



ॐ नमः शिवाय  
Om Namah Shivaya



प्रदोषम  
Pradosham



Next Pradosham on : 30-7-2008

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## SRI RUDRAM - The Glories of Lord Shiva - Meaning of Yajurveda Classic in English

*Sri Rudram is one of the most sacred and powerful mantra found in Krishna Yajurveda. Those who wants to go through the meaning, may please read the following texts. However, to enjoy these hymns in recitation form may please refer to the Sanskrit letters to keep intact the 'Swaras', rhythm and pronunciation.*

*This attempt is only to understand the meaning of each word and once you have learnt Sri Rudram in Sanskrit, you will feel spiritual elevation. Now, let us see the meaning of Sri Rudram.*

### INTRODUCTION

*Sri Rudram* is found in the *Krishna Yajurveda*, *Taittiriya Samhita* in the fourth chapter. Its companion text, *Chamakam* is found in the seventh chapter. Like all Vedic texts it is pleasing to the ears but confounding to the intellect. The melody and rhythm are unique and comfortable from the first listening, but once you dive into the meaning the problems arise!

In some ways it helps to start with the understanding that these Vedic verses are the cognition of an ancient *Rishi*. In *Sanskrit* "*rishi*" means enlightened seer and this hymn is simply a record of what he saw. All creations are of a manifestation of Three Forces; Creation, Preservation, and Destruction. The creation force is *Brahma*, preservation is *Vishnu*, and destruction is *Rudra*. So *Sri Rudram* is both recognition and praise for the vital place *Rudra* holds in creation.

Imagine for a moment that you are a *Rishi* and wish to record your vision of this force of nature. How all encompassing the force of destruction is and varied are the ways in which it manifests in everything from thunder in nature, to war among men. And at the same time there are more desirable and gentle forms of "destruction" as the old makes way for the new and the depth of ignorance gives way to the freedom and happiness of enlightenment. Particularly today we see so much seemingly senseless destruction around us that it becomes completely bewildering! How can we account for that apparent contradictions? And even if we understand it, what can we do about it?

In the Vedic tradition, all the Deities have two seemingly contradictory manifestations; peaceful and fierce. In the *Rig Veda*, *Rudra* is associated with the dramatic fierceness of the thunderstorm and lightening which strikes at men and cattle, but which through the rain is the source of peace and plenty. *Rudra* is the fierce aspect and *Shiva* the calm aspect of the deity most often referred to as *Shiva*.

In Chapter 11 of the Bhagavad-Gita, *Arjuna* is shown the universal form of *Sri Krishna* as Lord of the Universe. In this vision he sees not only the calm but the fierce and destructive as well. Arjuna says;

*"I see thee without beginning, middle, or end, infinite in power; with many arms. The sun and moon are your eyes, the burning fire your face. The whole universe is heated up with your radiance."*

*"This space between heaven and earth and all the quarters are filled with Thee alone. Having seen this, thy marvelous and awful form, the three worlds are trembling, O Paramatman."*

For a moment, *Krishna* relents and changes back into HIS less frightening aspect. In the same way, *Sri Rudram* both acknowledges the fierce nature of *Rudra* and asks for Him to show only the peaceful.

Throughout all of the Vedic tradition, the devotee who turns to God is guaranteed protection. It is the duty of the deity. This surrender by the devotee is called *Saranagati*; taking complete refuge in God in body, mind, and soul. And as *Rama* says to *Vibhishana* (*Ravana's* good brother in the conflict of the *Ramayana*);

"He who turns even once to me and takes refuge in me saying Lord I am yours, save me! I protect him from dangers from all quarters. This is my steadfast vow."

Throughout *Sri Rudram*, the Seer takes refuge in *Rudra* while acknowledging his power and fierceness. In the very first line he says;

*"Oh Rudra, My salutations to your anger and to your arrows. My salutations to your bow and to your two hands."*

*Rudra* is always known to be easily pleased and through the praise contained in *Sri Rudram* the fierce *Rudra* is calmed and becomes ready to grant us every conceivable blessing as requested in the *Chamakam* hymn.

## MANTRAS

There are several mantras found in *Sri Rudram* that are used to bring great peace and enlightenment.

Foremost among the mantras contained in *Rudram* is the *Panchakshara Mantra*;

*"Om Namah Shivaya"* Also found is the great *Mrytunjaya Mantra*; *"Tryambakam yajamahe Sugandhim pushtivardhanam Urvarurkamiva bhandhanam Mrityor mukshiya mamirtate."*

"He who has divine fragrance, who makes men powerful and full of plenty; Him we worship, the three-eyed *Sri Rudra*. As easily as a ripe berry falls from its stalk, release me from death, and let me not turn away from immortality and enlightenment."

The mantra most often used for Aarti; the Poojas that offers light to the deity;

*Namaste astu bhavagan vishvesvaraya mahadevaya triyambakaya triupurantakaya  
trikal Agni kalaya kalagni Rudraya nilakanthaya mrutyunjayaya sarveshvaraya sadashivaya  
sriman mahadevaya Namah"*

*"Let my salutations be to that great God who is the Lord of the universe; the great God who has three eyes and who destroys  
Tripura, the three Asura cities."*

To that God who is the *Dandhya* time when the three sacred fires are lit; who is *Sri Rudra* the fire that consumes

the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God."

## MAHA RUDRA YAGYA

The *Yagya* is a process that blends the repeated repetition of the *Sri Rudram* and *Chamakam* with various procedures to both calm and empower the force of *Sri Rudra* in our lives.

