

Inspired interpretation of
॥Śrī Rudrapraśnaḥ॥

Namakam & Chamakam



Mantras and Meaning
For Learning and Contemplation

Mee. Rajagopalan



Aum Namah Śivaya

V2

24th April 2023

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॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥



ॐ गणेशाय नमः

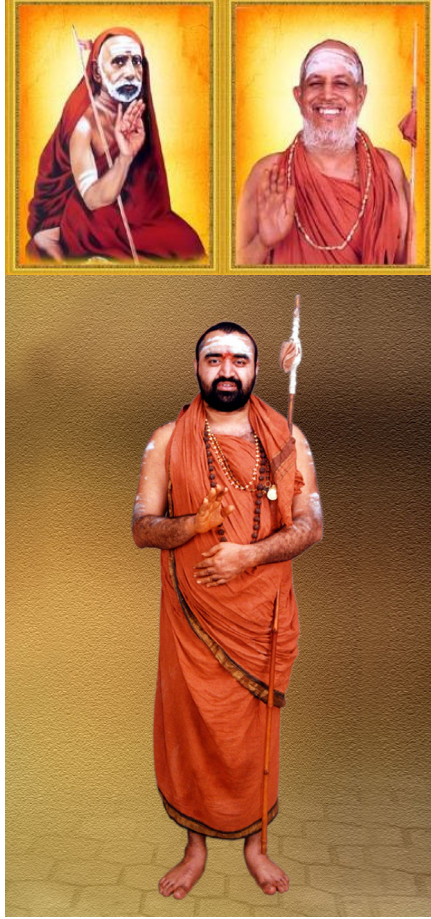
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ॐ नमो भगवते श्री रमणाय

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॥श्री रुद्रप्रश्नः॥
॥Śrī Rudrapraśnaḥ॥

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Blessing - Sri Dravidācharya Swamiji

(Shastra Nethralaya)

(Āshram at: 39/9 Śrī Āchārya Nagar, Theerthamalai Village, Tamil Nadu 636906)

Aum Gurubhyo Namah

Namakam – ‘na ma + kam’ which roughly translates as not mine, that is, the attitude of surrender, it is all yours and you are everything. And Camakam – ‘ca ma + kam’ – and also for me, this teaches the system of asking the Íśwara the desired. We do not even know what is good for us, and what to ask and how to ask. This teaches the method for us to ask.

Why should it teach us? People are so ignorant due to their ego and other cause do not even know to pray to Íśwara. You can see in temples, people doing archana to Íśwara, in the name of Íśwara for his wellbeing, instead of praying for their family. And if they ask for others, they will have a long list of extended family. The list is long, and at the end through the arithmetic and geometric progression there is a list of things that are asked that belong to that

particular number of items. This does not mean, that I need all of them, we are asking Bhagavān to decide which is good among all these and provide it for us.

If Íśwara is omniscient and omnipresent, does he not know it even before asking? Yes, he definitely knows, but only the kid which cries for milk is fed, and only the person who asks the other for the direction is shown. There is a rule in the Shastra ‘na aprstham kasyacid vadet janato api medhavi jadavat lokam acaret’ – without being asked should not say, even when the wise man knows, should act like an inert object.

If so, then why is Íśwara teaching me this, as I didn’t ask him for this? Yes, Íśwara due to being causeless compassionate, and since you are reading this, which shows that you are interested in knowing

about Iśwara and therefore have taken a step towards Iśwara, therefore Iśwara takes the rest of ninety-nine (99) steps towards you, and teaches you the right way to approach him, worship him and know him.

In the yajñā called 'barhir', there is a statement linked with a story 'so arodit yasmad sa arodit tad rudrasya rudratvam' – he cried, since he cried therefore, that is Rudra's Rudraness. Here the story is, the dēvatās gave all their belonging to Rudra to safeguard before going to a war with the asuras, and rudra distributed that to all. When the dēvatās returned back and asked for the deposited wealth, Rudra was not able to return it, therefore they bad-mouthed Rudra, and Rudra stuttered to cry - Rudam dravati iti – one who cries, from his teardrops came the silver, therefore it is said 'barhishi rajatam na deyam' – in the yaga called barhir, one should not give silver as donation. And some other people accept the Rudraksha – rudra + aksha (eyes) came from it.

There are eleven Rudra's accepted (ekadasha rudra), their eleven forms are accepted by many as 1. Mahadēva, 2. Śiva, 3. Maha Rudra, 4. Śankara, 5. Neelalohita, 6. Eshana, 7. Vijaya, 8.

Bheema, 9. Dēvadēva, 10. Bhavodbhava and 11. Adityatmaka Srirudra. This is a beautiful Vedic system, One Rudra seen as eleven, seen as innumerable, omnipresent. There is no hard and fast rule here, there is a so much flexibility that one can worship sun, moon, trees, plants, animals, birds, humans, and the permutation and combination of one or many of these.

Karma and its results from Shastra as explained in the Rig 1.2 – The Vedic system should not be viewed from the lens of the system that accepts one birth and one death, but should be only through the prism of the Vedic knowledge. The karmas of the past births, need not be only the previous birth, that are cause for this birth. And there is no at the beginning of everything, as the creation too is like the birth of the jiva, which is created in the same manner as the previous creation. Good and Evil in Shastra do not equal to the God and Devil. God is all goodness. If God is goodness and the creation came from him, then where did the badness come from? The creation is good in itself, but due to the ignorance of our real nature, we start superimposing one or the other thing, which leads to the badness in the creation.

Movement of things in the world is like the dream, though sometimes seems logically connected many a time does not match the cause. It is like, what I call – the Bathroom Dreams – the dreams we make up in the bathroom, which are just that. Being a big cricketer hitting sixes and bowling out all of them in more than a hat-trick. Or like the genie which helps us score goals, through the invisible hand.

We are bringing the gist of the Rudrapraśna but some salient futures which we should keep in mind while reading this.

Anuvāka 1: The Rig 1.3 is like the mangalācarana ‘sham no mitra’ asking for the sham - auspiciousness. Rig 1.13 asks the Īśwara to weapon-less (unarmed). This is nicely explained as a reminder to remove our karmas. This is what Bhagavān did in the case of Karna, by asking him to part away with the Punya as a donation, which results in avoidance of him taking birth(s). Rig 1.14,15,16 After asking Him to be unarmed, asking him to be armed with Weapons is because the weapon of Īśwara is not for destroying us but our enemies. Here if we want our enemies to die through the worship it is like the

prohibited Abichara karma, therefore, we ask for the destruction of the enmity with the enemy. And the worst enemy for oneself being one’s papa. Destroying the enmity of the papa, means decaying it, making it powerless, like the fried seeds, that are incapable of germinating.

