bhujam | padma-dvayābhaya varada
haṣṭam kāla-cakra praṇetāram | śrī sūrya nārāyaṇam | ya evam veda sa vai
brāhmaṇaḥ ||

The six limbs consist of the seed with six vowels added. He indeed is a Brahmana who thus knows the golden Surya Narayana seated on the chariot with seven horses, impeller of the time-wheel, having four arms bearing two lotuses, the others bestowing promise of refuge and boon, set in the red lotus.

aum bhūr-bhuvāḥ-suvāḥ | tat savitur vareṇyam bhargō devasya dhīmahi |
dhiyo yo naḥ praçodayāt ||

Om, Earth, middle region and sky; we meditate on the adorable splendor of Savitar (Sun) who may inspire our thoughts.

sūryā ātmā jagātas-tasthuśāśca | sūryād vai khalvimāni bhūtāni jāyante |
sūryād yajñah parjanya 'nnam ātmā |

The Sun is the Self of the world, moving as well as un-moving. From Surya indeed are these creatures born, so also the Yajna (Sacrifice), Parjanya (Rains), food and spirit.

namaste āditya | tvam-eva praṭyakṣam karmā kartāsi | tvam-eva praṭyakṣam
brahmāsi | tvam-eva praṭyakṣam viṣnurasi | tvam-eva praṭyakṣam rudro'si |
tvam-eva praṭyakṣam rigasi | tvam-eva praṭyakṣam yajurasi | tvam-eva

pratyakṣam sāmāsi | tvam-eva pratyakṣam atharvāsi | tvam-eva sarvām
chhandō'si |

I bow to you Aditya; you are the agent himself of work, the manifest Brahma, Vishnu, Rudra, Rig, Yajur, Sama, Atharva Vedas, as well as all the chandas (Metres).

ādityād vāyur jāyate | ādityād bhūmir jāyate | ādityād āpo-jāyante | ādityā
jyōtir jāyate | ādityād vyōma diśo jāyante | ādityād devā jāyante | ādityād
vedā jāyante | ādityo vā eṣa etan maṇḍalaṁ tapati | asāvādityo brahmā |

*From Aditya are born air, earth, water, fire, sky, directions, Devas, Vedas; indeed the Sun gives warmth to this sphere (Planet) ; **that Sun God is Brahman,***

ādityo'ntaḥ-karaṇa mano-buddhi-cittāhaṅkārah | ādityo vai vyānas
samānodāno'pānaḥ prānaḥ | ādityo vai śrotra tvak cakṣū rasana ghrāṇāḥ |
ādityo vai vāk pāṇi pāda pāyūpasthāḥ | ādityo vai śabda sparśa rūpa
rasa gandhāḥ | ādityo vai vacanād ānāgamana visargānandāḥ |

I bow to Aditya who is the form of antahkarana or inner organs of mind, intellect, mind-stuff and Ego. He is prana, apana, samana, vyana and udhana, (all the five airs circulating in the physical body). He is the five sense organs viz. ears, skin, eyes, tongue and nose whose modifications are sound, touch, form, taste and smell. He is the five motor organs of mouth, hands, legs, anus and generative organ whose modifications are speech, movement of things through hands, movement of the body from place to place through legs, evacuation and procreation.

ānandamayō jñānamayo vijñānāna-ghanā ādityah | namo mitrāya bhānave
mrityormā pāhi | bhrajīṣnave viśva hetave namaḥ | sūryād bhavaṅti
bhūtāni sūryeṇa pālītāni tu | sūrye layam prāpnuvanti yaḥ sūryaḥ so'ham
eva ca | cakṣurṇo devas savitā cakṣur-na uta parvataḥ | cakṣur-dhātā
dadhātu naḥ |

ādityāya vidmahē sahasra-kiraṇāya dhīmahi | tannaḥ sūryaḥ pracodayāt |

Bliss, knowledge and wisdom are Sun himself. I bow to Mitra, Bhanu, to the shining one, the cause of the universe and let Him protect me from death.

All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself. The divine Savitar is our eye and He is called the Parvata because He indicates Sacred timings through His Time-periods and let Him protect our eyes.

We know the Sun. We meditate on the thousand-rayed Sun. May the Sun inspire us! (This is called Surya Gayatri Mantra).

savitā purasttāt savitā paścāttāt savitottarāttāt savitā-dharāttāt savitā naḥ
suvatū sarvatātiguṁ savitā nō rāsatām dīrgham āyuh |

Savitar (Sun) is before us as well as behind us, above us and below us. May He grant us omnipresence and long life!

aum ityekākṣaram brahmā | ghrinir iti dve akṣare | sūrya ityakṣara dvayam |
āditya iti trīnyakṣarāni | etasyaiva sūryasyāṣṭākṣaro manuḥ | yaḥ sadā hara-
har japaṭi | sa vai brāhmaṇo bhavati | sa vai brāhmaṇo bhavati |

Brahman is the single syllable Om, "Ghrini" has two syllables, 'Surya' also has two syllables. 'Aditya' has three. This is the mantra of eight syllables. All together the mantra will be "Om, Ghrinir Surya ādityom". This is Atharvāṅgiras Surya mantra. He who recites this everyday is said to be a Brahmana,

sūryābhimukho japtvā | mahā-vyādhi bhayāt pramūcyate | alakṣmīr naśyati
| abhakṣya bhakṣanāt pūto bhavati | agamyā gamanāt pūto bhavati | patita
sambhāṣanāt pūto bhavati | asat sambhāṣanāt pūto bhavati |

madhyāhne sūryābhi-mukhaḥ paṭhet | sadyotpanna pañca mahā pātakāt
pramūcyate | saiṣā sāvitṛn vidyām | na kiñcid api na kasmai-cit
praśamsayet |

If this mantra is recited facing the Sun one is released from the fear of great diseases; his poverty perishes. He becomes free from various sins like eating forbidden food, having forbidden sexual relations, indulging in conversation with people having no character.

At midday if one recites this facing the Sun he is released from the five great sins. He should be careful not to impart this Savitri Vidya to undeserving people.

ya etām mahā-bhāgaḥ prātaḥ paṭhati | sa bhāgyavān jāyate | paśūn vindati |
vedārtham labhate | tri-kālam etaj-japtvā | kratu-śata phalam avāpnoti |
hastāditye japaṭi | sa mahā mrityum tarati | sa mahā mrityum tarati | ya
evam veda | ityupaṇiṣat | hariḥ aum śāntiḥ śāntiḥ śāntiḥ ||

He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn, mid-day and dusk) he gets the fruit of performing hundred Yagnas; reciting when the Sun is in Hasta Nakṣatra he conquers death.

It is believed even in modern medical science that regular daily prayer to Surya or performing Surya Namskars is deemed to cure all incurable diseases, improve eye-sight, bestow long life, remove ignorance leading to Brahmic knowledge, defeat all inimical forces, grant bliss by eradicating all sorrows or negative thoughts.

It is indeed a tool for leading a positive life.