Throughout all of Vedic literature, the individual and the gods exist in a cooperative manner; one supporting and feeding the other. Verses 10 through 13 of Chapter three in the Bhagavad-Gita contain a clear reference to this;

*"Having created men along with yagya, the Lord of Creation (Prajapati) said; By yagya you will prosper and its performance will bring forth the fulfillment of your desires."*

*"Through yagya you nourish and sustain the gods and those gods will, in turn, sustain you. By sustaining one another, you will attain the highest good."*

*"Nourished by the sacrifice, the gods will bestow on you the enjoyments you desire. But he who enjoys their gifts without offering to them is merely a thief."*

The performance of these rituals takes three forms; *Pooja* or *Aarti*, *Abishekam*, and *Homam (Havan)*. A *pooja* is an offering of various items such as water, rice, fruit, flowers, light, and incense along with the repetition of some *Slokas* and from 27 to 1008 names of the deity being worshipped. *Aarti* is a briefer form of the *Pooja* in which the offering is the light from burning camphor or ghee lamps along with the signing of appropriate *Slokas* of only a few minutes in length.

As mentioned before, the deities all have their fierce aspects and the *Abishekam* is intended to soothe and cool them. The offerings are primarily liquid or mixed, with water. They include the following; *Sandalwood Oil*, *Panchagavyam*, *Panchamrutam*, *Ghee*, *Milk*, *Yoghurt*, *Honey*, *Sugarcane Juice*, *Lemon Juice*, *Coconut Water*, *Sandal wood paste*, *Holy Ash (Vibuthi)* etc. Following the *Abishekams* the deity is dried and anointed with sandalwood and kumkum and dressed festively.

The *Homam (Havan)* or fire ceremony is the most elaborate and time consuming of the rituals. It begins with an introductory *sloka* and *Pooja* for Ganesha who is always worshipped first in every ritual. Then the names and *Nakshatra (Vedic constellation)* of each sponsoring individual is read along with *slokas* that detail the time and place of the *yagya*, the reason it is being performed, the deities being worshipped, the rituals being performed and the desired results. This section is called the *Sankalpam*.

The arrangement of vessels used in the ritual always includes a curved pot full of water on which a coconut is placed surrounded by mango leaves or the equivalent. This is called a *kalasam* and can be quite simple or elaborate depending on the event. Following *sankalpam (oath to conduct pooja without hindrance)*, a *Kalasa pooja* is performed in honor of the seven holy rivers of India and to invoke the *God Varuna (who is the God of Water)* to bless and purify the water.

Then the *Poojas* are performed, one for each of the deities for whom the *Yagya* is being offered. The *Poojas* will include the usual offerings of fruit and flowers, a selection of *Slokas*, and 27 to 108 mantras (names) of the deity.

Then the Homa fire is lit. First the priest purifies HIS implements and the fire area with water and sacred kusha grass. Then he offers coins as *Dakshina* to the eight directions and their deities. Then he makes offerings to *Agni*, the god of fire (and incidentally one of the 11 forms of *Rudra*) who will consume and deliver the offerings of Ghee, Flowers, Fruit, Purification Herbs, Sandalwood, Incense, Fruits and Nuts.

Then the yagya itself begins. First, as always to Ganesha the remover of obstacles and then to each of the deities being worshipped in turn. Generally the homam uses relatively short introductory slokas and then large numbers of repetitions of the mantras (typically the moola mantra or Gayathri). With each mantra the various ingredients are offered into the fire. So a typical mantra will be repeated 108 or 1008 times each time with the offerings into the fire. In the case of our Maharudram yagya, each day the 11 priests will chant Rudram 10 times from start to finish and then perform Rudra Homam with offerings being placed into the fire at the conclusion of every 2 line section. The entire process will take about 45 hours daily.

## SYNOPSIS

*Sri Rudram* is divided into 11 sections called Anuvakas. In the first *Anuvaka*, *Rudra* is asked to turn away *Ghora roopa* (fierce appearance) and to please keep and follower's weapons at bay. Having been pacified, *Rudra* is requested to destroy the sins of those for whom it is being chanted

This first Anuvaka is chanted to destroy all sins, obtain leadership and divine benevolence, protection from famine, freedom from fear, obtain food, and protect cows, for absence from untimely fear of death, of tigers, thieves, from monsters, devils, demons. It is also chanted as a shield (Kavacha) for virulent fever, to cure diseases, fetal disorders, absolution from evils stars and bad karma, for the fulfillment of one's desires, sumptuous rainfall, family protection, blessings with good children, fulfillment of all material desires and the destruction of enemies.

In the second *Anuvaka*, *Sri Rudra* is prayed to as one who pervades the earth and as the green foliage and heritage of medicinal herbs. He is asked to loosen the bonds of *samsara* (*illusion*). This Anuvaka is chanted for the destruction of enemies, possession of wealth, getting kingdom (getting Job) and possession of intelligence.

In the third Anuvaka Rudra is described as the Lord of thieves who exists in everything. He is Sarvatma; the self of all. In this context, we who are unenlightened have stolen the immortal status of the Self and replaced it with our own limited conception of ego. And in turn it is *Sri Rudra* who will come and steal our ignorance from us, restoring us to our natural status of enlightenment. This *Anuvaka* is also chanted for the cure of diseases.

In the fourth *Anuvaka*, *Sri Rudra* is described as the creator and worker of all kinds. He is the cause of both the significant and minor. This Anuvaka is chanted for the cure of tuberculosis, diabetics and leprosy.

In the fifth *Anuvaka* *Sri Rudra's* existence in running waters is praised and five activities are described (creation of the universe, preservation of it, destruction at the time of *Pralaya*, bondage in ignorance and the release of moksha).

In the Sixth *Anuvaka* *Sri Rudra* is identified with time (Kalarupa). He is described as the source of the different worlds, Shrutis (Vedas) and its essence in Vedanta. The fifth and sixth Anuvakas are chanted for the expansion of one's own assets, victory against enemies, blessings for a son with the stature of Rudra, avoidance of a miscarriage and easy childbirth, averting difficult astrology and protection of one's own son.