Anuvāka 2 : Discusses the Cosmic-tree, and the Īśwara to be the Īśwara of all the beings. This is the Cosmic tree, the tree of samsara that is explained in the fifteenth chapter of Bhagavad Gita ‘ūrdhvamūlamadhaḥśākhamasāv atthaṃ prāhuravyayam । chandāṃsi yasya parṇāni yastaṃ veda sa vedavit ॥ 1॥’ - Śrī Bhagavān says – The banyan tree that has the root above and the branches below is said to be eternal. The Vedas are the leaves, and one who knows this is said to be the knower of Self. The entire fifteenth chapter is somewhat based on this anuvāka. While explaining the word pathinām’ in 2.3, the author has explained clearly the use of other practices with ‘complement each other’ and not the naïve idea of people who think ‘all path lead to the same goal’. Only through the Vedānta he could be understood and therefore for that understanding the yoga is useful for keeping our mind focused, tantra is for cleansing the mind etc. In

the Upanishad it is said 'yasya prtvī aśharīram ya prtvīyantarō yamayati' – for whom the earth is the embodiment, the one whom the earth does not know, one who existing in the earth being its indweller controls it.

2.4 talks about the annam we consume, the word is explained in Taittiriya Upanishad as 'atti te ca bhutani' – he eats and the foods in turn eat him. Thus, the good people as they consume sāt̥tvic food it helps to nourish their body, and mind. And for the evil as they consume rajasic and tamasic food they consume him.

In 2.7 Īśwara is said as 'kṣētrānam pati' – the Īśwara of all the beings. In Bhagavad-Gītā thirteenth chapter it is said kṣetrajñam cāpi māṃ viddhi sarvakṣetreṣu bhārata । kṣetrakṣetrajñayorjñānam yatajjñānam mataṃ mama ॥ 2॥' - O scion of Bharata! Know me to be the kṣetrajña in all the kṣetra. This discriminative knowledge of the kṣetra and kṣetrajña is what is accepted to be knowledge by me.

The 2.8 discusses the idea of Īśwara being the Īśwara of all beings, as the indweller. The idea of Inert and Sentience, having a possible

association itself is absurd. If something is sentient, there can be no association with inertness, and vice versa. Only if there is at least a small set of opposite state is available can there be any relation possible. The fire burns in wood as there is a possibility and not water as there is impossibility. And in our case, there is a cause - our ignorance, for this kind of play by Īśwara in us. This inert – sentient association itself is a greatest miracle of Rudra. And this is why His existence is established in all the beings in 2.11.

Anuvāka 3 : In this anuvāka, Rudra is portrayed in negative form. If a human being is portrayed in this way, he will be hurt or will hurt the other who portrays him thus. The negativity that is seen is in reality the positive side of Īśwara, like when we call Ganesha, potbellied it shows his capability to keep the secrets, big ear shows his capacity to listen and so on and so forth.

Here also even in all the negativity, it is said that he is the master of all that, stealing, robbing, cheating, bandit, violent, land grabber, lazy, sleepyhead, warmonger etc which may seem to be a very bad thing, and a chance for the people who are ignorant of Īśwara's

greatness to make fun of his devotees, using these very adjectives as their armoury. But they are all positive for the devotees, and he willingly accepts it. Even the curse of the great ones always turns out to be a boon in disguise, this could be seen in the case of Arjuna who was cursed to be a eunuch, which came in handy while he was to spend the final year of agnātavasa.

Anuvāka 4: His greatness in different forms is established here. For the sake of the human beings, the same Íśwara takes an appropriate form that fits their mental makeup, attitude. It is always said that whatever be the form that we worship it is all the worship of Íśwara. And this anuvāka establishes that by showing him to be the goddess, the seers, the sustainers (sun, moon etc), different ganas – group of deities like Ganapathy, Aditya etc, formless and all forms, siddha (Accomplished souls) and inept, who is in all the forms of subject, object and their instruments, as the carpenter, potter, blacksmith, hunter, the dogs they use.

For Íśwara to be omnipotent, omnipresent and omniscient he needs to be the subject, object and the instrument too. If any one of them is

different from the other, then there is no possibility of the Íśwara being eternal or the individual gaining anything eternal, as each of them are inherently limited. The dualities of subject etc are due to the ignorance of the individual self, is what is established in this beautiful anuvāka.

Anuvāka 5: In this anuvāka his nature and beauty are established. Here each one of them is shown in contrast to the other named read together in the same salutation. The one who is the creator, and destroyer, one who is blue throated and white throated, with matted locks and clean shaven, innumerable eyes and inert, mountain dweller as well as omnipresent, creator and the created, short and tall, tiny and large, oldest and ever growing, new and yet to manifest, pervades and travels, sound and silence. This is to show that Íśwara is everything and nothing too. Íśwara is everything as there is nothing other than the Íśwara and Íśwara is nothing because of the same reason, as there is nothing other than the Íśwara.

Anuvāka 6: Íśwara's existence in different states of life is established here. He is elder and younger, first one and the last one, youth and infant, animals

and plants, human and other beings, death and protector, crops and the field, the Vedas and its essence, forest and the vegetation, word and its import, he and his always move faster, powerful and the overpowered, the protective gear and the protection, he and his are praised by the Vedas.

Anuvāka 7: In this anuvāka, the existence of omnipresent Íśwara is shown in different places of the creation, right from the waterfall, to a sun, from clouds to the rains it produces. Here only those that are best are not just enumerated to be having the existence of Íśwara, but also those places like the pit, muddy pool, the arid place etc too are equally filled with the existence of Íśwara is said.

This kind of explanation normally causes the ignorant people to interpret ignorant the followers of Sanātana Dharma (**Vedic Dharma**) as people who worship the nature. Without understanding the real purport. It is not only in the best among the places,

Anuvāka 8 : This anuvāka is accepted to be a very important one because of the occurrence of the Śiva pancakashari mantra '**NamahŚivaya**'. And starts with

the Śiva along with his consort, Uma. The other important name here is Śankara and Shambava, in Śankara digvijaya, the biography of the great saint Śrī Śankarācharya, it is said '**shabocarati bhumau Śankarācharya rupa**' – the Śiva (**Shambu**) roams around in the earth in the form of Śankarācharya.

Anuvāka 9 : This only explains the existence of the Íśwara in many other places, which were not discussed in the previous anuvāka.

Anuvāka 10: This is a prayer by Rishi who is afraid of the fierce form of Rudra. And asking him to show hi other peaceful form, and protect his near and dear ones. This prayer makes the Rudraprashna a very important one, as it brings in prosperity to the whole community.

The mantra tryāmbakaṃ mantra, or mrtyunjaya mantra that is added as appendix for this rudraprashna is not chanted by some loudly, it is done upamshu – softly, very silently as a mental prayer.

