

आदित्यहृदयम् Ādityahrdayam

वाल्मीकेः रामायणे युद्धकाण्डे १०७ सर्गः vālmīki rāmāyaṇe yuddhakāṇḍe 107 sargaḥ

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ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।

रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ १

दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।

उपागम्याब्रवीद्राम-मगस्त्यो भगवान् ऋषिः ॥ २

tato yuddhapariśrāntaṁ samare cintayā sthitam |
rāvaṇaṁ cāgrato dṛṣṭvā yuddhāya samupasthitam || 1
daivataiśca samāgamy draṣṭumabhyāgato raṇam |
upāgamyābravīd rāmamagastyo bhagavān ṛṣiḥ || 2

Then *Agastya mahārṣi* having seen Rāma was totally tired from the battle, stood engrossed in thinking, and facing Rāvaṇa in front who was prepared and ready to fight and then *Devatās* eagerly came and assembled to watch the battle (between Rāma and Rāvaṇa). The Divine Sage *Agastya* came forward and approached close to Rāma and spoke. 1-2

ततो tato (tataḥ) = after that, then, युद्धपरिश्रान्तं yuddhapariśrāntaṁ (yuddha + pari + śrāntaṁ) = totally (tired in every way, exhausted) from the fight, समरे samare = in the battle, चिन्तया स्थितम् cintayā sthitam = engrossed in thinking, रावणं rāvaṇaṁ = Rāvana, चाग्रतो cāgrato (ca + agrataḥ) = and in front, दृष्ट्वा dṛṣṭvā = having seen ,

युद्धाय yuddhāya = to fight, समुपस्थितम् samupasthitam (samyak + upasthitam) = (Rāvaṇa) was ready & present, (though defeated many times before by Rāma). 1

दैवतैश्च daivataiśca (daivatai + ca) = and with Devatās, समागम्य samāgamyā (samyak + āgamyā) = having come, द्रष्टुमभ्यागतो draṣṭumabhyāgato (draṣṭum + abhyāgataḥ) = eagerly came forward to see, रणम् raṇam = the battle, उपागम्य upāgamyā = having approached near, अब्रवीद्रामम् abravīdrāmam (abravīt + rāmam) = spoke to Rāma, अगस्त्यो agastyo (agastyah) = Agastya, भगवान् bhagavān (bhaga or light) = endowed with Divine light, ऋषिः ṛṣiḥ = Sage. 2

राम राम महाबाहो शृणु गुह्यं सनातनम् ।

येन सर्वानरीन् वत्स समरे विजयिष्यसि ॥ ३

rāma rāma mahābāho śṛṇu guhyaṁ sanātanam |

yena sarvān arīn vatsa samare vijayiṣyasi || 3

O mighty armed Rāma, O my son, listen to an ancient secret by which you will win all enemies in the battle and will be victorious.

राम राम rāma rāma = O Rāma, महाबाहो mahābāho = with mighty arms. शृणु śruṇu = listen, गुह्यं guhyaṁ = secret, सनातनम् sanātanam = ancient, येन yena = by which, सर्वानरीन् Sarvān arīn = all the enemies, वत्स vatsa = O my son, समरे samare = in the battle, विजयिष्यसि vijayiṣyasi = you will win. 3

आदित्यहृदयं पुण्यं सर्वशत्रु-विनाशनम् ।

जयावहं जपेन्नित्य-मक्षय्यं परमं शिवम् ॥ ४

ādityahṛdayaṁ puṇyaṁ sarvaśatru-vināśanam |

jayāvahaṁ japennitya-makṣayyaṁ paramaṁ śivam || 4

Chanting daily Adityahṛdayaṁ, the divine knowledge of the Sun, the virtuous, supremely auspicious invites total destruction of the enemies, does not cause defeat, and you will be victorious. 4

आदित्यहृदयं ādityahr̥dayam = the divine knowledge of the Sun, पुण्यं puṇyam = virtuous, सर्वशत्रु sarvaśatru = all the enemies, विनाशनम् vināśanam = total destruction, जयावहं jayāvahaṁ = invites victory, जपेन्नित्यम् japennityam = chanting daily, अक्षय्यं akṣayyam = that which does not cause destruction (defeat), परमं paramam = supremely, शिवम् śivam = auspicious. 4

सर्वमङ्गल-माङ्गल्यं सर्वपापप्रणाशनम् ।

चिन्ताशोक-प्रशमन-मायुर्वर्धन-मुत्तमम् ॥ ५

sarvamaṅgala-māṅgalyam sarvapāpaprāṇāśanam |
cintāśoka-praśamana-māyurvardhana-muttamam || 5