In the Seventh *Anuvaka* all pervading presence in waters, rains, clouds, storms and its various forms are described. This *Anuvaka* is chanted for the increase of intelligence, improvement of health, wealth, progeny, clothes, cows, sons, education, lands, longevity and obtaining liberation.

In the Eighth *Anuvaka* *Rudra* is described as He who illumines other Gods and confers powers on them. He is seen as ever present in holy rivers and He who can absolve all sins. This *Anuvaka* is chanted for the destruction of enemies and possession of ones own kingdom (lands).

In the Ninth *Anuvaka* the strength and power of attendant is celebrated because they illumine the Gods and the world and control the forces of the universe. This *Anuvaka* is chanted for obtaining gold, a good wife, a job, and

the blessings of a son who will be devoted to *Lord Shiva*.

In the Tenth *Anuvaka Sri Rudra* is again asked to shed fury and URW Palladio ITU benevolence by displaying Pinaka bow without arrows and to gracefully appear with tiger skin on body with pleasing countenance ready to URW Palladio ITU boons upon devotees. T Anuvaka is chanted for possession of wealth, cure of diseases, removal of fear, getting rid of the enmity of powerful people, absence of fear from all living beings, having the vision of Bhairava (Shiva in most fearful aspect), absence from dangers and fears, blessings and the absolution of sins.

In the Eleventh *Anuvaka Sri Rudra's* accomplishments are profusely praised and benevolence is invoked with unconditional salutations. This Anuvaka is chanted for blessings of one's progeny, the enhancement of longevity, visiting of sacred places, and acquiring knowledge of past, present and future.

## SRI RUDRAM

*OM NAMO BHAGAVATE RUDRAYA* |

Om. Salutations to the Omnipresent Bhagavan Rudra. //

## 1st ANUVAKA

*Namaste Rudra manyava utota ishava Namah | Namaste astu dhanvane bahubhya muta te Namah |*

Oh! Rudra Deva! My salutations to your anger and also to your arrows. My salutations to your bow and to your two hands.

*Ya ta Ishu shivatama shivam babhuva te dhanuh | Shiva sharavya ya tava taya no Rudra mrudaya |*

Oh! Rudra! By favor of your arrow, bow, and quiver, which have shed their anger and turned auspicious, please render us happy.

*Ya te Rudra Shiva tanura ghora papakashini taya nastanuva shantamaya girisamta bhichakashihi |*

Lord Rudra, you who dwell on Mount Kailas and who confer happiness, by that form of yours which is not terrible, which will not injure us, and which is highly auspicious, behold and illuminate us.

*Yamishum giri shamta haste bibharsya stave | shivam giritra tam Kuru ma himsih purusham jagate |*

My Lord who dwells on Mount Kailas and confers gladness to all! You, who fulfills your vow of protecting all who serve you and take refuge in you; that arrow of yours which you hold ready to let fly, withhold it and make it tranquil and auspicious.

*Shivena vachasa tva giri schacchavadamasi | Yatha nah sarvam ijjaga dayakshmam sumana asatthu |*

Lord of Mount Kailash of the Vedas! We pray to attain you by our auspicious words. We ask that for all our days, this entire world will be free from ills and discord, and that we may live in amity and concord.

*Adyavocha dadhivakta prathamam daivyo bhisak | Ahimscha sarvan jam bhyayant sarvascha yatudhanyah |*

Let Him intercede on my behalf and speak in my favor, even Rudra, that foremost one, held high in honor by the gods, the physician. Let him annihilate the enemies of mine like scorpions, snakes, and tigers, and the unseen enemies like the Rakshasas, spirits and demons.

*Asau yastamro aruna uta babhru sumangalah | You chemam Rudra abhito dikshu shritaha Sahasra sho vaisam heda imahe |*

This Sun who is copper-red when he arises, then golden-yellow, this highly auspicious and beneficent one is truly Rudra. These other Rudras who are quartered round about in all directions of this earth, may I ward off their anger by my praise.

*Asau yo vasarpati nilagrivo vilohitah | utainam gopa adrushanna drushannu daharyah | Utainam vishva bhutani sa drusto mridayati nah ||*

The black-throated Rudra who has assumed the form of the sun that glows red when rising. Him the cowherds, the women carrying water, and all the creatures behold. He, who is seen by all, let Him send happiness to us.

*Namo astu nilagrivaya sahasrakshaya midhushe | Atho you asya sattvano ham tebhyo karan namah ||*

Let my salutations be to the blue-throated one, who has a thousand eyes. I also bow to his followers.

*Pramuncha dhanvanastva mubhayorartni yorjyAm | yascha te hasta isavah para ta bhagavo vapa ||*

Bhagavan Rudra, loosen the string from both ends of your bow. Remove out of sight the arrows from your hands.

*Avataty dhanustvam sahasraksha Shatesudhe | Nishirya shalyanam mukha shivo nah sumana bhava ||*

You having a thousand eyes, and bearing a hundred quivers, after loosening your bow, kindly blunt the edges of your shafts. Assume your peaceful and auspicious Siva form and become well-intentioned towards us.

*Vijyam dhanuh kapardino vishalyo banavam uta | Ane shanna syoushava abhurasya nishangathihi ||*

Let the bow of Kapardin, Rudra of the matted locks, be without its string. Let there be no arrows in His quiver. Let His arrows lose their capacity to strike and pierce. Let His scabbard contain little power.

*Ya te hetirmidhu stama haste babhuva te dhanuh | Taya sman visvatastva mayakshmaya Paribbhujā ||*

You, Oh URW Palladio ITU of blessings, with your weapons and the bow in Your hand, completely protect us.

*Namaste astvayudhayana tataya dhrusnave | Ubhabhyam muta te namo bahubhyam tava dhanvane ||*

Let there be salutations to your sturdy and potent weapons, and also to both your hands and your bow.

