

# ॥ आदित्यहृदयम् ॥

## ॥ Ādityahr̥dayam ॥

— from the Ramayana —

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।

tato yuddhapariśrāntaṁ samare cintayā sthitam ।

रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ १ ॥

rāvaṇaṁ cāgrato dr̥ṣṭvā yuddhāya samupasthitam ॥ 1 ॥

दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।

daivataiśca samāgamy draṣṭumabhyāgato raṇam ।

उपागम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥ २ ॥

upāgamyābravīdrāmamagastyo bhagavān ṛṣiḥ ॥ 2 ॥

1, 2. Beholding Sri Rama, standing absorbed in thought on the battle-field, exhausted by the fight, and Ravana facing him, duly prepared for an encounter, and approaching Sri Rama, the glorious sage Agastya, who had come in the company of gods to witness the encounter now spoke as follows:

राम राम महाबाहो शृणु गुह्यं सनातनम् ।

rāma rāma mahābāho śṛṇu guhyaṁ sanātanam ।

येन सर्वानरीन् वत्स समरे विजयिष्यसि ॥ ३ ॥

yena sarvānarīnvatsa samare vijayiṣyasi ॥ 3 ॥

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।

ādityahr̥dayaṁ puṇyaṁ sarvaśatruvināśanam ।

जयावहं जपेन्नित्यम् अक्षय्यं परमं शिवम् ॥ ४ ॥

jayāvahaṁ japennityam akṣayyaṁ paramaṁ śivam ॥ 4 ॥

सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।

sarvamaṅgalamaṅgalyaṁ sarvapāpapraṇāśanam ।

चिन्ताशोकप्रशमनम् आयुर्वर्धनमुत्तमम् ॥ ५ ॥

cintāśokapraśamanam āyurvardhanamuttamam ॥ 5 ॥

3, 4, 5. Rama, O mighty-armed Sri Rama, hearken to the following eternal secret, in the form of a holy, eternal, immortal and supremely blessed and excellent encomium, entitled the Aditya Hridaya, the blessing of all blessings, by means of which, my child, you will conquer once for all your adversaries on the battle-field, and which is calculated to bring victory, root out all sins, allay all anxiety and grief once for all and prolong life.

रश्मिमंतं समुद्यन्तं देवासुरनमस्कृतम् ।

raśmimantaṁ samudyantaṁ devāsuranamaskṛtam ।

पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६ ॥

pūjayasva vivasvantaṁ bhāskaraṁ bhuvaneśvaram ॥ 6 ॥

6. Worship the sun-god, the ruler of the worlds, who is crowned with rays, who appears at the horizon, who is greeted by gods and demons, and brings light.

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।

sarvadevātmako hyeṣa tejasvī raśmibhāvanaḥ ।

एष देवासुरगणाँल्लोकान् पाति गभस्तिभिः ॥ ७ ॥

eṣa devāsuragaṇāṁllokān pāti gabhastibhiḥ ॥ 7 ॥

7. Indeed he is the embodiment of all gods and full of glory and creates and sustains the gods and the demons as well as their worlds by his rays.

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।

eṣa brahmā ca viṣṇuśca śivaḥ skandaḥ prajāpatiḥ ।

महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥ ८ ॥

mahendro dhanadaḥ kālo yamaḥ somo hyapāṁ patiḥ ॥ 8 ॥

पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।

pitaro vasavaḥ sādhyā hyaśvinau maruto manuḥ ।

वायुर्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः ॥ ९ ॥

vāyurvahniḥ prajāprāṇa ṛtukartā prabhākarah ॥ 9 ॥

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।

ādityaḥ savitā sūryaḥ khagaḥ pūṣā gabhastimān ।

सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः ॥ १० ॥

suvarṇasadṛśo bhānurhiraṇyaretā divākarah ॥ 10 ॥

8, 9, 10. Indeed he is the same as Brahma as well as Vishnu, Lord Shiva, Skanda, Prajapati, the mighty Indra, Kubera, Kala, Yama, Soma, Varuna, the Pitris, the Vasus, the Sadyhas, the Ashwins, the Maruts, Manu, Vayu, and the god of Fire. He constitutes created beings, he is the life-breath, the source of the seasons, the storehouse of light, an offspring of Aditi, the progenitor, the sun-god, the courser in the heavens, the nourisher, the possessor of rays, the golden, the brilliant, the one whose energy constitutes the seed of the universe and the maker of day.

हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।

haridaśvaḥ sahasrārciḥ saptasaptirmarīcimān ।

तिमिरोन्मथनः शम्भुस्त्वष्टा मार्ताण्ड अंशुमान् ॥ ११ ॥

timironmathanaḥ śambhustvaṣṭā mārtaṇḍa aṁśumān ॥ 11 ॥

हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः ।

hiraṇyagarbhaḥ śiśirastapano bhāskaro raviḥ ।

अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥ १२ ॥

agnigarbho'diteḥ putraḥ śaṅkhaḥ śiśiranāśanaḥ ॥ 12 ॥

व्योमनाथस्तमोभेदी ऋग्यजुःसामपारगः ।

vyomanāthastamobhedī ṛgyajuḥsāmapāragaḥ ।

घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवङ्गमः ॥ १३ ॥

ghanavr̥ṣṭirapāṃ mitro vindhyavīthīplavaṅgamaḥ ॥ 13 ॥

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।

ātapī maṇḍalī mṛtyuḥ piṅgalaḥ sarvatāpanaḥ ।

कविर्विश्वो महातेजाः रक्तः सर्वभवोद्भवः ॥ १४ ॥

kavirviśvo mahātejāḥ raktaḥ sarvabhavodbhavaḥ ॥ 14 ॥

नक्षत्रग्रहताराणामधिपो विश्वभावनः ।

nakṣatragrahaṭārāṇāmadhipo viśvabhāvanaḥ ।

तेजसामपि तेजस्वी द्वादशात्मन् नमोऽस्तु ते ॥ १५ ॥

tejasāmapi tejasvī dvādaśātman namo'stu te ॥ 15 ॥

11, 12, 13, 14, 15. He has seven green horses, is myriad-rayed, full of rays, the destroyer of darkness, the source of happiness, the mitigator of suffering of his devotees, the infuser of life in the lifeless cosmic egg, all pervading and the cause of the creation, preservation and destruction of the universe. He is blissful by nature, the ruler of all, the bringer of day and the Teacher. A son of Aditi, he bears the fire of dissolution in his womb, is bliss personified and all-enveloping, the destroyer of cold, the lord of the heavens, the disperser of darkness, a master of the three Vedas, the sender of thick showers and the friend of water. He courses swiftly along his own orbit, carries in him the resolve to evolve the universe and is adorned with a circle of rays. He is death, tawny and the destroyer of all. He is omniscient, all-formed, endowed with extraordinary brilliance, coppery, the source of all evolutes, the controller of lunar mansions, planets and stars, the creator of all, the resplendent among the splendid. O god appearing in twelve forms, hail to you!

**नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।**

**namaḥ pūrvāya giraye paścimāyādraye namaḥ ।**

**ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥ १६ ॥**

**jyotirgaṇānām pataye dināधिpataye namaḥ ।। 16 ।।**

16. Hail to the eastern mountain and hail to the western mountain. Hail to the lord of hosts of luminaries, the lord of the day.

**जयाय जयभद्राय हर्यश्वाय नमो नमः ।**

**jayāya jayabhadrāya haryaśvāya namo namaḥ ।**

**नमो नमः सहस्रांशो आदित्याय नमो नमः ॥ १७ ॥**

**namo namaḥ sahasrāṁśo ādityāya namo namaḥ ।। 17 ।।**

17. Hail to the giver of victory, hail to the joy born of victory! Hail to the god having green horses. Hail, hail to you with thousands of rays! Hail hail to you, son of Aditi!

नम उग्राय वीराय सारङ्गाय नमो नमः ।

nama ugrāya vīrāya sāraṅgāya namo namaḥ ।

नमः पद्मप्रबोधाय मार्तण्डाय नमो नमः ॥ १८ ॥

namaḥ padmaprabodhāya mārtaṅḍāya namo namaḥ ॥ 18 ॥

18. Hail to the subduer of the senses, the valiant one! Hail to you as denoted by the mystic syllable OM! Hail to the awakener of the lotus! Hail to you, the fierce one!

ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।

brahmeśānācyuteśāya sūryāyādityavarcase ।

भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥ १९ ॥

bhāsvate sarvabhakṣāya raudrāya vapuṣe namaḥ ॥ 19 ॥

19. Hail to the ruler of Brahma, Lord Shiva and Lord Vishnu! Hail to the sun-god, the light indwelling the solar orb, the resplendent one, the devourer of all, appearing in the form of Rudra.

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।

tamoghnāya himaghnāya śatrughnāyāmitātmane ।

कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥ २० ॥

kṛtaghnaghnāya devāya jyotiṣāṃ pataye namaḥ ॥ 20 ॥

20. Hail to the dispeller of darkness, the destroyer of cold, the exterminator of foes, the one whose extent is immeasurable, the destroyer of the ungrateful, the god who is the ruler of lights!