Adityahr̥dayam, the auspicious of all auspiciousness, total destroyer of sins, alleviates worry and sorrow, and is the best for increasing longevity. 5

सर्वमङ्गल-माङ्गल्यं sarvamaṅgala-māṅgalyam (sarva + maṅgala + māṅgalyam) = auspicious of all the auspicious, सर्वपापप्रणाशनम् sarvapāpaprāṇāśanam (sarva + pāpa + praṇāśanam) = total destruction of all sin, चिन्ताशोक-प्रशमनम् cintāśoka-praśamanam (cintā + śoka + praśamanam) = alleviates or subdues worry, pain and sorrow, आयुर्वर्धन-मुत्तमम् āyurvardhana-muttamam (āyuh + vardhanam + uttamam) = the best for increasing longevity. 5

रश्मिमन्तं समुद्यन्तं देवासुर-नमस्कृतम् ।

पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६

raśmimantaṁ samudyantaṁ devāsura-namaskṛtam |
pūjayasva vivasvantaṁ bhāskaraṁ bhuvaneśvaram || 6

Worship him who exhibits many rays when fully risen, the maker of light, the giver of prosperity whom the Devās and Asurās revere and salute, the Lord of worlds. 6

रश्मिमन्तं raśmimantaṁ = fully exhibiting rays, समुद्यन्तं samudyantaṁ (samyak + udyantaṁ) = fully risen, देवासुर-नमस्कृतम् devāsura-namaskṛtam (deva + asura + namah + kṛtam) = revered, saluted by Devās and Asurās, पूजयस्व pūjayasva = worship (do worship), विवस्वन्तं vivasvantaṁ = (giver of wealth and prosperity), भास्करं bhāskaraṁ (bhās + karaṁ) = maker of light, भुवनेश्वरम् bhuvaneśvaram (bhuvana + īśvaram) = Lord of the worlds. 6

सर्वदेवात्मको ह्येष तेजस्वी रश्मि-भावनः ।

एष देवासुरगणान् लोकान् पाति गभस्तिभिः ॥ ७

sarvadevātmako hyeṣa tejasvī raśmi-bhāvanaḥ |
eṣa devāsuraḡaṇān lokān pāti gabhastibhiḥ || 7

Indeed, He is the very embodiment of all the Devās who subdues other luminaries with his immense brightness. He, the one who is endowed with immense number is the Lord of Devas, Asuras and world. 7

सर्वदेवात्मको sarvadevātmako (sarva + devātmakaḥ) = embodiment of gods, ह्येष hyeṣa (hi + eṣa) = indeed he, तेजस्वी tejasvī = possessed with immense brightness, light, रश्मि-भावनः raśmi- bhāvanaḥ = subducer of other luminaries (with his brightness), एष eṣa = this (Surya), देवासुरगणान् devāsuraḡaṇān (deva + asura + ḡaṇān) to group of Devas and Asuras, लोकान् lokān = to the worlds, पाति pati = the Lord, गभस्तिभिः gabhastibhiḥ = one who is endowed with many rays.7

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।

महेन्द्रो धनदः कालो यमः सोमो ह्यपांपतिः ॥ ८

eṣa brahmā ca viṣṇuśca śivaḥ skandaḥ prajāpatiḥ|

mahendro dhanadaḥ kālo yamaḥ somo hyapāmpatiḥ || 8

Indeed he is Brahmā the creator, Viṣṇu the preserver, Shiva the master of dissolution of the universe, Skanda the commander in chief of the army of Devas, Prajāpati the lord of creation, Indra the lord of Devas, Kubera the giver of money, Yama the controller of time, Soma the moon and indeed Varuṇa the lord of waters. 8

एष eṣa = he (one close to you), ब्रह्मा brahmā = Brahma the creator, च ca = and, विष्णुश्च viṣṇuśca (viṣṇu + ca) = and Vishnu, the ruler and preserver of the creation, शिवः śivaḥ = Shiva, the auspicious one, master of dissolution, स्कन्दः skandaḥ = the commander in chief of army of Devas, प्रजापतिः prajāpatiḥ = lord of creation, महेन्द्रो mahendro (mahā + indra) = lord of Devas, धनदः dhanadaḥ (dhana + da) = Kubera the giver of money, कालो kālo (kālo) = time, यमः yamaḥ (yama) = Yama the controller of time, the lord of death, सोमो somo (somaḥ) = moon, ह्यपांपतिः hyapāmpatiḥ (hi + apām + patiḥ) = Varuna indeed the lord of water. 8

पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।

वायु-र्वह्निः प्रजाप्राण ऋतु कर्ता प्रभाकरः ॥ ९

pitaro vasavaḥ sādhyā hyaśvinau maruto manuḥ|

vāyu-rvahniḥ prajāprāṇa ṛtu kartā prabhākaraḥ || 9

He (Sun) is pitrs order of ancestors, eight Vasus, twin Ashvins, twelve Sadhyas, Marut the wind god, fourteen Manus the progenitors, Vāyu the air, Agni the fire, the giver and sustainer of life, maker of seasons, and giver of fame. 9

पितरो pitaro (pitarah) = the ancestors, वसवः vasavaḥ = Eight Vasus (the wealths) , साध्या sādhyā = twelve Sādhyās, ह्यश्विनौ hyaśvinau (hi + aśvinau)= indeed twin Ashvins (two sons of Surya and physicians of Devas), मरुतो maruto (marutah) = wind deity, मनुः manuḥ = fourteen Manus the progenitors of mankind, वायुर vāyur (vāyuh) = air, वह्नि vahni = fire, Agni (vahati havim iti vahni or that which carries oblation), प्रजाप्राण prajāprāṇa (prajā + prāṇa)= giver of life to people (living beings), ऋतु कर्ता ṛtu kartā = maker of seasons, प्रभाकरः prabhākarah = maker of light (giver of fame). 9

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।

सुवर्णसदृशो भानु-हिरण्यरेता दिवाकरः ॥ १०

ādityaḥ savitā sūryaḥ khagaḥ pūṣā gabhastimān |
suvarṇasadṛśo bhānu-hiraṇyaretā divākarah || 10

He (Surya) the son of Aditi, all pervading, shining principle, dispeller of darkness, impeller of life force, the nourisher, having many rays, exhibiting beautiful sight with golden hue is the maker of the day. 10

आदित्यः ādityaḥ = son of Aditi (unlimited), सविता savitā = impeller of life force, सूर्यः sūryaḥ = the dispeller of darkness, खगः khagaḥ = all pervading one, पूषा pūṣā = mystic fire, nourisher, गभस्तिमान् gabhastimān = one endowed with immense amount of rays, सुवर्णसदृशो suvarṇasadṛśo (suvarṇa + sadṛśah) = exhibiting beautiful sight with golden hue, भानुर bhānur (bhānuḥ) = the shining principle, हिरण्यरेता hiraṇyaretā = golden hue, दिवाकरः divākarah (divā + karah) = maker of the day. 10

हरिदश्वः सहस्रार्चिः सप्तसप्ति-मरीचिमान् ।

तिमिरोन्मथनः शम्भुस्त्वष्टा मार्ताण्ड अंशुमान् ॥ ११

**haridaśvaḥ sahasrārciḥ saptasapti-marīcimān |
timironmathanaḥ śambhustvaṣṭā mārtaṇḍa amśumān || 11**

Born (Sun) from a lifeless egg, controller of seven green horses (seven grahas, seven senses) with brilliant light having infinite rays, the dispeller of darkness (ignorance), giver of happiness, and maker of many forms. 11

हरिदश्वः haridaśvaḥ = green horses (represents prosperity), सहस्रार्चिः sahasrārciḥ (sahasra + arciḥ) = thousand (infinite) rays, सप्तसप्ति saptasapti = yoked with seven horses, controller, मरीचिमान् marīcimān = endowed with brilliant rays of light, तिमिरोन्मथनः timironmathanaḥ = dispeller of darkness, शम्भुस्त्वष्टा śambhustvaṣṭā (śambhu + tvaṣṭā) = giver of happiness and architect of different forms, मार्ताण्ड mārtaṇḍa (mṛta + aṇḍa = mārtaṇḍa) = sprung out from lifeless egg*, अंशुमान् amśumān = endowed with many parts (many rays). 11

* All the stars are born out of a massive collection of particles and attaining massive gigantic size light due to tremendous gravitational forces. The Vedic Rishis might have conceived this in their divine visions and named Sun as Mārtaṇḍa, born out of a lifeless egg.

हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः ।

अग्निगर्भोऽदितेः पुत्रः शंखः शिशिरनाशानः ॥ १२

**hiranyagarbhaḥ śīśirastapano bhāskaro raviḥ |
agnigarbho'diteḥ putraḥ śaṅkhaḥ śīśiranāśānaḥ || 12**

The storehouse of wealth, Hiranyagarbha, bearer of a conch, destroyer of cold, born of Aditi of a golden womb, burst with Agni at the time of birth. He is the remover of ignorance and giver of fame. 12

हिरण्यगर्भः hiraṇyagarbhaḥ (hiraṇya + garbhaḥ) = of golden womb or storehouse of wealth, शिशिरस्तपनो śiśirastapano (śiśira + tapanah) = trembler of cold, भास्करा bhāskaro (bhās + karaḥ) = maker of light, giver of fame, रविः raviḥ = bestower of light, creator (life), अग्निगर्भोऽदितेः agnigarbho'diteḥ (agni + garbhaḥ + aditeḥ)= son of Aditi with a golden womb, पुत्रः putraḥ = son, शंखः śaṅkhaḥ = having a conch **, शिशिरनाशनः śiśiranāśānaḥ (śiśira + nāśānaḥ) = destroyer of cold. 12

** In the birth of the Sun, at the instant it lighted, there might been a thrust of energy, Agni, and tremendous noise was created which signifies Agni & Shankha. This might have been the vision of Vedic Rishis.

व्योमनाथस्तमोभेदी ऋग्यजुस्सामपारगः ।

घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवङ्गमः ॥ १३

vyomanāthastamobhedī ṛgyajussāmapāraḡaḥ ।
ghanavṛṣṭirapāṁ mitro vindhyavīthīplavaṅgamaḥ 13

Ruler of the sky, knower of the Rg, Yajur and Sāma Vedas, remover of darkness, friend of Varuna (water), total maker of abundant rain*, and one who crosses Vindya mountains **. 13

* Sun evaporates water from the ocean and rain is produced. Sun is the cause of rain.

** The southward (apparent) journey of the sun causes the change of seasons which is essential for life on earth.

व्योमनाथस्तमोभेदी vyomanāthastamobhedī (vyoma + nātha + tamaḥ + bhedī) = Lord of the sky (Ākāśa) dispels darkness, ऋग्यजुस्सामपारगः ṛgyajussāmapāraḡaḥ (ṛḡ + yajus + sāma + pāraḡaḥ) = knower of Rg, Yajus and Sāma Vedas, घनवृष्टिरपां ghanavṛṣṭirapāṁ (ghana + vṛṣṭi + apāṁ) = total maker of the rain and friend of varuna, the waters, मित्रो mitro (mitraḥ) = friend, विन्ध्यवीथीप्लवङ्गमः vindhyavīthīplavaṅgamaḥ (vindhya + vīthī + plavaṅgamaḥ = one crosses south of Vindhya mountains. (Sun travels southward for winter, dakṣiṇāyanam). 13

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।

कविर्विश्वो महातेजाः रक्तः सर्वभवोद्भवः ॥ १४

ātapī maṇḍalī mṛtyuaḥ piṅgalaḥ sarvatāpanaḥ ।

kavirviśvo mahātejāḥ raktaḥ sarvabhavodbhavaḥ ॥ 14

Giver of heat, of great brilliance, of yellow and red hues with round shape, universal visionary, the cause and effect of all happenings and death itself. 14

आतपी ātapī = cause of blazing heat , मण्डली maṇḍalī = round , मृत्युः mṛtyuaḥ = the death, पिङ्गलः piṅgalaḥ = yellow one, सर्वतापनः sarvatāpanaḥ (sarva + tāpanaḥ) = burns all, कविर्विश्वो kavirviśvo (kaviḥ + viśvaḥ) = of universal vision or cause of creative force , महातेजाः mahātejāḥ (mahā + tejāḥ) = great brilliance , रक्तः raktaḥ = of red hue , सर्वभवोद्भवः sarvabhavodbhavaḥ (sarva +bhavodbhavaḥ) = cause of all work (death and life). 14

नक्षत्रग्रहताराणा-मधिपो विश्वभावनः ।

तेजसामपि तेजस्वी द्वादशात्मन्नमोऽस्तु ते ॥ १५

nakṣatragrahatārāṇā-madhipo viśvabhāvanaḥ ।

tejasāmapī tejasvī dvādaśātmannamo'stu te 15

Salutations to you Aditya with twelve names describing your glory, lord of the constellations, stars and planets, the most brilliant of the luminaries with universal vision of creation. 15