*Pari te dhanvano hetir asman vrunaktu visvatah | Atho ya ishudhis tavare asmannidhehi tam ||*

Let the arrow of Your bow spare us in all ways. And place your quiver of arrows far away from us.

*Namaste astu bhavagan vishvesvaraya mahadevaya triyambakaya triupuran-takaya trikalagni kalaya kalaagni Rudraya nilakanthaya mrutyunjayaya sarveshvaraya sadashivaya sriman mahadevaya Namah ||*

Let my salutations be to that great God who is the Lord of the universe; the great God who has three eyes and who destroys Tripura, the three Asura cities. To that God who is the *Dandhya* time when the three sacred fires are lit; who is *Rudra* the fire that consumes the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God.

## 2nd ANUVAKA

*Namo Hiranya bahave senanyou disham ca patayou namo |*

Salutations to Lord Rudra with the golden arms, the leader of hosts, to the Lord of the four direction, salutations.

*Namo vrukshebhyo harikeshebhyaḥ pashunam patayou namo Namah |*

Salutations to the trees tufted with green leaves; salutations to the Lord of the cattle.

*saspincharaya tvishimate pathinam patayou namo |*

Salutations to Him who is light yellow-red tinged and radiant; to the Lord of the pathways, salutations.

*Namo babhlu shaya vivyadhinen nanam Patayou namo |*

Salutations to Him who rides on the bull, to him who has the power to pierce all things, to the Lord of food, salutations.

*Namo harike shayopavitine pustanam patayou namo |*

Salutations to Him who is always black-haired, who wears the yajnopavita (sacred thread); to him the Lord of

the sleek, salutations.

*Namo bhavasya hetyai jagatam patayou namo |*

Salutations to Him the instrument that destroys Samsara (Ignorance); to the Lord of all the worlds, salutations.

*Namo Rudrayata ta vine kshetranam patayou namo namah |*

Salutations to Him who protects the world by the might of His drawn bow, to Rudra the destroyour of all miseries; to the Lord of the fields and sacred places, salutations.

*Suta yahantayaya vananam patayou namo |*

Salutations to the charioteer, He who cannot be overcome and slain. Salutations to the Lord of the forests.

*Namo rohitaya stha patayou vrikshanam patayou namah |*

Salutations to the red One, the Lord; to the Lord of trees, salutations.

*Namo mantrine vanijaya kakshanam patayou namah |*

Salutations to the counselor of assemblies, the chief of traders, to the Lord of dense impenetrable clumps and clusters of thickets, salutations.

*Namo bhuvantayou varivaskrutayau shadhinam patayou namo |*

Salutations to Him who has created the world and spread it broad, the creator of riches and lover of those who are devoted to Him; to the Lord of all vegetation, salutations.

*Nama ucchair ghoshaya krandayate pattinam patayou namo |*

Salutations to Him of the fearsome war cry, who causes His enemies to weep. To the leader of the foot-soldiers, salutations.

*Namah krutsnavitaya dhanvate satvanam patayou namah |*

Salutations to Him who surrounds His enemies completely, and cuts off their retreat by running swiftly after the retreating stragglers; to the protector of the good who have taken refuge under Him, salutations.

### 3rd ANUVAKA

*Namah sahamanaya niviyadhina avyadhin inam patayou namah |*

Salutations to Him who cannot only withstand the shock of the onset of His enemies, but overpower them. He who can effortlessly pierce His enemies; the Lord of those who can fight on all sides, salutations to Him.

*Namah kakubhaya nishanginestenanam patayou namo |*

Salutations to Him who stands prominent, the wielder of the sword; to the prince of thieves, salutations.

*Namo nishangina ishudhimate taskaranam patayou namo |*

Salutations to Him who holds a dart in His hand to fit in His bow, who has a quiver in His back; to the Lord of those who thief openly, salutations.

*Namo vanchate pari vanchate stayunam patayou namo |*

Salutations to Him who worming himself into the confidence of others cheats them occasionally, and He who cheats them systematically; to Him pretending to be an acquaintance steals and misappropriates articles, salutations.

*Namo nicherave paricharayaranyanam patayou namo |*

Salutations to Him who moves about guardedly ever with intention to steal; to Him who moves amidst crowds and thronged places for pick-pocketing; to the Lord of forest thieves, salutations.

*Namah shrukavibhyo jigham sadbhyo mushnatam patayou namo |*

Salutations to Him who is in the form of those who protect themselves in armor, who want to kill others; to the Lord of those who want to steal crops and wealth, salutations.

*Namo simadbhyo naktam charadbhyah prakruntanam patayou namo |*

Salutations to Him who is in the form of swordsmen who wander about at night; to the Lord of those who kill and seize others possessions, salutations.

*Nama ushnishine giricharaya kuluncha nam patayou namo |*

Salutations to Him who wears a turban, who wanders about the mountains; to the leader of the landlords, salutations.

*Nama ishumadbhyo dhanvavibhyascha vo namo |*

Salutations to you who bear darts, who carry bows; to you salutations.

*Nama atanvanebhyah pratida dhane bhyascha vo namo |*

Salutations to you who string your bows and you who fit arrows in them; to them my salutations.

*Nama ayacchadbhya visrujad bhyascha vo namo |*

Salutations to you who pull the bowstrings and let fly the shafts; to you salutations.

*Namo syadbhyo vidhyad bhyascha vo namo |*

Salutations to you who loosen the arrows and pierce the persons you aim at; to you salutations.

*Nama ashinebhyash shayane bhyascha vo namo |*

Salutations to you Rudras who are seated and who are reclining, salutations.

*Namah svapadbhyo jagrad bhyascha vo namo |*

To you Rudras who are in the form of those who are asleep and awake, salutations.