तप्तचामीकराभाय वह्नये विश्वकर्मणे ।

taptacāmīkarābhāya vahnaye viśvakarmaṇe ।

नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥ २१ ॥

namastamo'bhinighnāya rucaye lokasākṣiṇe ।। 21।।

21. Hail to you, possessing the luster of refined gold, the dispeller of ignorance, the architect of the universe, the uprooter of darkness, splendor incarnate, the onlooker of the world!

नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।

nāśayatyeṣa vai bhūtaṁ tadeva sṛjati prabhuḥ ।

पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥ २२ ॥

pāyatyeṣa tapatyēṣa varṣatyēṣa gabhastibhiḥ ।। 22।।

22. The aforesaid Lord alone actually destroys, brings into existence and sustains all that has come into being. He radiates heat by his rays and sends showers.

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।

eṣa supteṣu jāgarti bhūteṣu pariniṣṭhitaḥ ।

एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥ २३ ॥

eṣa evāgnihotraṁ ca phalaṁ caivāgnihotriṇām ।। 23।।

23. Planted in created beings, he remains awake when they have fallen asleep. Nay, he himself is the act of pouring oblations into the sacred fire as well as the fruit attained by those who pour such oblations.

वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।

vedāśca kratavaścaiva kratūnām phalameva ca ।

यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥ २४ ॥

yāni kṛtyāni lokeṣu sarva eṣa raviḥ prabhuḥ ।। 24।।

24. Nay, he comprises the gods as well as the sacrifices as also the fruit of sacrifices. Again, he is the Supreme Controller of activities which are found in all living beings.

॥ फलश्रुतिः ॥

।। phalaśrutiḥ ।।

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।

enamāpatsu kṛcchreṣu kāntāreṣu bhayeṣu ca ।

कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥ २५ ॥

kīrtayan puruṣaḥ kaścinnāvasīdati rāghava ।। 25।।

25. No individual celebrating the aforesaid Lord in strait, in difficulties, in the woods as well as in times of peril comes to grief, O scion of Raghu!

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।

pūjayasvainamekāgro devadevaṁ jagatpatim ।

एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥ २६ ॥

etat triguṇitam japtvā yuddheṣu vijayiṣyasi ।। 26 ।।

अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।

asmin kṣaṇe mahābāho rāvaṇaṁ tvaṁ vadhiṣyasi ।

एवमुक्त्वा तदागस्त्यो जगाम च यथागतम् ॥ २७ ॥

evamuktvā tadāgastyo jagāma ca yathāgatam ।। 27 ।।

26, 27. Worship the aforesaid Lord of the universe, the adored of gods, with a concentrated mind. Muttering this praise three times, one will come out victorious in combats. You will make short work of Ravana this moment, O mighty-armed one! Saying so, the celebrated Sage Agastya thereupon left in the same way as he had come.

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।

etacchrutvā mahātejā naṣṭaśoko'bhavattadā ।

धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥ २८ ॥

dhārayāmāsa suprīto rāghavaḥ prayatātmavān ।। 28 ।।

28. Hearing this advice, Sri Rama, who was endowed with extraordinary energy and had a subdued mind, found his grief immediately dissipated. Nay, feeling greatly delighted, he retained the alleluia in his memory.

आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।

ādityaṁ prekṣya japtvā tu paraṁ harṣamavāptavān ।

त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥ २९ ॥

trirācamya śucirbhūtvā dhanurādāya vīryavān ॥ 29 ॥

रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत् ।

rāvaṇaṁ prekṣya hr̥ṣṭātmā yuddhāya samupāgamat ।

सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥ ३० ॥

sarvayatnena mahatā vadhe tasya dhṛto'bhavat ॥ 30 ॥

29, 30. Sipping water thrice and getting purified, looking intently on the sun and repeating this prayer, the valiant one experienced supreme felicity. Seizing hold of his bow and fixing his eyes on Ravana, the hero advanced with a view to attaining victory. He stood vowed to kill Ravana with an intense and all sided effort.

अथ रविरवदन्निरीक्ष्य रामं

atha raviravadannirīkṣya rāmaṁ

मुदितमनाः परमं प्रहृष्यमाणः ।

muditamanāḥ paramaṁ prahr̥ṣyamāṇaḥ ।

निशिचरपतिसंक्षयं विदित्वा

niśicarapatisaṅkṣayaṁ viditvā

सुरगणामध्यगतो वचस्त्वरेति ॥ ३१ ॥

suragaṇamadhyagato vacastvareti ॥ 31 ॥

31. Delighted in mind to gaze on Sri Rama feeling supremely exhilarated on perceiving the destruction of Ravana at hand, the sun-god, standing in the midst of a host of gods, exclaimed: "Make haste!"

॥ इति आदित्यहृदयम् मन्त्रस्य ॥

|| iti ādityahṛdayam mantrasya ||