

॥ आदित्यहृदयम् ॥

ADITYA HRUDAYAM

A Hymn to Sun God.

(Sage Agsthya's dictates to Lord Rama in the battle field)
(Word to word meaning of the cantos)

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ १ ॥

**1. Tato yuddha pari shraantam Samare Chintayaa Sthitam
Raavanam Chaagrato drushtvaa yuddhaaya Samupasthitam | |**

Tato yuddha parishraantam = At that battle ground; Samare chintaya sthitam = with great worry engulfing in the battle; Raavanam chaagrato drushtvaa = Gazing at Raavana with Single minded attention; yuddhaaya Samupasthitam = Having prepared to fight.

Seeing Sri Rama Standing absorbed in thought at the battle field, exhausted by the fight and facing Raavana who was duly prepared for the war.

दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।
उपागम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥ २ ॥

**2. Daivataishcha Samaagamya drashtum abhyaagato ranam |
Upagamyaa braVidraamam agastyo bhagavaan rhishih | |**

Daiva taishcha Samaagamya = Came along with the Devas to witness the war; Drashtum abhyaagatoranam = Seen Rama depressed; upagamya bra-vidrama = Met him alone; Agasthyo Bhagaavan = The Cosmic hrishi Agasthya.

The all knowing cosmic Sage Agastya who had come with Gods to witness the battle, approaching Sri Rama Singly spoke to him thus.

राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन् वत्स समरे विजयिष्यसि ॥ ३ ॥

**3. Rama Rama Mahaabaaho shrunu guhyam Sanaatanam |
Yena Sarvaa Nareehn vatsa Samare Vijayishyasi | |**

Rama Rama Mahabaaho = Addressing the elegant armed Rama; Shrunu guhyam Sanaatanam = Hear the most secret and ancient; Samare Vijaishyasi = Will win in the war.

'O' Rama, 'O' Mighty elegant armed Rama, listen to the eternal secret by which, 'O' my child, you shall conquer all your enemies on the battle field.

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यम् अक्षय्यं परमं शिवम् ॥ ४ ॥

**4. Aditya Hridayam punyam Sarva shatru Vinaashanam |
Jayaavaham Japet Nityam Akshyayam paramam shivam | |**

Aditya hridayam punyam = The meditation of Sun in the heart highly beneficial; Sarva Shatruvinashanam = Destroyer of all enemies, Jayavaham = Ensures Victory at all times; Japetnityam = To the one who to be meditated always; Akshayam paramam shivam = The indestructible and bestows permanent happiness.

It is Aditya hridayam which is holy, destroyer of all enemies, bestower of victory, eternal and supremely blessed, and must be recited always.

सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनम् आयुर्वर्धनमुत्तमम् ॥ ५ ॥

**5. Sarva mangala maangalyam sarva paapa pranaashanam
chintaa shoka prashamanam ayur vardhanamuttamam | |**

Sarva mangala mangalyam = Most favourable among the auspicious ones; Sarvapapa pranasanam = All Sins destroyed; Cinta Soka prasamanam = Removes worries and subdues sorrows; Ayurvedhanam = Enhances longevity; uttamam = the best; Nityam Japet = To be meditated every day.

It is the blessing of all blessings, destroyer of all sins, allayer of anxiety and anguish and bestower of longevity.

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६ ॥

**6. Rashmi mantam samudyantam devaasura namaskritam Poojayasva
vivasvantam bhaaskaram bhuvaneshvaram | |**

Rasmi mantam = Having golden hue warm rays; Samudyantam = Rising an all sides properly and appearing well; Devasura namaskrutam = Being worshipped by Devas and Danavas; Vivasvantam = By his light encircling the lights of the solar logos; Bhaskaram = grants light to Surya, Candra, Agni; pujayasva = Fit to be worshipped, Bhuvaneshwaram = Lord of the world.