*Nama stishthadbhyo dhavad bhyascha vo namo |*

To you Rudras who are in the form of those who stand and those who run, salutations.

*Namah sabhabhya sabhapati bhyascha vo namo |*

To you Rudras who are in the form of those who sit as members of assemblies and those who preside over them, salutations.

*Namo ashvebhyo svapati bhyascha vo namah ||*

To you Rudras who are in the form of horses and those who command them, salutations.

#### 4th ANUVAKA

*Nama avyadhinihbhyo vividhyanti bhyascha vo namo |*

Salutations to you who can hit and pierce from all sides, and you who can pierce in diverse and manifold ways.

*Nama uganabhya strumhati bhyascha vo namo |*

Salutations to you who are in the form of the superior female Gods and the fierce vengeful and powerful Goddesses.

*Namo grutsebhyo gratsapati bhyascha vo namo |*

Salutations to you the covetous and greedy, and the leaders of such men.

*Namo vratebhyo vrata pati bhyascha vo namo |*

Salutations to you of diverse crowds and races, and the leaders of them.

*Namo ganebhyo Ganapati bhyascha vo namo |*  
Salutations to you Ganas and their lords.

*Namo virupebhyo vishvarupe bhyascha vo namo |*  
Salutations to you who assume grotesque and monstrous forms and other diverse shapes.

*Namo mahadbhyah kshullake bhyascha vo namo |*  
Salutations to you the great ones and the small ones.

*Namo rathibhyo rathe bhyascha vo namah |*  
Salutations to you who ride in chariots and you who ride on no conveyance, but walk on foot.

*Namah senabhya senani bhyascha vo namah |*  
Salutations to you who are in the form of chariots and those who own them.

*Namah kshattrubhya sangrahitru bhyascha vo namah |*  
Salutations to you in the form of armies and the leaders of such armies.

*Nama stakshabhyo ratha kar bhyascha vo namah |*  
Salutations to you who are in the form of those who teach the chariot driving to others, and those who drive the vehicles themselves.

*Namah kulalebhyah karmare bhyascha vo namah |*  
Salutations to you who are in the form of carpenters and fashioners of chariots.

*Namah punjishtebhyo nishade bhyascha vo namah |*  
Salutations to you who are in the form of those who mold clay and make mud vessels, and artisans working in the metals.

*Nama ishukrubbhyo dhanva krud bhyascha vo namah |*  
Salutations to you who are in the form of fowlers who net flocks of birds and fishermen who net shoals of fish.

*Namo mrugayubhyah sva ni bhyascha vo namo |*  
Salutations to you who are in the form of makers of arrows and bows.

*Namah svabhyah svapati bhyascha vo namah ||*  
Salutations to you who are in the form of hunters and that of the leaders of the hounds.

## 5th ANUVAKA

*Namo bhavaya cha Rudraya cha |*  
Salutations to Him who is the source of all things and to Him who is the destroyer of all ills.

*Namah sharvaya cha pashupatayou cha |*  
Salutations to the destroyer and to the protector of all beings in bondage.

*Namo nilagrivaya cha shiti kanthaya cha |*  
Salutations to Him whose throat is black and whose throat is also white.

*Namah kapardine cha vyuptake shaya cha |*  
Salutations to Him of the matted locks, and to Him who is clean-shaven.

*Namah sahasrakshaya cha shatadhanvane cha |*

Salutations to Him who has a Thousand eyes and a hundred bows.

*Namo giri shaya cha sipivishtaya cha |*

Salutations to Him who dwells on the mount and who is in the form of Vishnu.

*Namo middhushta maya ceshumate cha |*

Salutations to Him who URW Palladio ITUs blessings very much and who bears arrows.

*Namo hrasvaya cha vamanaya cha |*

Salutations to Him who assumes a small size, and Him who is in the form of a dwarf.

*Namo bruhate cha varshiyase cha |*

Salutations to the great and majestic one, to Him who is full of all excellence.

*Namo vrudhaya cha samvrudhvane cha |*

Salutations to the Ancient One who is loudly praised by the scriptures.

*Namo Agriyaya cha prathamaya cha |*

Salutations to Him who was before all things and who is foremost.

*Nama Ashave chajiraya cha |*

Salutations to Him who pervades all and moves swiftly.

*Namah shrighriyaya cha shibhyaya cha |*

Salutations to Him who is in fast moving things and in headlong cascades.

*Nama urmyaya chavas vanyaya cha |*

Salutations to Him who is in great waves and in the still waters.

*Namah srotasyaya cha dvipyaya cha ||*

Salutations to Him who is in the floods and in the islands.

## 6th ANUVAKA

*Namo jyoushthaya cha kanishthaya cha |*

Salutations to Him who is senior and who is junior.

*Namah purvajaya chaparajaya cha |*

Salutations to Him who was born before all and who will be born after all.

*Namo Madhya maya chapagalbhaya cha |*

Salutations to Him who appears in the middle, and who appears undeveloped.

*Namo jaghanyaya cha, budhniyaya cha |*

Salutations to Him who is born from the back side and from the under side.

*Namah shobhyaya cha, prati saryaya cha |*

Salutations to Him who is born in the mixed world of good and bad and in things that move.

*Namo yamyaya cha, kshemyaya cha |*

Salutations to Him who is in the worlds of Yama and in the worlds of safety.

*Nama urvaryaya cha khalyaya cha |*

Salutations to Him who is in the form of the bountiful fields and the threshing floors.

*Nama shlokyaya chavasanyaya cha |*

Salutations to Him who is praised by the Vedic Mantras and who is expounded in the Vedantic Upanishads.

*Namo varyaya cha, kakshyaya cha |*

Salutations to Him who is in the form of trees in the forests and of creepers in the shaded areas.