Camakam in eleven anuvāka is prayer of Wish-list. The list may contain things I think I may need sometimes those that

are really not needed for me, but will be useful for my family or community or village prosperity. As said in the beginning, we should not shy away from asking Íśwara. If we do not ask him, who will and to whom will we.

The translation done by Śrī Rajagopalan is to the point and the notes are from the heart. The traditionalist commentary will be full of understanding the words in many different possible ways, sometimes loosing the sight of the job in hand, the meaning of the text.

Though we advise everyone to be immersed in this truth-seeking path, by listening, reading, writing, meditating and all the other possible methods we can put to use, not everyone listens to it. And even if some one listens, they find it hard to find time among the many other unimportant things that top their priority list.

I am happy that Mee. Rajagopalan, has taken the advice to heart and follows it up.

When the Vedas are studied, they do not give importance to understand the meaning. Sometimes because they are not necessary for the rituals, and many other times because of the lack of Sanskrit knowledge. But this translation removes that obstacle by doing justice to the text, by not only giving a precise translation to the words therein but also through the notes, that are very useful from the seekers point.

As it is often repeated in the commentary, we should pray Íśwara for getting rid of our Ahamkāra and Mamakāra. Let Rudra bring all the auspiciousness to one and all.

Paripūrṇa Aashirvāda!

Shastra Nethralaya

24 April 2023

॥श्री रुद्रप्रश्नः॥
॥Śrī Rudrapraśnaḥ॥

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FOREWORD

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To be invited to write a Foreword is an honour. It is also a great responsibility. One has to place before the prospective reader the Ātma, soul, of the book, and enhance his motivation to read it more thoughtfully. I always add a section on how the main learnings from the book can be put into action. Fortunately, the author, Śrī Mee. Rajagopalan (Rajja), has written such a meaningful book from his heart and mind, that I can well discharge the above responsibility.

First, about Sri Rudram. Most of us would have heard it recited. It is usually said at Pradosham time, in the late afternoon/evening. It is also part of pujas, homas and vaibhavams like Vivāham, Upanayanam, Shashti-abdha-poorthi, etc. Many of us may have gone beyond listening, to reciting it. I have

heard it recited not only in many temples and halls in India, but also in temples around the world, wherever there is a Hindu community.

Indian youth started going abroad in ever larger numbers, since the 1960's, mostly to North America, but also to other English speaking countries, and Europe. In the 1970's, my parents' generation used to express doubts whether our traditional prayers will survive for long. In recent years, I have heard, with joy, samashti Rudram, by young people, in India and abroad. Most of them are professionals in IT, Management, Medicine, Academia etc. Rudram is alive and well. Its future is in safe hands. Technology could have been a threat. But, it has been harnessed for easier and wider access.

Rudram can be learned online, from a Guru. It can be recited by online groups. Such groups can be global, with Zoom, Google etc.

It is known mainly by the name Sri Rudram. It has another name – Rudra prasnam. The author, Śrī Mee. Rajagopalan has adopted the second name, in this book. In the rest of this Foreword, we will call it just Rudram, for brevity. As those familiar with Rudram know, it is in two parts, namely, Namakam and Chamakam. Our ancient Rishis' wisdom is reflected in the step by step unfolding of Rudram. The first part is our prayer to Rudra, by His different names. That is further sequenced into two phases. To begin with we acknowledge the terrifying, fierce part of Śiva, the Rudra's persona. In the second phase, we recall his kind, calm, captivating side. We hope and pray that He will grace us more with His latter qualities.

Having prayed to Rudra is both His forms, Rudram goes on to place before Him the things we desire to have for our dharmic life in this world; and to prepare well for our yātra, beyond this manushya shariram. It is a long list of wishes that are comprehensive and so well

compiled. On hearing our pleading, will Rudra deliver them to us? Of course, not. He will energise and enable us to get them.

Chamakam is like an auto suggestion. Namakam puts us into a state of deep bhakti. That bhakti should help us do the dhārmic kushal karma to earn and retain all that we need. Just prārthana without karma is futile. Equally, karma without prārthana may face vighnās.

In modern times, with a long preparatory phase of education, and competitive, demanding careers, most men come to bhakti late in their lives. The preoccupation is with Aparā-Vidya, worldly, materialistic knowledge and skills. These are energetically deployed on kāmya karma, work for rewards, such as wealth, power, keerti etc. Prārthanās like Rudram can help us redress the balance. Slowly! We tend to begin tamasic recitation, without understanding. We may swing to rajasic chanting, to show off. We should ascend to satvic Rudram and other prayers.

In this pursuit, Rajagopalan's book offers us the help. The author brings a rich professional and spiritual background to this big task, inherited from his father

who was a great devotee of Bhagavan Ramana, and also a scholar and poet, with hundreds of verses and keertanas to his name. Learning from his school teacher and the parents, Rajagopalan's early roots in bhakti grew into a tree of Vedānta. Side by side, he has had a rich modern education and career. Mathematics; Operations Research; Space Communications; MBA. He has worked in India, Singapore and Europe and now living in London, as a senior executive in the Aero Space industry. He also mentors and guides young managers and start-ups. He is devoted to seva, along with His sahadharmini, Uma, both enjoying in the service to community.

Intrigued by Sri Rudram, Rajagopalan offers an “inspired” translation of the text to his readers. Noble of him to want to share his inspiration with his readers. He has gone beyond the intent. He has worked hard at it with a 300 plus page book. As readers, are we ready to receive his inspired offering? Let us do so with yogya, patratvam, jigyāsa, shraddha and vinayam. Not so much to Rajja. But, to Rudra Bhagavan. Rajja says, in all humility, that his version is not his own, but based on the teachings of great Achāryas, some of whom have

written bhāshyams on Rudram. The interpretation is from the perspective of a Rudra bhakta.

Most of us see both sukham and dukham in life. Sukham tends to be more transient. The scars and memories of dukham last longer. These are part of worldly life. Samsāram sāgaram dukham.

The author recalls the lessons of the Bhagawad Gita – Karma Yoga, sharanāgati etc. He goes past the Bhāvartam, the literal meaning of the Rudra mantras, to explore their Tattvārtam, the underlying import. Rudra is part of Saguna Brahman, God with Form. We should keep in mind the Nirguna Brahman, Formless Brahman, behind all Saguna forms. Samatvam, equanimity should be cultivated.

As humans, with buddhi, potential for wisdom and discrimination between dharma and adharma, we should take full responsibility for our karma and its phalam. Not dump our bad karma and its phalam on Rudra or any other Saguna God or Goddess. We should pursue the prescribed Purushārthas – Dharma, Artha, Kama and Moksha.