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।
एष देवासुरगणाँल्लोकान् पाति गभस्तिभिः ॥ ७ ॥

**7. Sarva devaatmako hyesha tejasvee rashmi bhaavanah
Esha devaasura ganaan lokaan paati gabhastibhih | |**

Sarva devaatma eko = Being the embodiment of all gods; Tejasvi = Having the immense illumination that subdues the light of all others; Esha = This person; Gabhastibhih = With the rays; Devasuraganan = The groups of Devas and Rakshasas; pati = protects.

Indeed he is the embodiment of all Gods. He is Self luminous, and is the sustainer of all the worlds as well as the host of Gods and demons by his Rays (which nourish and energize).

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥ ८ ॥

**8. Esha brahmaa cha vishnushcha shivah skandah prajaapatih
Mahendro dhanadah kaalo yamassomo hyapaam patih | |**

Esha = He; Brahmaa cha = The creator; Vishnushcva = God of permeater; Shivah = The destroyer; Skandah = God of secretion (Kumara Svami); Praajapatih = The lord of creation; Mahendro = Devendra, god of Devas; Dhanadah = Kubera (the lord of wealth); Kaalo = In charge of time (Kala purusa) Yamah = Yama (God of death); Somo = Chandra (Moon); hyapaam patih = Varuna (Rain God)

In deed he is Brahma (the creator), Vishnu = (the Sustainer), Siva = (the destroyer) Skanda – (the son of Lord Siva, Prajaapati = the lord of creation, the mighty Indra = (the king of Gods)

Kubera = (the god of wealth), Kaala = the lord of time, Yama = the Lord of death, soma = the moon, God that nourishes and varuna = the lord of waters.

पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः ॥ ९ ॥

**9. Pitaro Vasavah Saadhya hyasvinau maruto manuh |
Vaayur Vahnih prajaa praanah hritu Kartaa prabhaakarah | |**

Pitaro = Lord of Reproduction (pitr Devas) Vasavah = The eight Vasus; Saadhyah = The twelve Saadhyas (In charge of manifestation) | Asvinou = Two Asvini Kumars; Maruto = Groups of Marutas (who vibrates); Manuh = Vaiva svata manu; Vaayuh = Air; Vahnih = Fire; Prajaa praanah = The bestower of life to people; hritu kartaa = The ordainer of the seasons like vasanta, saradritu etc.; Prabhaakarah = bestows fame and name i.e. Aditya.

In deed he is pitris, the eight Vaasus, the Saadhyas, the twin Aswins (physicians of Gods), the Maruts, the Manu, the wind God, the fire God, the Life breath of the universe, the maker of six seasons and the store house of light.

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः ॥ १० ॥

**10. Adityah Savitaa Suryah Khagah poosha gabhastimaan |
Suvarna Sadrusho bhanuh hrirannya_retaa Divaakarah | |**

Aditayah = Son of Aditi, Savitaa = Suryaa; Suryah = Inspirer of senses; Khagah = Identified his way in Logos; Poosha = The nourisher; Gabhastimaan = possessor of rays, suvarnaa Sadrusho = Having golden hue; Hemaretaah = Having the fertility as golden light; Divaakarah = The bestower of day light.

He is the Son of Aditi, the progenitor (of all) the Sun God (the inspirer of action) the Courser in the heavens, the nourisher of all, the possessor of rays (the golden) the brilliant, the seed of the universe and the maker of the day.

हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।
तिमिरोन्मथनः शम्भुस्त्वष्टा मार्ताण्ड अंशुमान् ॥ ११ ॥

**11. Haridasvah Sahastraarchih sapta – Saptirichimaan |
Timironmanthanh Sambhustvashta Maartanda Amshumaan | |**

Haridasvah = Having green horses; Sahasracih = Having thousand rays; Sapta Saptih = possessing seven horses drawn with chariot; Mariciman = Vibrating with his rays; Timiron manthanh = Dispeller of darkness (ignorance); Sambhuh = Giver of happiness; Tvashtva = makes all forms dwindle; Maartandah = Born from the shape of lifeless egg (perishable nature); Amshumaan = Having radiating rays.