*Namah shravaya cha pratisravaya cha |*

Salutations to Him who is sound and the echo of the sound.

*Nama asu shenaya chashurathaya cha |*

Salutations to Him whose armies move swiftly and who rides on a swift chariot.

*Nama shuraya cha, chavabhindate cha |*

Salutations to the warrior, He who pierces his enemies.

*Namo varmine cha, varuyour cha |*

Salutations to Him who is clad in armor Himself, and who has provided for the safety of His charioteer.

*Namo bilmine cha kavacine cha |*

Salutations to Him who wears a helmet and breast-plate.

*Namah shrutaya cha shrutasenaya cha |*

Salutations to Him who is praised in the Vedas and whose army is also praised.

#### 7th ANUVAKA

*Namo dundubhyaya chahananyaya cha |*

Salutations to Him who is the kettle drum and who is also the drum stick.

*Namo dhru nave cha pramrushingaya cha |*

Salutations to Him who never turns his back in fight, but is at the same time prudent.

*Namo dutaya cha, prahitaya cha |*

Salutations to Him who is in the form of the messenger and the representative sent for special purposes.

*Namo nisangine cheshudhi mate cha |*

Salutations to Him who has a sword and a quiver of arrows.

*Nama stikshneshave chayudhine cha |*

Salutations to Him having keen shafts and all weapons.

*Namah svayu dhaya cha sudhanvane cha |*

Salutations to Him bearing a beautiful and powerful weapon and bow.

*Namah srutyaya cha payouraya cha |*

Salutations to Him who is in the narrow footpaths and the broad highways.

*Namah katyaya cha nipyaya cha |*

Salutations to Him who is in the narrow flow of waters and in their descent from higher to lower levels.

*Namah sudyaya cha, sarasyaya cha |*

Salutations to Him who is in the marshy and muddy places and in the lakes.

*Namo nadyaya cha, vaishantaya cha |*

Salutations to Him who is in the flowing waters of rivers and in the still waters of mountain tarns.

*Namah kupyaya chavyaya cha |*

Salutations to Him who is in the wells and in the pits.

*Namo varshyaya cha chavarshyaya cha |*

Salutations to Him who is born in the rivers as river water and in the absence of rains.

*Namo meghyaya cha, vidyutyaya cha |*

Salutations to Him who is in the clouds and in the lightning.

*Nama idhriyaya chatapyaya cha |*

Salutations to Him who is in the glittering white autumn clouds and who is in the rains and mixed with sunshine.

*Namo vatyaya cha, reshmiyaya cha |*

Salutations to Him who is in the rains accompanied by winds and in the rains accompanied by hail.

*Namo vastavyaya cha vastupaya cha ||*

Salutations to Him who is household wealth and the guardian deity of the household.

#### 8th ANUVAKA

*Namah somaya cha Rudraya cha |*

Salutations to Him who is with His consort Uma.

*Namastamraya charunaya cha |*

Salutations to Him who is red and rosy-red also.

*Nama shangaya cha pashupatayou cha |*

Salutations to Him who brings happiness and who is the Lord of all creatures.

*Nama ugraya cha bhimaya cha |*

Salutations to Him who is fierce and strikes terror at sight into His enemies.

*Namo Agrevadhaya cha dure vadhaya cha |*

Salutations to Him who kills in front and from afar.

*Namo hantre cha haniyase cha |*

Salutations to Him who is in the form of everyone who slays, and who kills all at the time of Pralaya.

*Namo vrukshebhyo harikeshebhyo |*

Salutations to the stately trees with green tufts of leaves.

*Nama staraya |*

Salutations to Him who is the Pravana mantra; Om.

*Namash shambhave cha mayo bhava cha |*

Salutations to Him who is the source of happiness here and hereafter.

*Namah shankaraya cha mayaskaraya cha |*

Salutations to Him who is inherently of the nature of conferring happiness directly in this world and the world hereafter.

*Namah Shivaya cha shivataraya cha |*

Salutations to Him the auspicious one, who is more auspicious than all others.

*Nama stiryouraya cha kulyaya cha |*

Salutations to Him who is ever present in holy places and on the banks of the rivers.

*Namah paryaya chavaryaya cha |*

Salutations to Him who stands in the further shore and on this shore.

*Namah prataranaya chottaranaya cha |*

Salutations to Him who ferries men over the sins and evils of Samsara (the Illusions of the world), and who by the grant of knowledge ferries them over Samsara altogether.

*Nama ataryaya chaladyaya cha |*

Salutations to Him who is born again and again in Samsara and who tastes the fruits of Karmas in the form of Jeeva.

*Namah shaspyaya cha, phenyaya cha |*

Salutations to Him who is in the form of tender grass and foam.

*Namah sikatya ya cha pravahyaya cha ||*

Salutations to Him who is in the form of the sands and flowing water.

## 9th ANUVAKA

*Nama irinyaya cha prapayouraya cha |*

Salutations to Him who abides in saline tracts and in trodden pathways.

*Namah kigim shilya cha kshayanaya cha |*

Salutations to Him who is in the rocky uninhabitable and rugged tracts and in habitable places.

*Namah kapardine cha pulastayou cha |*

Salutations to Him who binds His matted locks and wears them majestically like a crown and Him who ever stands before His devotees.

*Namo goshyouraya cha, grihyaya cha |*

Salutations to Him who is in the cow pens and in the homesteads.

*Nama stalpyaya cha, gehyaya cha |*

Salutations to Him who reclines on couches and who takes his ease in stately store yard buildings.

*Namah katyaya cha, gahvareshtaya cha |*

Salutations to Him who is in the thorny impenetrable forest places and in accessible mountain caves.

*Namo hradayyaya cha niveshpya ya cha |*

Salutations to Him who is in deep waters and in the dew drops.