The author has reminded us of the number of items we are praying for in Chamakam – 347! We may acquire some or more of them. But, all Artha should be both earned; and also spent, according to Dharma. We should recite Rudram with a clear conscience that we are enjoying only “dharma aviruddha Kaman”, those desires which are not against Dharma.

The author cites the samāsam for Rudra. – Rudram dravayati iti Rudrah. One who cuts the root of grief. A long spell of sukham tends to induce boredom and complacency. Each experience of dukham can cleanse and spur us to corrective action. As Kunti told Krishna – “Let me have problems in life. Only then, I will remember you!” -- The Vedic declaration that karma alone will not lead to moksham, is emphasised by Bhagavān Adi Sankara – na karmana, tyagena eva. Not just by good work, but by sacrifice. I have faced the question on incentives, from leaders, administrators, managers and others. – Why would anyone work without rewards? -- My answer, partly, has been that 100% focus on the task, without the distraction of anxiety on rewards, will lead to higher quality of work and better output. It is then the dharma of the organisation or

community to appreciate and reward such work.

Our prayers to Rudra are not for protection and benevolence only to oneself, but to the whole world. – Sarve janāḥ sukhino bhavantu. – Lokah samastāḥ sukhino bhavantu. In the Rudra mantra to Him as the Healer, and Protector, we all may have memories. May I share two? Our kula daivam is Vaidheeswaran Kovil, where the Lord is present as Vaidyanātha Swami. My name Mrityunjaya refers to Śiva kicking Yama, to save Mārkaṇḍeya.

I end this Foreword with a suggested Action Plan for readers to get more benefit from Gopalan’s book, with creative, inspired translations of all the mantras of Rudram. First, read the book till the end. You may need a few sittings to complete it. Second, while reading, mark those mantras of particular interest, meaning and relevance to you. This may differ from person to person. Third, go back and dwell deeper into the marked mantras. Derive their action implications for you. Start implementing those insights in your total behaviour --- mānasa, vācha, karmana --- thoughts, words and deeds. Fourth, after having stabilised the above

improvements in your life, go back and mark the second set of mantras next most relevant to you. Follow the above cycle. Fifth, now move on to Dhyānam, Meditation. Pick one mantra from your short list, daily, and meditate on it for 10 to 15 minutes. Review your past failures in practising that mantra. Resolve to do better. Sixth, invite your spouse and children to read the full text. Discuss. Clarify. Guide them through the above process of reflection, meditation and action. Seventh, share it in all your different Satsang groups. Eighth, help your interested relatives and close friends, in other towns, to start their

Rudram Satsangs, and benefit from the above process. All the while, continue your Rudram chanting, at all available venues and opportunities.

The author has invested a marathon effort in his creative translation. The return to him is not economic, but spiritual. As more groups read and discuss it, his ānanda will increase. The reader will also have to invest his time and energy on the above Action Plan, to get high personal spiritual returns. Our prārthanās for the wide dissemination of the Rudra Vidya in this book.

New Delhi
April 2023

Dr. Mrityunjay Athreya
Institutional Mentor

REVIEW COMMENTARY

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Śrī Rudram is universally considered to be the most important component of Yajurveda, occupying as it does a central part in the middle canto (4th out of the 7 cantos). The Śiva panchākshara mantram is embedded therein as the core and heart of Śrī Rudram. So is the Rudra trishati incorporating the three hundred different names of Lord Rudra (starting with नमो हिरण्यबाहवे नमः and ending with नम आसीवत्केभ्यो नमः) which is a very popular medium of archana with flowers after the main chanting of Śrī Rudram either as a Japam or as an Abhishekam or as a Homam. Śrī Rudram is considered a very important prayer for daily worship and study along with Upanishads, Bhagavad Gita, Vishnu Sahasranāmam and Purusha Suktam as per the traditional stanza:

स्वशाखोपनिषद्गीता विष्णोर्नामसहस्रकम् ।
रुद्रं च पौरुषं सूक्तं नित्यमावर्तयेद्बुधः ॥

Śrī Rudram is a powerful mantra for bestowing on the devotee all the four Purushārthās, the four ultimate pursuits of all living beings. Śrī Rudram is thus elevated to the status of an Upanishad and termed as Rudropanishad. Describing as it does, the hundreds of forms of Rudra, it is also known as Shata Rudriyam, a text of hundreds of manifestations of Bhagavan Rudra.

It is said in Kaivalyopanishad:

“यः शतरुद्रियमधीते सोऽग्निपूतो भवति
सुरापानात्पूतो भवति
स ब्रह्महत्यात्पूतो भवति
स सुवर्णस्तेयात्पूतो भवति
स कृत्याकृत्यात्पूतो भवति
तस्मादविमुक्तमाश्रितो
भवत्यत्याश्रमी सर्वदा सकृद्वा जपेत् ॥
अनेन ज्ञानमाप्नोति
संसारार्णवनाशनं
तस्मादेवं विदित्वैनं
कैवल्यं पदमश्नुते ॥”

“One who studies the Shata Rudriya is purified by fire. He is purified from the sin of drinking liquor. He is purified from the sin of killing a brahmin. He is purified from the sin of stealing gold. He is purified from sins of commission and omission. From that, he finds refuge in the abiding One. A person who has thus become an ‘atyāshramee’ or has reached the last stage of life (the height of the stage of striving to become liberated) should recite it continually or at least once with full intensity. Through these teachings, one gains the knowledge which destroys the ocean of Samsāra or worldly suffering. Knowing thus, one attains the state of liberation, Kaivalya.”

Jabala Upanishad says:

“अथ हैनं ब्रह्मचारिण ऊचुः किं जप्येनामृतत्वं ब्रूहीति ॥

स होवाच याज्ञवल्क्यः । शतरुद्रियेणेत्येतान्येव ह वा अमृतस्य नामानि ॥

एतैर्ह वा अमृतो भवतीति एवमेवैतद्याज्ञवल्क्यः ॥”

Next, the Brahmacharins addressed him: ‘Tell us by what holy recitation (japa) one attains immortality?’

Yajnavalkya replied: ‘By Shatarudriya (Rudrādhyāya). These are the names of

the Immortal One. Reciting these, one verily attains immortality.’

There are 2 approaches to learning and reciting Rudra. The first is the shruti or sound based approach where one concentrates on correctly reproducing the acoustic vibrations and gradually dissolving oneself in the cosmic sound energy and being one with the Shabda Brahman. Here there are no visual images or thought patterns except the direct immersion into the Supreme through the vibrations of hearing and repetitions of the mantra.