He has seven green horses (yoked to his Chariot), is of myriad – rayed, full of rays, the destroyer of darkness, the source of happiness, mitigator of the sufferings and is the infuser of life in the cosmic egg, having rays.

हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥ १२ ॥

**12. Hiranyagarbhah shishira stapano bhaaskaro ravih |
Agnigarbho ditech putrah Shankhah Shishira naashanah | |**

Hiranya garbhah = With golden womb; Shishirah = cooled one; Tapanah = Making one tremble; Bhaaskarah = The illuminator; Ravih = The creator (Ravi); Agni garbhah = Having the Conch; Shishira naashanah = Destroyer of snow fall and fog.

He is Hiranyagarbha (Store house of riches); Shirshirastapana, illuminator, Ravi, bearer of the fire, (of dissolution in his womb), Son of Aditi, blissful, and the destroyer of the cold (or evil mindedness)

व्योमनाथस्तमोभेदी ऋग्यजुःसामपारगः ।
घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवङ्गमः ॥ १३ ॥

**13. Vyomanaatha stamobhedi hRigyajuh Saamapaaragah |
Ghanavrushtirapaam mitro vindhyavithi plavangamah | |**

Vyomanaatha = The lord of the cosmos; Tamobhedi = Drives away darkness and institutes light; Ruyajusaama paaragah = One who has visualized the three vedas Rig, Yajur and Sama; Ghana Vrushtih = One showers abundant rains; Apammitrah = Friend of waters; Vindhya Vithi plavangamah = one who travels in the direction South of Vindhyas.

He is the Lord of the firmament, the dispenser of darkness, the master of the three vedas Viz Rig, Yajur, Sama, the sender of the dawn, the pourer of showers, the friend of waters, crosses the Vindhya range, who sports in Brahmanadi (he who goes on his course swiftly)

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।
कविर्विश्वो महातेजाः रक्तः सर्वभवोद्भवः ॥ १४ ॥

**14. Aatapimandali Mrutyuh pingalah sarvataapanah |
Kavirvisvo Mahaatejah raktah sarva bhavo dbhavah | |**

Aatapi = Blazer of heat with his rays; Mandali = having the shape of a cycle (round shape); Mrutyuh = The cause of death; pingalah = Having yellow colour; Sarva tapanah = making every body burn; Kavir = Pundit (Learned one poet); Visvah = The universal form; Mahaatejah = The most brilliant; Raktah = Having reddish colour; Sarva bhavodbhavah = origin for the course of every work.

He is a giver of heat, adorned with a cycle of rays, he is the death itself (of impediments) tawny (or yellow coloured one) and the destroyer of all. He is omniscient, all formed, extremely, brilliant, reddish (or the beloved of all) and the source of all evolutes

नक्षत्रग्रहताराणामधिपो विश्वभावनः ।

तेजसामपि तेजस्वी द्वादशात्मन् नमोऽस्तु ते ॥ १५ ॥

**15. Nakshatra graha taaraanamadhipo visvabhaavanah |
Tejasaamapi tejasvi dvadash aatman namostute | |**

Nakshatra graha taaranaam = Asvin, Chandra and for planets of the constellation; Adhipah = Lord; Visvabhaavanah = The thought of origin of creation; Tejasamapi = Even for the great brilliant one; tejasvi = more brilliant; Dvadashatman = The twelve parts of Bhagavaan Surya; Te = for you; Namah = Salutations; Astu = Be it like that.

He is the lord of the stars, planets and constellations and the origin of every thing in the universe, the resplendent among the splendid. Oh! God, appearing in twelve forms (in the shape of twelve months of the year) salutations to you.

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।

ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥ १६ ॥

**16. Namah poorvaaya Giraye paschimaayadraye namah |
Jyotir ganaanaam pataye Dinaadhi pataye Namah | |**

Poorvaya = Present on the east rising; Giraye = For the mountain; Namah = Salutation; Paschime = Setting on the west side; Giraye = the mountain; Namah = Salutation;

Jyotirganaanaam = The groups brilliant rays; pataye = To the lord; Namah = Salutations;
Dinaadhipataye = Lord of the day Surya; Namah = Salutations.