*Namah pam savyaya cha rajasyaya cha |*

Salutations to Him who is in the visible and invisible dust.

*Nama shuskyaya cha Harityaya cha |*

Salutations to Him who is in dry things and green things.

*Namo lopyaya cholapya cha |*

Salutations to Him who exists in hard places which do not sustain even grass and in coarse and other grasses.

*Nama urvyaya cha surmyaya cha |*

Salutations to Him who is in the earth and in the fair waves.

*Namah parnyaya cha parnashadyaya cha |*

Salutations to Him who is in the green leaves and the dried ones.

*Namo paguramanaya chabhighnate cha |*

Salutations to the Rudraganas (soldiers of Rudra) who have their weapons uplifted and who strike from the front.

*Nama akkhyidate cha, prakkhi date cha |*

Salutations to them (Rudraganas) who afflict slightly and also grievously.

*Namo vah kirikebhyo devanam hrudayou bhyo |*

Salutations to you who URW Palladio ITU wealth and who dwell in the hearts of the Gods.

*Namo vikshina kebhyo |*

Salutations to you who are not liable to decay (and who abides in the hearts of the Gods).

*Namo vichinvakte bhyo |*

Salutations to you who search and examine the good and bad that each one does (and who abides in the hearts of the Gods).

*Nama anir hatebhyo |*

Salutation to them who have rooted out sin utterly (and who abides in the hearts of the Gods).

*Nama amivaktebhyaha ||*

Salutation to them who have assumed a gross form and stand in the material shape of the universe (and who abides in the hearts of the Gods).

## 10th ANUVAKA

*Drape Andha saspate daridran nilalohita, esham purushanam esham pushunam ma bhermaro mo esham*

*kim chanamamat |*

You who makes sinners lead to contemptible lives, Lord and dispenser of food. You who chooses to remain poor amidst your riches. You are dark in the neck and red elsewhere. Frighten not these our near and dear ones or our cattle. Let not even one among them perish or get ill.

*Ya te Rudra Shiva tanu Shiva vishvaha bhesaji, Shiva Rudrasya Bhesaji tasya no mruda jivase |*

Oh Lord Rudra! By that form if your which is peaceful and auspicious, more highly auspicious since it is a panacea for human ills for all days, most highly auspicious since by the grant of knowledge and illumination, it utterly uproots ignorance and the entire misery of samsara, by that gracious form of your make us lead a full and happy life.

*Imam Rudraya tavase kapardane kshayadviraya Prabhara mahe matim, Yatha na sha masa dvipade*

*chatushpade vishvam pushtam Grame asminnana turam |*

May we foster and cherish this attitude of mind towards Rudra even, the strong one with the matted locks, opposing whom his enemy warriors are defeated and meet their doom. May we adopt a mental inclination which results in Rudra maintaining friendship with our human relations and our wealth of cattle; sleek and content.

*Mruda no Rudrota no maya skrudhi kshayadviraya Namasa vidhema te, yacchamcha yoscha manurayaje pita Tadshyama tava Rudra pranitau |*

Lord Rudra! Confer on us happiness in this world, and in the next. You who has destroyed our sins, we shall serve and worship you by our salutations. That freedom from sorrow which Manu, our progenitor, sought for and the happiness which he obtained, we shall taste it, if You are inclined and gracious to us.

*Ma no mahanta muta ma no arbhakam ma na ukshanta Muta ma na ukshitam, ma no vadhiv pitaram mota Mataram priya ma nastanuvo Rudra ririshaha |*

Lord Rudra! Afflict not the elders in our midst, nor the tender babe, nor the procreating youth, nor the child in the womb, nor the father or mother, nor our bodies dear to us.

*Ma nastoke tanayou ma na ayusi ma no goshu ma no Ashveshu ririsaha | Viranma no Rudra bhamito vadhivhavi - shmanto namasa vidhema te |*

Lord Rudra! Getting angry at our transgressions hurts not only our children, our sons in particular, but also our cattle and horses, and our warriors. Making offerings into the sacred fire, we shall serve and calm you by our Namaskars (salutations).

*Aratte goghna uta purushaghne kshayadviraya sumna masme Te astu, Raksha cha no adhi cha deva bruhyatha cha nah Sharma yacchavi barhah |*

Oh Deva! Let that terrible form of yours be far away from us -- that which afflicts our cattle, our sons and grandsons, and wastes your enemy warriors. Let that form which confers happiness be near to us. Protect us. Recommend us to the other Gods and bespeak in our favor. You who increases the happiness of both worlds. Please confer happiness upon us.

*Stuhi shrutam garta sadam yuvanam mrugannabhima mupahat numugram, mruda jaritre Rudra Satvano anyante asmannaiva pantu senaha |*

I praise you the famous one, seated in the heart, the ever-youthful, terrible like the lion, fierce for the purpose of destruction. Lord Rudra, having been praised by us, let your armies strike at others than us.

*Parino Rudrasya hetir vrunaktu pari tve shasya durmati raghayoho |Ava sthira maghavah bhyastanushva midhvasttokaya tanayaya mridaya |*

Let the weapon of Rudra give us wide berth. Let the fixed displeasure of Rudra blazing with just anger based on our sins, and keen to punish us, depart from us. URW Palladio ITU of Blessings! Your purpose and your shaft are ever unerring; loosen them in regard to us; we who approached you with sacrifices and prayers. Make our sons and their sons happy.

*Midhushthama shivatama shivo nah sumana bhava parame vriksha Ayudhan nidhaya krittiv vasana achara pinakam bibhradagahi |*

Supreme URW Palladio ITUer of blessings. Supreme auspicious One! Be auspicious and beneficent, and bear goodwill to us. Place your threatening and hurtful weapons on some tall and distant tree. Approach us wearing your elephant hide garment. Come bearing your Pinaka bow.