This is what Śrī Rajja refers to as ‘If you do not know the meaning of the Veda mantras, consider yourself blessed, as long as your faith in the chanting and hearing of the Veda Mantras is steadfast and unshakeable.’ This is more like a raw faith not based on reasoning. But the second approach is to understand the meaning by the process of hearing, reading and realising Rudra by visualisation and thought building both in the Saguna and Nirguna format.

Which is the better approach? Clearly the pure sound approach is not based on reasoning and is likely to be more unstable and vulnerable under stress testing such as bad events or bad

company. A faith based on reasoning has a stronger foundation and stability and is likely to withstand stresses better. Knowing the meaning also ensures that the pronunciation is better and the stresses on the syllables are correctly placed. In classical music also a singer who understands the Sahityam can bring out the underlying emotions more convincingly with better pronunciation and with the right pauses. In chanting, the understanding of the meaning evokes mental images of the forms and deeds of Rudra leading to easier focus and easier meditation. It is easier to hang on to a visual than an audio! Even better if it is an audiovisual which emanates from a chanting with understanding. The constant accompanying thought should be-

“विश्वं भूतं भुवनं चित्रं विश्वं भूतं भुवनं चित्रं
बहुधा जातं जायमानं च यत् ।
सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥ १०॥
(From Mahanarayana Upanishad)

To that Being, Rudra who is the light and Self of all beings, we prostrate again and again. The Universe which was created, the manifold and varied creations of the past and the present – all this is indeed Rudra. To that Rudra, we offer our prostration.”

Each element of the chanting should invoke supporting images to reinforce this core line of thought. However, understanding the correct meaning is by no means easy and straightforward. As Rajja points out “Veda Mantras are synthesised forms of divine resonance, the ‘shabda’ of God as heard or seen by the Seers.” So historically it was only available as pure sound or Shruti. The Seers were able to visualise their import in the ‘Para’ and ‘Pashyanti’ form by divine revelation. By correlating the pictures, the mental images and the sounds, they were able to form the mapping tables between the sounds and the concepts generated. Eventually that resulted in the emergence of a formal communication medium called ‘Sanskrit’. Dandin, the poet, points out in his work Kāvyaadarsha:

‘संस्कृतं नाम दैवी वाक् अन्वाख्याता
महर्षिभिः।१-३२।
— दण्डिनः काव्यादर्शः

The sounds, the phonemes, heard from Space are, as it were, purified and the words and sentences refined by being subjected to analysis by great sages (like Pāṇini). That is why the divine language is called “Sanskrit”[Samskr̥tam, samyak kritam, refined meticulously].’

This idea is expressed succinctly by Śrī Rajja 'Vedas are not in Sanskrit, but Sanskrit, as everything else, was born out of the sounds of Vedas only.'

So trying to understand the meaning as a mechanical process of reverse engineering of turning the word to meaning by translation is not easy and can even be dangerous by giving false trails! We need expert guidance. Luckily there are a number of commentaries which exist to help us in the process of finding out the true meanings and their implications in taking us to the Truth.

The early commentaries were written by eminent scholars such as Sayanācharya, Bhatta bhāskara, Abhinava Śankara and Vishnu Suri. All these are in Sanskrit. Bhatta bhāskara's commentary is more like a commentary on Sayanācharya's commentary. There have been recent commentaries in other languages. Swami Dayānanda Sarasvati has published one in English and 'Anna' Subramania Iyer in Tamil. Of these, the Bhatta bhaskara commentary contains many rare ritualistic aspects not found in others.

Though the whole of Śrī Rudram is recited under the single envelope of "अस्य श्री रुद्राध्याय प्रश्न महामन्त्रस्य, अघोर

ऋषिः, अनुष्टुप् छन्दः, सङ्कर्षण मूर्ति स्वरूपो योऽसावादित्यः परमपुरुषः स एष रुद्रो देवता" with the two standard Dhyana shlokas 'आपातालनभ' and 'ब्रह्माण्डव्याप्त',

Bhatta bhaskara propounds a system wherein the contents of Śrī Rudram are contemplated as many mantras, and for each such mantra invocation, there are specified Rīṣi, Chandas, Dēvata and Dhyāna shloka. For each mantra, he has prescribed a system of mastery called Purashcharanam which helps to attain some set goals. Though this system does not appear to be in active use now, some of the Dhyāna shlokas are breathtaking and graphically conducive in facilitating meditation on Lord Rudra. Those interested can look them up in Dayananda Sarasvati's book or Anna's book mentioned before.

The current work by Rajja is monumental and takes us through the word by word meaning in English, summarised contextual meaning and an inspired interpretation in the light of Advaita Vedānta. This is in fact what Rudram is all about; you start with chanting, learn the word meanings, contextual meanings, deeper meanings and use it as a means to the understanding of the Supreme Brahman.

Bhatta bhāskara says:

“अनया च रुद्रोपनिषदा ब्रह्मविद्या
प्रतिपाद्यते । ब्रह्मणश्च त्रीणि रूपाणि सन्ति
। एकं कार्यरूपं सर्वोपादानतया सर्वात्मकं
। इतरत्पुरुषाख्यं सृष्टिस्थितिसंहारनिमित्तं
। द्वयमपि आविद्यकं अन्यत्परं रूपं निर्गुणं
निरञ्जनं सत्यज्ञानानन्दलक्षणं ।

By this Rudram which is an Upanishad, Brahnavidyā is taught. There are three forms of Brahman: One is the kārya rupam, which is the upādāna (**material cause**) of all creation and sarvatmakam (**all inclusive**). The second is the nimittam (**instrumental cause**) of srishti, sthiti and samhara (**taTastha lakshanam - Secondary characteristics**). These two together are in the realm of ignorance, avidya. The third, Supreme, form of Brahman is Nirguna, Niranjana, Satyam, Jnanam, Ananda (**svarupa lakshanam - definitive**).”

Thus Śrī Rudram is a great source of Vedāntic knowledge. Contemplating on the myriad forms of Rudra you grasp his Vishvarūpam in the mode of Saguna Brahman and then move on to experience him as just a formless radiation in the Nirguna mode.

Śrī Rajja is very quick to derive Vedantic imports in many parts of Śrī Rudram. For instance in नमः श्लोक्याय चाऽवसान्याय च, he sees the Lord Paramēśwara Who is beseeched by the Veda Mantras and Vedic rituals that are expounded in the foremost part of Veda, ‘**Veda pūrva**’ or the Karma-kāṇḍa and also as the Truth that is elucidated in the ‘**Upanishad**’ the Jnāna-kāṇḍa or Vedānta. In explaining पथीनां पतये, he refers to the seemingly different paths (**which**) complement each other to prepare the aspirant to qualify for the most divine inquiry, namely, ‘**Atma-vicāram**’, ultimately leading to the inevitable unitary path to liberation, ‘**Atma Jnānam**’.