नक्षत्रग्रहताराणा-मधिपो nakṣatragrahatārāṇā-madhipo (nakṣatra + graha + tāraṇām + adhipaḥ) = Lord of the constellations, planets and stars, विश्वभावनः viśvabhāvanaḥ (viśva + bhāvanaḥ) = universal visionary, creator, तेजसामपि tejasāmapī (tejasām + api) = of the luminaries also , तेजस्वी tejasvī = most brilliant luminary,

द्वादशात्मन्नमोऽस्तु dvādaśātmannamo'stu (dvādaśa + atman + namah + astu) =
salutations to the essence of the twelve names of sun, ते te = to you. 15

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।

ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥ १६

**namaḥ pūrvāya giraye paścimāyādraye namaḥ |
jyotirgaṇānāṃ pataye dinādhipataye namaḥ || 16**

Salutations to the eastern mountain, salutations to the western mountain (sunrise and sunset), salutations to the Lord of the group of bright stars and to the Lord of the day. 16

नमः namaḥ = salutations, पूर्वाय pūrvāya = to the eastern, गिरये giraye = to the m+ountain, पश्चिमायाद्रय paścimāyādraye (paścimāya + ādraye) = to the western mountain, नमः namaḥ = salutations, ज्योतिर्गणानां jyotirgaṇānāṃ (jyotir + gaṇānāṃ) = the group of bright stars, पतये pataye = to the lord, दिनाधिपतये नमः dina + adhi + pataye + namaḥ = salutations to the ruler of the day. 16

जयाय जयभद्राय हर्यश्वाय नमो नमः ।

नमो नमः सहस्रांशो आदित्याय नमो नमः ॥ १७

**jayāya jayabhadrāya haryaśvāya namo namaḥ |
namo namaḥ sahasrāṃśo ādityāya namo namaḥ || 17**

Salutations to success, to the bestower of victory, auspiciousness and prosperity, the possessor of the green horse, salutations to the son of Aditi of unlimited happiness with innumerable rays (thousand parts). 17

जयाय jayāya = to the victory, to the success, जयभद्राय jayabhadrāya = to the bestower of victory, auspiciousness and prosperity, हर्यश्वाय haryaśvāya =

possessor of a green horse, ie nature, नमो नमः namo + namaḥ (namaḥ + namaḥ) = many salutations, नमो नमः namo namaḥ (namaḥ + namaḥ) = many salutations, सहस्रांशो sahasrāṁśo (sahasra + aṁśo) = one with thousand parts (many rays), आदित्याय ādityāya = to the son of Aditi, नमो नमः namo namaḥ (namaḥ + namaḥ) = many salutations. 17

नम उग्राय वीराय सारङ्गाय नमो नमः ।

नमः पद्मप्रबोधाय मार्तण्डाय नमो नमः ॥ १८

nama ugrāya vīrāya sārāṅgāya namo namaḥ ।

namaḥ padmaprabodhāya mārtaṅḍāya namo namaḥ ॥ 18

Salutations to Mārtaṅḍa the son of Mrukanbda maharishi, the fierce and violent one, the brave one, the one with varied colors, the awakener of lotus. (lotus opens when sunshine falls in the morning). 18

नम उग्राय nama ugrāya = salutations to the fierce and violent one, वीराय vīrāya = to the brave one, सारङ्गाय sārāṅgāya = to the one with varied colors, नमो नमः namo namaḥ = many salutations, नमः पद्मप्रबोधाय namaḥ padma-prabodhāya (nama padma + prabodhāya) = salutations to the awakener of lotus (lotus opens when the sun shines on them in the morning), मार्तण्डाय mārtaṅḍāya = to the son of Mrukanbda maharishi (origin is from lifeless egg), नमो नमः namo namaḥ = many salutations. 18

ब्रह्मेशानाऽच्युतेशाय सूर्याऽदित्यवर्चसे ।

भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥ १९

brahmeśānā 'cyuteśāya sūryā'dityavarcase ।

bhāsvate sarvabhakṣāya raudrāya vapuṣe namaḥ ॥ 19

Salutations to Lord Brahma, Shiva, Viṣṇu, to Sūrya, Aditya, the one who illumines, the fierce one Rudra and to the devourer of all*.

ब्रह्मेशानाच्युतेशाय brahmeśānācyuteśāya (brahma + isāna + acyuta + isāya) = to the Lord Brahma, Shiva and Viṣṇu, सूर्याऽदित्यवर्चसे sūryā'dityavarcase (sūryāya + āditya + varcase) = to Sūrya, Aditya the brilliant one, भास्वते bhāsvate = to the one who illumines, सर्वभक्षाय sarvabhakṣāya = to the devourer of all, रौद्राय वपुषे raudrāya vapuṣe = to the fierce body like Rudra, नमः namaḥ = salutations. 19

* These are all the forms and spiritual aspects of (Sūrya) or Aditya.

