

Savitā Devatā and Sūrya Deva

By Sarla Devi Nagar

It is a golden opportunity for me to write this short note on the Glory of Savitā Devatā and Sūrya Deva and their interrelation. I have been reading the Upaniṣads for the last three years. However, this was my first chance to write on what I have been reading. This note starts with a common prayer from the R̥gveda as follows:

ॐ विश्वानि देव सवितर्दुरितानि
परासुव । यद् भद्रं तन्न आसुव ।

Om Viśvāni deva Savitar
duritāni parāsuva. yad
bhadraṃ tanna āsuva.

O Savitā Devatā, remove
all our sins, sorrows and
sufferings. Bless us all with
all that is auspicious and bliss-
ful.

The Vedas tell us how the creation
began:

सूर्याचन्द्रमसौ धाता याथापूर्वमकल्पयत्
। दिवं च पृथिवी चान्तरिक्षमथो स्वः ।

Sūryācandramasau dhātā
yathāpūrvam akalpayat.
divam ca pṛthivīm cāntarikṣam
atho svaḥ.

Dhātā, the Creator, created the
sun, the moon, heavens, earth and
ether as before.

And here is the सृष्टिप्रक्रिया
(process of creation) in brief as
expounded in the Upaniṣads:

The Saguṇa Brahma is the
Creator. His first embodied being
is Brahmā (the Prajāpati), who was

created in order to create the prajā,
progeny. He first creates the gross
elements as ether, air, fire, water
and earth. Thereafter, the move-
able and nonmoveable beings start
growing.

The Chāndogyopanishad (1. 6. 6-
7) describes the Luminous Person
in the Solar Orb:

“Of all the
phenomenal objects,
the sun was regarded with the
greatest wonder and admiration
by the ancients
everywhere.”

-Swāmi Nikhilananda

एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते
हिरण्यश्मश्रुहिरण्यकेश आप्रणखात्सर्व
एव सुवर्णः ॥ ६ ॥
तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी
तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य
उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य
एवं वेद ॥ ७ ॥

Eṣo'ntarāditye Hiraṇmayāḥ puruṣo
dṛśyate hiraṇyaśmaśrur
hiraṇyakeśa āpraṇakhāt sarva eva
suvarṇaḥ.

Tasya yathā kapyāsam
puṇḍarīkam evam akṣiṇī tasyoditi
nāma sa eṣa sarvebhyaḥ pāpmab-
hya udita udeti ha vai sarvebhyaḥ
pāpmabhyo ya evam veda.

Now, the Golden Person Who is
seen in the sun - Who has a golden
beard and golden hair, Who is

golden to the very tips of his nails -
His eyes are like a lotus flower,
red as the rump of a monkey.

His name is Ut, for He has risen
(udita) above all evil. He, too, who
knows this rises above all evil.

माध्यन्दिनशाखीया
बृहदारण्यकोपनिषद् (3. 7. 12) says:

य आदित्ये तिष्ठन् ।
आदित्यादन्तरो यमादित्यो
न वेद यस्यादित्यः
शरीरं य
आदित्यमन्तरो
यमयति स त
आत्मान्तर्याम्यमृतः ।

Ya Āditye tiṣṭhan.
Ādityādantaro, yam
Ādityo na veda,
yasyādityaḥ śarīram, ya
Ādityam antaro yamayati sa ta
Ātmāntaryāmyamṛtaḥ.

He Who inhabits Āditya, yet is
within Āditya; Whom Āditya does
not know; Whose body Āditya is;
and Who controls Āditya from
within, He is your Self, the inner
controller, the Immortal.

Let us see what Bhagavadgītā (15.
12) says:

यदादित्यगतं तेजो जगद्
भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि
मामकम् ॥

Yad ādityagatam tejo jagad
bhāsayate'khilam.
Yaccandramasi yaccāgnau tat tejo
viddhi māmakam.