On the whole he is able to give lessons in Vedānta vichāram using Śrī Rudram as the medium and in a simple contemporary style with minimum verbosity and without any condescension towards the readers. I do hope the Rudra devotees all over will take advantage of this remarkable work and get help in strengthening their faith and devotion by getting a deeper understanding of the text.

E.R. Balaji

London, (Apr. 2023)

PREFACE

Mee. Rajagopalan

Aum Śrī Gurubhyo Namah

Veda Mantras are divine and beyond all human comprehension. Therefore, decoding the mantras to derive their inferences are only a learning exercise to pacify our thirst for knowledge.

In fact, not knowing the meaning of the Veda Mantras is a blessing as any interpretation may distort our, otherwise plausible, 'Śraddhā' or unshakeable faith and commitment to the efficacy of the mantras.

To dissect and discriminate the word and the meaning may rise many questions in our inquiring mind, often leading to the imposition of flawed interpretation and doubts. If any pursuit, no matter how intelligent the efforts be, and how noble the objectives be, dilutes the most fundamental of nature - the faith - then such a pursuit is useless.

Veda Mantras are synthesised form of

divine resonance, the 'Śabda' of God as heard or seen by the Seers. The encoding into letters and words are meagre human efforts and therefore instead of seeing the Veda Mantras as a construct in a language, we must see the Veda Mantras as the compilation of sound that gives birth to all, including the language of encoding.

In other words Vedas are not in Sanskrit, but Sanskrit, as everything else, has born out of the sounds of Vedas only. Therefore, if you do not know the meaning of the Veda mantras, consider yourself blessed, as long as your faith in the chanting and hearing of the Veda Mantras is steadfast and unshakeable. If you promise to yourself such a commitment, then go ahead and study the interpretations of Vedas by many scholars. I too have pursued the same path, with my faith kept absolute for the perpetual learning.

Limited is my understanding as a careful reader of this text may very quickly come to such conclusion, nevertheless, it is my intent to share my inspired translation of Śrī Rudram, based on the teachings of great Ācārya, as an aid for contemplation to the fellow learners and spiritual aspirants. All mistakes in the interpretation are entirely mine and all merits to the great scholars who teach.

Śrī Rudram is at the heart of the Vedas and supremely revered as in it enshrined is, as the core of all Vedas, in the middle of Krishna Yajurveda, and in the centre of Taittiriya Samhita, the Śiva Pañcākṣari Mantram, 'Namah Śivāya'. Though it forms part of Karma-Kānda, it is revered as an Upanishad, and hailed as 'Rudropanishad'. Also, as it appears in all the one hundred and one Śākhā of the Yajurveda, it is called 'Satarudriyam'.

Śrī Rudram refers to the main text known as 'Namakam' and also the accompanying text to be chanted, called the 'Chamakam'. Both these texts have 11 Anuvāka or paragraphs. The name 'Namakam' is so, as the in that text, the word 'Namah' meaning prostration is repeated many times. The name 'Chamakam' is also alike,

for the conjugate 'cha' meaning 'and' is repeated many times, as the Chamakam text is a long enumeration of boons that are beseeched from the Lord.

The proper way of reciting Namakam and Chamakam, like of any Veda Mantra, must be learnt under the qualified Ācārya.

Simply put, there are primarily three types of chanting styles of Vedas namely, 'Rik', 'Yajus' and 'Saman'. The Rik is defined as: when there is a division into 'pada' or the word, which brings with it the illumination to the chanter and the listener. The Saman is when a Rik is set to music and sung, whereas the Yajus as the residuary one, guides the sacrificial action and worship in accordance with the Rik.

Forming part of the Yajur Veda, Namakam consists of thirty-seven (37) Riks set in various Vedic Meters and found in Anuvāka 1, 10, and 11, and one-hundred and thirty-seven (137) Yajus in Anuvāka 2 to 9 and the last line of Anuvāka 11. These are variously invoked as 169 Upāsana Mantra, which are to be done under the initiation of a learned Guru.

While invoking Veda Mantras, it is customary to worship the Rīśi as the Seer of the Mantra, the Chandas or the meter for the recitation scale of the Mantra and the Dēvata or the form of God being worshipped.

For the entire Śrī Rudram, the Rīśi is Bhagavān Rudra Himself with the Kānda-Rīśi Agni, Chandas is Mahāvīrat and the Dēvata is Śambu. When the contents of Śrī Rudram are contemplated as many mantras, then for each such mantra invocation, there are specified Rīśi, Chandas and Dēvata. Such details are not included in this text as those are best learnt from the Ācārya.

The accompanying text to Namakam, is the Chamakam which occurs in the 4th Kānda 7th Prapataka of the Yajur Veda. It is customary to recite the Chamakam after the recital of Namakam, either as one continuous mantra, or just one Anuvākam of Chamakam at a time, after every cycle of the Namakam recital.

In the Chamakam, the devotee is placing his plea for the articles and resources he needs for the well-being and happiness in life-here and here-in-after. According to the commentator Ācārya Sayana, the entire Chamakam is recited as one

mantra, When the clarified butter into the sacred fire is poured with a specially made wooded ladle of Oudhumbari wood, known as Vasōrdhara, in the Vedic ritual, and the splitting it up into eleven Anuvāka, as explained by the commentator Sayana, is for the use of reciting them in non-sacrificial rites.

Listening to the recital of Chamakam, like any Veda mantra, is pleasing to the ears and fulfilling our hearts. As the sound of the conjunction 'cha' that repeats, connecting 347 articles that the devotee is praying is emphatic and enchanting, the text is known as 'Chamakam'. The entire Chamakam is the prayer to the Lord, seeking His grace upon us to give what all we require to lead a healthy, happy embodied life in this world, to perform the Vedic sacrifices and to attain salvation.

Here is an inspired interpretation of Śrī Rudram for the benefits of those who aspire to learn, which I totally dedicate to the great scholars for their commentaries and guidance, especially to Ācārya Śrī Abhinava Śankara and 'Śrī Anna' for their elucidation.

Any additional and useful insight in my interpretation is therefore only

incidental, and by the compassionate grace of such Seers.

I prostrate forever to His Holiness, Jagadguru Śrī Śrī Śankarāchārya of Śrī Kamakoti Peetam, Kancheepuram and place this text at His divine feet!

My pranāms to Swami Śrī Dravidāchārya Swamiji, who tirelessly works in spreading Vedic knowledge and graciously blessed this work. My profound gratitude for his words and a lucid introduction.

My sincere thanks to Padma Bhushan Śrī Dr Mrityunjay Athreya, who is erudite

both as a Professor of Management Science and as a scholar and promoter of Sanatana Dharma, for which he was awarded the title 'Dharma Prachārak' by His Holiness Jagadguru Śrī Śrī Śankarāchārya of Śringeri.