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।

कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥ २०

tamoghnāya himaghnāya śatrughnāyāmitātmane ।
kṛtaghnaghnāya devāya jyotiṣāṃ pataye namaḥ ॥ 20

Salutations to the divine, to the very essence of all that pervades, the dispeller of darkness, dispeller of snow and cold, the destroyer of enemies, destroyer of the ungrateful, and to the Lord of the luminaries. 20

तमोघ्नाय tamoghnāya (tamah + ghnāya) = to the dispeller of darkness, inactivity, हिमघ्नाय himaghnāya = the destroyer of snow, cold, शत्रुघ्नायामितात्मने śatrughnāyāmitātmane (śatru + ghnāya + amitātmane) = to the very essence of that which pervades and destroyer of the enemies, कृतघ्नघ्नाय kṛtaghnaghnāya (kṛtaghna + ghnāya) = to the destroyer of the ungrateful, देवाय devāya = to the divine (to the light), ज्योतिषां jyotiṣāṃ = of the luminaries, पतये pataye = to Lord, नमः namaḥ = salutations. 20

तप्तचामीकराभाय वह्नये विश्वकर्मणे ।

नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥ २१

taptacāmīkarābhāya vahnaye viśvakarmaṇe ।
namastamo'bhinighnāya rucaye lokasākṣiṇe ॥ 21

Salutations to him who shines like molten gold, bright light, the fire, Vishvakarma the cause of all activity and creation in the world, destroyer of darkness and to the universal witness. 21

** Sun is the cause of all the activity on earth. He is the giver of all the energy. Viśva here refers to everything on this earth created not universe.*

तप्तचामीकराभाय tapta cāmīkarābhāya = (tapta + cāmī+ kara + ābhāya) = (salutations) to (one) with color like molten gold, वह्नये vahnaye = to the fire, विश्वकर्मणे viśvakarmaṇe (viśva + karmaṇe) = (cause) and doer of all the activity in the world*, नमस्तमोऽभिनिघ्नाय namastamo'bhinighnāya (namah + tamah + abhi+nighnāya) = salutations to the destroyer of all darkness , रुचये ruçaye = to the light and brightness , लोकसाक्षिणे lokasākṣiṇe (loka + sākṣiṇe) = to the witness of the world. 21

नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।

पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥ २२

nāśayatyēṣa vai bhūtaṁ tadeva sṛjati prabhuḥ |
pāyatyeṣa tapatyēṣa varṣatyēṣa gabhastibhiḥ || 22

He is the Lord endowed with rays creates the living beings, protects and destroys, he heats and evaporates water, *and gives rain. 22

**Rain (water) is essential for all living beings and plants to survive.*

नाशयत्येष nāśayatyēṣa (nāśayaty + eṣa) = he destroys, वै vai = indeed, भूतं bhūtaṁ = living beings, तदेव tadeva (tad + eva) = that only, सृजति sṛjati = creates, प्रभुः prabhuḥ = Lord, पायत्येष pāyatyeṣa (pāyaty + eṣa) = he protects, तपत्येष tapatyēṣa (tapaty + eṣa) = he heats, he evaporates (water) , वर्षत्येष varṣatyēṣa (varṣaty + eṣa) = he rains, i.e. he gives rain, गभस्तिभिः gabhastibhiḥ = one who is endowed with rays, sun. 22

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः

एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥ २३

eṣa supteṣu jāgarti bhūteṣu pariniṣṭhitaḥ

eṣa evāgnihotraṁ ca phalaṁ caivāgnihotriṇām ॥ 23

Well established in all living beings, he remains awake (awareness, consciousness) when they are in sleep. Verily he is the agnihotra , the sacrificial fire and the fruit gained by the worshipper of the agnihotra. 23

एष eṣa = he, सुप्तेषु supteṣu = in sleep, जागर्ति jāgarti = he is awake, awareness, भूतेषु bhūteṣu = in living beings, परिनिष्ठितः pariniṣṭhitaḥ (pari + niṣṭhataḥ) = well established, एवाग्निहोत्रं evāgnihotraṁ (eva + agnihotraṁ) = verily agnihotra, fire used in ritualistic worship, च ca = and, फलं phalaṁ = fruit, beneficiary, चैवाग्निहोत्रिणाम् caivāgnihotriṇām (ca + eva+ agnihotriṇām) = and verily (he is) in the worshipper of agnihotra. 23

वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।

यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥ २४

vedāśca kratavaścaiva kratūnāmphalameva ca

yāni kṛtyāni lokeṣu sarva eṣa raviḥ prabhuḥ ॥ 24

Ravi is verily Vedas, yajñās, and yajña phalam (fruit or benefit). He who is indeed the Lord of actions in all the worlds. 24

वेदाश्च vedāśca (vedā + ca) = and the Vedas, क्रतवश्चैव kratavaścaiva (kratavaḥ + eva + ca) = and verily the yajñās (Vedic fire worship), क्रतूनां kratūnām = of the yajñās (vedic fire worship), फलमेव phalameva (phalam + eva) = indeed or verily the benefit, च ca = and, यानि yāni = who (plural), कृत्यानि kṛtyāni = the actions, लोकेषु lokeṣu = in the worlds, सर्व sarva = all, एष eṣa = he, रविः raviḥ = sun, प्रभुः prabhuḥ = the Lord. 24

एन-मापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।

कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥ २५

ena-māpatsu kṛcchreṣu kāntāreṣu bhayeṣu ca ।

kīrtayan puruṣaḥ kaścinnāvasīdati rāghava ॥ 25

O scion of the Raghu dynasty, Rāghava, any person in any tribulations, difficulties or fearful conditions, in the forest (lost), when reminisces Him (Aditya) with devotion will not be let down or disheartened. 25

एनमापत्सु enam + āpatsu = in whose tribulations, कृच्छ्रेषु kṛcchreṣu = in difficulties or in troubles , कान्तारेषु kāntāreṣu = in the forests (pl), भयेषु च bhayeṣu ca = and in fears, कीर्तयन् kīrtayan = to reminisce with devotion , पुरुषः puruṣaḥ = man, कश्चिन्नावसीदति kaścinnāvasīdati (kaścina + na + ava + sīdati) = will not let any one down or abandon , राघव rāghava = O Rāghava, O Rāma. 25

पूजयस्वैन-मेकाग्रे देवदेवं जगत्पतिम् ।

एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥ २६

pūjayasvaina-mekāgre devadevaṁ jagatpatim

etat triguṇitaṁ japtvā yuddheṣu vijayiṣyasi ॥ 26

Do worship Aditya the god of gods, Lord of the world with single minded devotion. You will be victorious if this Adityahridayam (hymn) is chanted three times in the battle. 26

पूजयस्वैन-मेकाग्रे pūjayasvaina-mekāgre (pūjayasva + enam + ekāgre) = do worship Him Aditya with single minded devotion (with concentration), देवदेवं devadevaṁ (deva + devaṁ) = to the god of gods, जगत्पतिम् jagatpatim (jagat + patim) = to the lord of the world, एतत् etat = this (Adityahridayam) त्रिगुणितं triguṇitaṁ (tri + guṇitaṁ) = three times, sunrise, midday and at sunset, जप्त्वा japtvā = having

chanted, युद्धेषु yuddheṣu = in the battles, विजयिष्यसि vijayiṣyasi = will be victorious. 26

अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।

एवमुक्त्वा तदाऽगस्त्यो जगाम च यथागतम् ॥ २७

asmin kṣaṇe mahābāho rāvaṇam tvam vadhiṣyasi ।
evamuktvā tadā'gastyo jagāma ca yathāgatam ॥ 27

O mighty armed Rāma, at this very instant you will kill Rāvaṇa and having spoken so, Agastya went the same way as he came. 27

अस्मिन् क्षणे asmin kṣaṇe = at this very instant, महाबाहो mahābāho = O mighty armed (Rāma), रावणं rāvaṇam = Rāvaṇa, त्वं वधिष्यसि tvam vadhiṣyasi = you will kill, एवमुक्त्वा evamuktvā (evam + uktvā) = thus or in this way having spoken, तदा tadā = then, अगस्त्ये agastyo (agastyah) = Agastya, जगाम jagāma = went, च ca = and, यथागतम् yathāgatam (yathā + āgatam) = as (he) came. 27

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।

धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥ २८

etacchrutvā mahātejā naṣṭaśoko'bhavattadā ।
dhārayāmāsa suprīto rāghavaḥ prayatātmavān 28