Salutations to you, the presiding diety of the Eastern mountain (where the sun rises), and the western mountain (where the Sun sets). Salutations to the Lord of the Stellar bodies and to the Lord of the day.

जयाय जयभद्राय हर्यश्वाय नमो नमः ।

नमो नमः सहस्रांशो आदित्याय नमो नमः ॥ १७ ॥

**17. Jayaaya Jayabhadraya haryasvaaya Namonamah |
Namo Namah Sahastramasho Aadityaya Namonamah ||**

Jayaaya = For Success; Jayabhadraya = For the bestower of victory ensuring it; Namah = Salutations; Haryasvaaya = For the possessor of yellow horses; Namonamah = Salutations again and again; Sahastramasho = Oh! Lord of thousand rays; Aadityaya = The son of Aditi; Namonamah = Salutations again and again.

Salutations to you, the giver of victory, salutations to you, the joy born of victory, Salutations to (you) the God having green horses, Salutations to you, Oh! Thousand – rayed Lord and Son of Aditi.

नम उग्राय वीराय सारङ्गाय नमो नमः ।

नमः पद्मप्रबोधाय मार्तण्डाय नमो नमः ॥ १८ ॥

**18. Namah ugraaya Veeraaya Saarangaaya Namonamah |
Namah padma prabodhaaya maartandaaya Namonamah ||**

Ugraaya = For the aggressive Violent one; Namah = Salutations; Veeraaya = For the mighty; Namah = Salutation; Padma prabodhaaya = the one who blossoms the lotus flowers; Namah = Salutation; Martandaya = For the son of Markanda Maharsi; Te = for you; Namah = Salutation.

Salutation to be the subduer of the senses (terrible one the valiant one, the one that travels fast (i.e. leading to the realization of mystic syllable; OM; Salutations to him whose emergence makes the lotus blossom (the awakener of the lotus in the heart) and to the fierce one.

ब्रह्मेशानाच्युतेशाय सूर्याद्यादित्यवर्चसे ।

भास्वते सर्वभक्ताय रौद्राय वपुषे नमः ॥ १९ ॥

**19. Brahmeshana acyuteshaya Suryaayaaditya Varchase |
Bhaasvate Sarva bhakshaya roudraaya vapuhse namah ||**

Brahma = Fo Brahma; Eeshana = For Eswara; Abhyatah = For Visnu; Eesaya = Lord; Aaditya Varchase = With the glow of Aaditya; Bhaasvate = Illumines; Sarva bhakshaya = Every thing is being eaten; Roudraaya = makes one afraid of him; Vapuhse = having a body; suryaaya = For Surya; Namah = Salutation.

Salutation to the overlord of Brahma, Shiva and Vishnu. Salutations to the Sun-God the spiritual light indwelling the solar or the resplendent one, the devourer of all is of form that is fierce like that of Rudra.

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।
कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥ २० ॥

**20. Tamoghnaaya himaghnaaya satrughnaay amit atmane |
Krutagnaghnaaya Devaaya Jyotishaam pataye namah ||**

Tamoghnaaya = Dispeller of darkness; Himaghnaaya = Destroyer of Snow and dew; Satrughnaaya = Dispeller of enemies; Amitatmane = The all pervading; Krutagnaghnaaya = Kills the person who has forgotten the help rendered; Devaaya = Self effulgent; Jyotishaam = For the lights; Pataye = Lord; Namah = Salutations.

Salutations to the dispeller of darkness; the destroyer of cold (ie fear), the exterminator of foes; the one whose extent is immeasurable, the annihilator of the ingratefuls, the Lord of the stellar bodies.