I also place my gratitude to Sri Balaji, who is a great Sanskrit scholar and a dear friend in London, for his efforts and kindness to review this text and offer his valuable commentary.

I remain humbled by the generosity of the readers for pardoning my mistakes and guiding me in the right direction.

Aum Gurubhyo Namah|

Mee. Rajagopalan

London, 24 April 2023

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

Śrī Rudram – Namakapraśnah

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

NAMAKAM
॥ Anuvākam 01 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

॥ अनुवाकः १ ॥

कृष्ण यजुर्वेदीय तैत्तिरीय संहिता
चतुर्थ-वैश्वदेवं काण्डं पञ्चमः प्रपाठकः

ॐ नमो भगवते रुद्राय ॥
नमस्ते रुद्र मन्यवं उतोतु इषवे नमः ।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥

या त इषुः शिवतमा शिवं बभूव ते धनुः ।
शिवा शरव्या या तव तया नो रुद्र मृडय ।

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥

यामिषु गिरिशन्त हस्ते विभ्रष्यस्त्वे ।
शिवा गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।
यथा नः सर्वमिज्जगदयक्ष्मगं सुमना असत् ॥

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहीगंश्च सर्वाञ्जम्भयन्-त्सर्वाश्च यातुधान्यः ॥

असौ यस्ताम्रो अरुण उत बभ्रुस्सुमङ्गलः ।
ये चेमागं रुद्रा अभितो दिक्षु श्रिताः सहस्रशोऽवैषागं हेड ईमहे ॥

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।
उतैन गोपा अदृशन्नदृशन्नुदहार्यः ।
उतैन-विंश्वा भूतानि स दृष्टो मृडयाति नः ॥

नमो॑ अस्तु नील॑ग्रीवाय सहस्रा॑क्षाय मी॒ढपु॑ ।
अथो॒ ये अ॑स्य सत्वा॑नोऽहं तेभ्यो॑ऽकर॒न्नमः॑ ॥

प्रमु॑श्च धन्व॑नस्त्वमुभयो॒रार्ति॑ योज्या॒म् ।
याश्च॑ ते हस्त॒ इष॑वः परा॒ ता भ॑गवो वप ॥

अव॑तत्य॒ धनु॑स्त्वग्ं सह॑स्राक्ष शतै॑षुधे ।
नि॒शीर्य॑ श॒ल्यानां॑ मुखा॑ शि॒वो नः॑ सु॒मना॑ भव ॥

विज्यं॑ धनुः॒ कपर्दि॑नो वि॒शाल्यो॑ बाण॑वाग्ं उ॒त ।
अने॑शन्न॒स्येष॑व आ॒भुर॑स्य निष॒ङ्ग धिः॑ ॥

या ते॑ हे॒तिर्मी॑डिष्टुम॒ हस्ते॑ ब॒भूव॑ ते धनुः॑ ।
तया॑ऽस्मान्, वि॒श्वत॑स्त्वम॒यक्ष्मया॑ परि॑भुज ॥

नम॑स्ते अ॒स्त्वायु॑धा॒याना॑तताय धृ॒ष्णवै॑ ।
उ॒भाभ्या॑मु॒त ते नमो॑ बा॒हुभ्या॑ तव॒ धन्व॑ने ॥

परि॑ ते धन्व॑नो हे॒तिर॒स्मान् वृ॑णक्तु वि॒श्वतः॑ ।
अथो॒ य इ॑षुधिस्तवा॒रे अ॒स्मन्निधे॑हि तम् ॥ 1 ॥

॥ anuvākaḥ 1॥

ōm namō bhagavatē rudrāya ॥

namāstē rudra maṇyavā utōṭa iṣāvē namāḥ ।
namāstē astu dhanvānē bāhubhyaṁta tē namāḥ ॥

yā ta iṣu-śśivatāmā śiva-mbābhūvā tē dhanuḥ ।
śivā śāravyā yā tava tayā nō rudra mṛdaya ।
yā tē rudra śivā tanūraghōrā-pāpakāśinī ।
tayā natanuvā śantāmayā girīśantābhichākaśīhi ॥

yāmiśu-ṅgiriśanta hastē bibhaṛsyastāvē ।
śivā-ṅgiriṭra tā-ṅkuru mā hīgmsiḥ puruṣa-ṅjagāt॥

śivēṇa vachāsā tvā giriśāchChā vadāmasi ।
yathā na-ssarvaṁijjagādayakṣmagṁ sūmanā asāt ॥

adhyāvōchadadhivaktā prāthamō daivyo bhiṣak ।
ahīgścha sarvāṁjambhayaṇ-thsarvāścha yātudhānyāḥ ॥

asau yastāmrō āruṇa uta bābhruṣṣūmaṅgalāḥ ।
yē chēmāgṁ rudrā abhitō dikṣu śritā-śśahasraśō-vaiśāgṁ hēḍā
īmahē ॥

asau yō-vaśarpātī nīlāgrīvō vilōhitaḥ ।
utainā-ṅgōpā ādrśānnadīśānnudahāryāḥ ।
utainaṁ viśvā bhūtāni sa dr̥ṣṭō mṛdayāti naḥ ॥

namō astu nīlāgrīvāya sahasrākṣāya mīdhuṣē ।
athō yē āśya satvānō-ha-ntēbhyō-karaṇnamāḥ ॥

pramũñchā dhanvāṇastvamubhayōrārtnī yōrjyām ।
yāśchā tē hastaḥ iṣāvaḥ parā tā bhāgavō vapa ॥

avatatya dhanustvagm sahasrākṣa śatēṣudhē ।
niśīryā śalyānā-mmukhā śivō nā-ssumanā bhava ॥

vijya-ndhanuḥ kapardinō viśālyō bāṇāvāgm uta ।
anēśannasyēśāva ābhurāsyā niṣaṅgathīḥ ॥

yā tē hētirmīduṣṭamaḥ hastē bābhūvā tē dhanuḥ ।
tayā-'smān, viśvataṣtvamāyākṣmayā paribbhuja ॥

namāstē astvāyūdhāyānātātāya dhr̥ṣṇavē ।
ubhābhyāmūta tē namō bāhubhya-ntavaḥ dhanvānē ॥

pari tē dhanvānō hētiraṣmān vṛṇaktu viśvatāḥ ।
athō ya iṣudhistavārē aṣmannidhēḥi tam ॥ 1 ॥

॥ Anuvākaḥ 1 ॥

ॐ नमो भगवते रुद्राय॥

ōm namō bhagavatē rudrāya॥ (Rik 1.1)

Aum! Obeisance to Lord Śrī Rudra!