Having heard (Adityaḥṛdayam) that effulgent and great warrior Rāghava, became composed, freed from sorrow, became happy and energetic, and mentally retained this hymn 'Adityaḥṛdayam'. 28

एतच्छ्रुत्वा etacchrutvā (etat + cchrutvā) = having heard thus, महातेजा mahātejā (mahā + tejā) = effulgent and great warrior, नष्टशोकोऽभवत्तदा । naṣṭaśoko'bhavattadā (naṣṭa + śokaḥ abhavat + tadā) = then free from sorrow, this happened, धारयामास dhārayāmāsa = energetic, सुप्रीतो suprīto = pleased, राघवः rāghavaḥ = Rāghava, Rāma, प्रयतात्मवान् prayatātmavān = contented, satisfied.

आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।

त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥ २९

ādityaṁ prekṣya japtvā tu paraṁ harṣamavāptavān ।
trirācamya śucirbhūtvā dhanurādāya vīryavān ॥ 29

Having performed Achamanam (sipping water) three times and being purified, gazing at Aditya, the sun, recited the hymn Adityahrdayam, then that great hero Rāghava was thrilled and lifted the bow. 29

आदित्यं ādityaṁ = Aditya the sun, प्रेक्ष्य prekṣya = having looked, जप्त्वा japtvā = having chanted, तु tu = then, परं paraṁ = supreme, हर्षमवाप्तवान् harṣamavāptavān (harṣam + avāptavān) = became thrilled, त्रिराचम्य trirācamya (tri + ācamya) = having performed achamanam three times, i.e. sipping the water three times (for purification), शुचिर्भूत्वा śucirbhūtvā = having become purified, धनुरादाय dhanurādāya (dhanuh + ādāya) = taking (lifting) the bow, वीर्यवान् vīryavān = chivalrous and brave hero. 29

रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत् ।

सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥ ३०

rāvaṇaṁ prekṣya hr̥ṣṭātmā yuddhāya samupāgamat
sarvayatnena mahatā vadhe tasya dhṛto'bhavat ॥ 30

Rāma beholding Rāvaṇa in sight (delighted) and came forth in the battlefield, with great determination and with might to fight with all his efforts to kill Rāvaṇa. 30

रावणं rāvaṇaṁ = Rāvaṇa , प्रेक्ष्य prekṣya = having beheld in sight, हृष्टात्मा hr̥ṣṭātmā = satisfied (delighted), युद्धाय yuddhāya = to fight, समुपागमत् samupāgamat (samyak + upāgamat) = approached near with (confidence), सर्वयत्नेन sarvayatnena

(sarva + yatnena) = with all the efforts, महता mahatā = by mighty (Rāma), वधे vadhe = in killing, तस्य tasya = his (Rāvaṇa), धृतोऽभवत् dhṛto'bhavat (dhṛtah + abhavat) = determined or resolved, prepared. 30

अथ रवि-रवद-न्निरीक्ष्य रामं

मुदितमनाः परमं प्रहृष्यमाणः ।

निशिचरपति-संक्षयं विदित्वा

सुरगण-मध्यगतो वचस्त्वरेति ॥ ३१

atha ravi-ravada- nnirīkṣya rāmaṁ
muditamanāḥ paramaṁ prahr̥ṣyamāṇaḥ |
niśicarapati-saṅkṣayaṁ veditvā
suragaṇa-madhyagato vacastvareti || 31

Having known the destruction of Rāvaṇa (king of Rākṣasās), appearing in the middle of the assembly of gods, looking at Rāma who was cheerful and pleased in the mind, Sun exclaimed, “be quick” *. 31

* Thus Rāma mentally perceived while looking at the sun and chanting Adityahr̥dayam. अथ atha = then, रवि रवद न्निरीक्ष्य रामं ravir avadannirīkṣya rāmaṁ (ravih + avadat + nirīkṣya + rāmaṁ) = Ravi the Sun, looking at Rāma said, वचस्त्वरेति vacastvareti (vacah + tvara + iti) = these words “hurry” (thus said to Rāma), मुदितमनाः muditamanāḥ = with pleased mind, परमं paramaṁ = supreme, प्रहृष्यमाणः prahr̥ṣyamāṇaḥ = pleased , निशिचरपति niśicarapati (niśi + cara + pati) = lord of wanderers of the night, संक्षयं saṅkṣayaṁ (samayak + kṣayaṁ)= total destruction of the (Rākṣasās) , विदित्वा veditvā = having known , सुरगण suragaṇa = assembly of gods , मध्यगतो madhyagato (madhya + gatah = gone in the middle.