तप्तचामीकराभाय वह्नये विश्वकर्मणे ।
नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥ २१ ॥

**21. Tapta chaamee karaabhaaya vahnaye Visvakarmane |
Namastamobhi nighnaaya ruchaye lokasaakshine ||**

Tapta Chaamikaraabhaaya = Having the colour of the burning gold; Haraye = This world; Visvakarmane = In charge of the world and the conceptual Creator, Ruchaye = having all brilliance, Tamobhinighnaaya = Destroyer of darkness, Loka Saakshine = Spectator of the universe Aaditya; Namah = Salutation.

Salutations to you the possessor of the luster of refined gold, destroyer of ignorance and the architect of the universe. Salutations to the destroyer of darkness, the Splendor incarnate and the witness of the world.

नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥ २२ ॥

**22. Naashayatyasha Vai bhootam tadeva Srujati prabhuh |
Paayatyesha tapatyasha Varshatyasha gabhastibhih | |**

Eshah = This Aaditya, prabhuh = Lord; Bhootam = Jeevas (living (beeings), Naashayati = Destroys; Tadeva = That Jeevas only; Srujati = Again Created; Eshah = He; Gabhastibhih = By his brilliant rays; payati = protects; Eshah = He; Tapati = Causes heat; Esah = he; Varshati = Gives rain.

This Sun God, destroys all that has come into being, he alone creates them all and sustains. He alone radiates heat by his rays and sends rain.

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।
एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥ २३ ॥

**23. Esha supteshu jaagarti bhooteshu parinishtitah |
Esha Eva agni hotram cha phalam chaivaagni hotrinaam | |**

Esha = he; Bhutesu – Jeevas (Pranis); Supteshu = while sleeping; jagarti = awakens; Agnihotrancha = personification of fire; Eshah = He alone; Agni hotrinam = For the persons performing fire ritual; Phalamcha = Beneficiary; Esha Eva = he himself.

Seated in all created beings (as their inner controller) he remains awake when they are asleep. He is both Sacrificial fire as well as the fruit attained by the worshippers there of.

वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।
यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥ २४ ॥

**24. Vedaashcha kratavashchaiva kratoonaam phalameva cha |
Yaani krutyaani lokeshu sarva Esha Ravih prabhuh | |**

Vedaashcha = Vedas; kratavashchaiva = Rituals; Kratoonaam = Belonging to the ritual functions; Phalameva cha = Benefits also; Sah = he alone; Lokeshu = The fourteen worlds; Yaanikrutyaani = Whatever works; Sarvaah = All those; Eshah = These; Prabhuh = Ruler; Ravih = Surya only.

Sun is verify the vedas, the sacrifice and also the fruit of sacrifices. He is in deed the Lord of all actions in this universe.

॥ फलश्रुतिः ॥

एनमापत्सु कृच्छेषु कान्तारेषु भयेषु च ।
कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥ २५ ॥

**25. Enam aapatasu krichchreshu kaantareshu bhayeshu cha |
Keertayana purushah Kaschina naavaseedati Raaghavah ||**

He! Raaghava = Oh! Rama! Kaschinnavasidati Raaghava Any Man; Enam = This Surya;
Krichchresu = All types; Apatsu = Dangers; Kaantareshu = From the Jungles; Bhayeshucha =
From frightful conditions; Kritiyam = When prayed; Naavaseedati = will not leave you (will
protect you)

Oh! Raaghava, an individual, singing the glories of the Sun Lord in great difficulties, during
affliction, while (lost) in the wilderness, and when beset with fear, will not come to grief (or loose
heart)

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।
एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥ २६ ॥

**26. Poojayasvainam ekaagro Deva Devam Jagat patim |
Etat Trigunitam Japtva Yuddheshu Vijayishyasi ||**

Deva Devam = The Lord of Gods; Jagat patim = The ruler of the universe; Enam = This Aditya;
Ekaagrah = with single attention; Poojayasva = worship, Etat = This Aditya hridayam;
Trigunitam = Three times; japtva = If meditated; yuddheshu = In this battle (at all crisis);
Vijayishyasi = Gets victory.