*Vikirida vilohita Namaste astu bhagavaha, Yaste sahasragam hetayo nyamasmannaiva pantu tah |*

URW Palladio ITUer of wealth! You white One! Lord Bhagavan! Salutations to you. Let your thousands of weapons not destroy us, but rather destroy our enemies.

*Sahasrani sahasradha bahuvoastava hetayah | Tasamishano bhagavah parachina mukha krudhi ||*

In your arms exist thousands of kinds of weapons in thousands of numbers. But Bhagavan, You art Lord and master of them. Turn their hurtful faces away from us.

*Sahasrani sahasrasho you Rudra Adhi bhumyam, teshagam Sahasra yojane vadhanvani tanmasi |*

Those Rudras who live on the face of the earth in thousands of varieties, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*Asmin mahatyarnaven tarikshe bhava adhi |*

Those Rudras who dwell in the sublime ocean and the space between sky and earth, we shall cause the strings of their bows to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

*Nila griva shiti kantha sharva adhah kshama charah |*

The Rudra Ganas, blue throated, where the Kalakuta poison rested; and white throated in other portions; those Rudras who dwell in the nether regions; we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*Nila griva shiti kantha divam Rudra upashritaha |*

Blue throated where the poison rested and elsewhere white throated Rudras who dwell in the heaven, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*Yo vrikshesu saspinjara nilagriva vilohitaha, Yo bhutana madhi patayo vishikhasah kapardianaha |*

Those Rudras of the color of tender grass who are black throated, those who are red in color, who live in trees, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*You annesu vividhyanti patresu pibato janan |*

Those Rudras who stand in the food and in the liquids, and pierce the persons who eat the food and drink the liquids, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*You patham pathi rakshaya ailabruda yavyudhah |*

Those Rudras who are the protectors of the pathways, the givers of food, who fight with one enemies, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*You tirthani pracharanti srukavanto nisanginah |*

Those Rudras who haunt the sacred places wearing short daggers and long swords, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*You etavanta scha bhuyam sascha disho Rudra vitasthire |*

Those Rudras so far mentioned, and over and above them, who have entered the quarters and occupied them, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

*Tesagam sahasra yojane vadhanvani tanmasi |*

Those Rudras who are on this earth, to whom food turns into shafts, I bow to them with my speech. With my ten fingers joined, I bow to them with my body facing the east, the south, the west, the north, and upwards, I bow to them with my mind. May they render me happy. Oh Rudras, to whom we bow! I consign him whom we hate and he who hates us, into your yawning mouths.

*Namo Rudrebhyo you pruthiviyam you ntarikshe, You divi yousa mannam vato varsamisa vastebhyo Dasha*

*cirdasha dakshina dasha prati cirda sho*

*dicirda shor Dhvastebhyo Namaste no mridayantu te yam dvismo Yascha no dvestim tam vo jambhe dadhami |*

Those Rudras who dwell in the middle region between the heaven and the earth, for whom the wind furnishes the shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May then render me happy. They whom we hate, and they who hate us, I consign them into their yawning mouths. Those Rudras who dwell in heaven, to whom rain serves as a shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May then render me happy. He whom we hate, and he who hates us, I consign them into your yawning mouths.

*Tryambakam yajamahe sugandhim pushtivardhanam urvarurkamiva bhamdhanam mrityor mukshiya mamritate |*  
He who has divine fragrance, He who makes men powerful and full of plenty, Him even we worship, the three-eyed Rudra. Like a ripe berry from its stalk, release me from death, and let me not turn away from immortality and enlightenment.

*Yo Rudro agnau yo apsu ya oshadhisu yo Rudro vishva bhuvana vivesha tasmai Rudraya namo astu |*  
That Rudra who has even entered into and pervaded fire, the waters, vegetation, and all the worlds, let my salutations be to that Rudra.

*Tamu shthuti yah svishuh sudhanva yo vishvasya shyati bheshajasya Yakshvamahe saumanasaya Rudram namo bhrdevamasuram duvasya |*  
He who holds a beautiful and powerful shaft and a strong bow, He who is the source and repository of all medicines, praise Him alone. To gain the favor and goodwill of that supreme and effulgent God Rudra, let us worship Him, honor and adore Him by salutations.

*Ayam me vishvabhesajo yam shivabhimarshanaha |*  
Due to its contact with the Linga image, this right hand of mine is fortunate. Indeed this hand of mine is a panacea for all human beings for all ills.

*Yo te sahasramayutam pasha mrityo martyaya hantave Tanyagyasya mayaya sarvanava yajamahe |*  
Oh Death in the form of Rudra. Those countless nooses of yours by which You destroy all mortal creatures, we shall loosen them by the efficiency of our worship of you.

*Mrityave Svaha, Mrityave Svahaha |*  
I offer this sacred food offering in sacrifice to Rudra the Destroyer.

*OM NamO Bhagavate Rudraya Vishnave mrityume pahi |*  
Om. Salutation to the omnipresent Bhagavan Rudra. Protect me from death.

*Prananam granthirasi rudro ma vishantakaha. Tenan nenapyayasva |*  
OM NamO Bhagavate Rudraya Vishnave mrityume pahi Prananam granthirasi rudro ma vishantakaha.  
Tenan nenapyayasva.

Kamadhenu, the divine cow discovered the hymns by which the gods are invoked. Manu was the sacrificer. Brihaspathi repeated the Sasthra Mantras which gladden. May the Visva Devas praised in the hymns and Mother Earth not cause me any suffering. Let me think sweet thoughts; let me perform sweet actions which bear sweet fruits; let me bear sweet offerings, let my speech and praise be sweet; let me utter words which sound sweet to the Gods; let me utter sweet words to men who would lend their ears. Let the Gods illumine me and render my speech sweet. Let the Prithis, the forefathers feel glad and approve of me.