You worship this lord of the universe, the God of all Gods, with concentrated mind. Reciting this
hymn thrice, you will emerge victorious in the battle.

अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।
एवमुक्त्वा तदागस्त्यो जगाम च यथागतम् ॥ २७ ॥

**27. Asmin kshane mahaa baaho Raavanam tvam Vadhishyasi |
Evamuktvaa tadaagastyo Jagaama cha yathaagatam ||**

He! Mahaa baaho = Oh! Elegant shouldered Rama; Tvam = You; Ravanam = Ravana; Asmin kshane = At this moment only; Vadhishyasi = Can be killed; Evam = In this way; uktva = Declared; Tatha Agastyah = Then Sage Agastya; Yatha gatam Jagama cha = Left in the Same way of his arrival.

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥ २८ ॥

**28. Etachchritva mahaatejaa Nashta Shoko bhavattadaa |
Dhaarayaamaasa Suupreeto Raaghavah Prayataatmavaan ||**

Mahaa Tejah = The great Warrior; Raghavah = Rama; Etat Srutva = having heard; Aditya hridaya Stotra; Supreetah = Being satisfied; prayataatmavaan = with pious heart; Dhaarayaamaasa = Meditated; Nashta shokah = With sorrow disappeared; Abhvat = Taken place.

Having heard this, Raaghava, endowed with extraordinary energy, became free from grief, feeling greatly delighted, with a composed mind retained (this hymn) in his memory.

आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥ २९ ॥

**29. Adityam prekshya japtvaa tu param harshamavaaptavaan |
Triraachamya shuchirbhootvaa dhanuaradaaya Veeryavaan ||**

Triraachamya = performing three times; Achamya = taking water with the hand and three times and sipping; Shuchirbhootva = Having purified; Adityam prekshya = perceiving Lord Surya incessantly; Japtva tu = after meditating; Param = Supreme; Harsham Avaaptavaan = with great pleasure; Veeryavaan = The chivalrous Rama; Dhanuraadaaya = lifting his bow.

Gazing intently at Sun and reciting the hymn, he experienced the Supreme Joy purifying himself after sipping water thrice Valiantly holding the bow.

रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागतम् ।
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥ ३० ॥

**30. Raavanam prekshya hrushtaatmaa yuddhaaya samupaagatam |
Sarvayatnena Mahataa Vadhe tasya dhuto bhavet | |**

Hrushtastmas = Having satisfied Rama; Rsavanam = Rsavana; prekshya = particularly seen him;
yuddhaaya = for waging war; Samupagamati = Approaching nearly; Mahataa Sarva yatnena =
with all the efforts worth the name; Tasya = to that Raavana; Vadhe = To kill; Dhurutah = with
great determination; Abhavat = Prepared.

Seeing Rsavana (in front of him) he was delighted and came forth to fight with great efforts,
stood there vowed to kill him (Rsavana)

अथ रविरवदन्निरीक्ष्य रामं
मुदितमनाः परमं प्रहृष्यमाणः ।
निशिचरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्त्वरेति ॥ ३१ ॥

**31. Atha Ravira vadana Nireekshya Ramam
Muditamanaah paramam Prahrushya maanah |**

**Nishichara pati samkshayam viditvaa
Suragana madhyagato Vachastvareti | |**

Atha = Afterwords; Suragana Madhya gatah = In the middle of the groups of Devas; Ravih =
Surya; Muditamanah = With a mind full of pleasures; Nisicara Samkshayam = to destroy the king
of Rakshasas; Veditva = Having known decidedly; Ramam = Rama; Nirikshya = Seeing;
paramamprahrusyamanah = Very much pleased; Tvara = Do quickly; Iti vacah = These words;
Avadat = said.

Then knowing that the destruction of Ravana (the ruler of the night wonderers) at hand, the Sun God. Standing in the midst of a host of gods, looked at Rama with delighted mind and exclaimed "Be quick".