Note:

In this first Anuvākam (**paragraph**) are seventeen Riks and each Rik is deemed as one Mantra, thus there are 17 Mantras in this first paragraph.

Here the aspirant prays to pacify Śrī Rudra Who appears to be full of rage.

In the second to ninth Anuvākam, the aspirant pays tribute to the Lord, offering obeisance in so many ways. Finally, in the last two Anuvākam are the prayers to Śrī Rudra.

The Seer who visioned the Veda Mantras have no fear of God; they have desire to acquire in life here or here-in-after. Yet, by revering the anger of the Lord, and praying to pacify Him, with manifold prostration and the plea for peace and prosperity in the embodied life, and the eventual liberation, the Seer is guiding us to devotedly worship Śrī Rudra for our emancipation. Therefore, we will study the text from the perspective of a devotee, who is suffering and fearing the ordeals of life, hence driven to the divine feet of the Lord as the only refuge..

ॐ नमस्ते रुद्र मन्यवं उतोतु इषवे नमः ।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः॥ १ ॥ (Rik 1.2)

ōm namāstē rudra maṇyavā utōtā iṣavē namaḥ।
namāstē astu dhanvānē bāhubhyāmuta tē namaḥ।

Oh Rudra, to Thine anger, to Thine arrow, to Thine bow, and to Thine two arms
may my obeisance be!

(रुद्र rudra) Oh Paramēśwara! (ते मन्यवे tē manyava) to Thine anger, (नमः
namaḥ) prostration, (उतो utō) Further, (ते इषवे tē iṣavē) to Thine arrow, (नमः
namaḥ) prostration. (ते धन्वने tē dhanvanē) to Thine bow, (नमः अस्तु namastē)
may my prostration be. (उतो utō) Further, (ते बाहुभ्यां tē bāhubhyām) to Thine
two arms, (नमः namaḥ) be my prostration.

Note:

It is interesting to note the order in which the devotee prays. To him, the anger of Lord is in the forefront. So, at first, he prostrates to Lord's anger, then to the tip of arrow pointing towards him as the result of His anger, followed by the bow on which the arrow is readily mounted and finally at the hand that holds!

'Bhāvana'. the immersive role-play, is an important requirement to get the best experience of any undertaking. It is the technique often recommended in spiritual progress and that is why all forms of worship in our 'Sanātana Dharma' inculcates some sort of imagination to orient our minds towards higher goals. As we recite Śrī Rudram, may we assume the role of the spiritual aspirant as a devotee, and in front of us, the infinite form of Śrī Rudra as depicted in the mantra; we see His anger, the arrow, the bow and the arching arms of the Lord, thus progressively letting ourselves totally absorbed in the supreme contemplation! How could there be anger in Lord Paramēśwara, the Paramātmā, Who is adored by the Vedas as eternally blissful!

One interpretation is that the anger of the Lord is necessary to punish those who do unrighteous things. Thinking of a Lord Who is the controller and punisher of evil-doers for their evil deeds is the most obvious and primary approach that the mankind has pursued, for establishing morality and righteousness in the world. Such an all-powerful God is adored as the mighty force, having infinite heads and eyes, watching all, at all times, and dispersing due rewards and punishments.

To the Seers, the rage of the Lord is everywhere: in the roars of thunder, the flames of earth-quakes, the Dēvastation by cyclones and tsunami which all occurring at the will of nature! Similar to such natural calamities are the personal grief, distress, disease and traumas of our lives! To them, all such external and internal troubles are the result of Śrī Rudra's fury.

That being the view, the only way to attain solace and relief is to appease the anger of the Lord. Praying for His benign grace and seeking His compassion, to gently wishing away all His armoury, after being made blunt and useless is the only means for the aspirant. This is how the literal meaning of the text sets the context, from there for us to meditate for deeper inferences. To a contemplative student of Vedānta, then appears the glimpses of the 'tattvārtha' the true import of the text. May we take such an approach in studying this text, and accordingly, we shall interpret, as and when appropriate, the inner meaning that we must contemplate upon.

The very word 'Rudra' is indicative of the object.

As per the etymology, the name रुद्रः comes from रुदं द्रावयतीति, meaning the One who removes the root of grief. That means, 'Rudra' refers to the One Who removes our suffering. Then how come Śrī Rudra, the remover of miseries, is furious, holding piercing arrows that torment all?

We start with the initial understanding that Śrī Rudra's anger and His sharp arrows are for punishing the evil-doers. Therefore, to us, who are all guilty of our sins, Śrī Rudra appears as full of rage, and driven by the urge to gain His

mercy, we pray and prostrate to His anger, and plea for Lord's benevolence. This understanding is fine to an extent, but a deeper learning makes us to think the very nature of grief and its causes.

Like the results of our evil-deeds, even our virtuous acts create a cause of concern. The combined effects of both our evil-acts resulting in 'pāpa' and virtuous acts resulting in 'punya' impacts us. All actions, 'Karma', both good and bad, eventually result in an aggregate, called 'Karma-phala' the fruits of action, bringing the mix of joy or 'sukham' and grief or 'dukkham' in our lives. Of course, sukham is what we always welcome! Who amongst us looks for a cure to get rid of sukham, as if it is a disease! But grief in any form is seen to be unnatural, and as a disease, to be ridden off. This is common sense and this is good enough for One to consciously move away from all sinful acts and to do good.

Further analysis makes us doubt about the usefulness of sukham too. The pleasure we derive from the objects of desire do not last forever. Moreover, prior to the attainment of the objects of desire, there is always anxiety; when attained, the sukham is found to be always mixed with some fear and boredom; when it is eventually lost, there is deep sorrow. So sukham is a shade of dukkham only, but parading as if it is eternal bliss. Sage Patanjali says so in his Yoga-sutra.

Therefore, grief for a common man comes as the result of 'pāpa' only, and so to him, the ills of his embodied life is due to the rage of Śrī Rudra as punishments to his sins! But for a thinking man, grief is the result of both 'pāpa' and 'punya', as long as those are sought from the worldly objects of desire. To a thinking-man, therefore, the whole embodied life is the ill, making him loitering in the perpetual cycle of 'sukha-dukkha' or 'Samsāra', ordained by Śrī Rudra's rage.

In both cases, Śrī Rudra is the Lord Who is the arbitrator, the judge and the rewarder as He is the 'Karma-phala-dātā', justly dispatching the results of our actions, both good and bad, on time, every time! Firmly knowing this itself gives the start for our salvation. The devotee therefore starts with the prayer to the anger of the Lord, prayer to the piecing armouries of the Lord and eventually

for making those to be blunt and useless, with the prayer for the vision of Lord's benign and compassionate form.

This is the core import of the 1st Anuvākam of Śrī Rudram.

As we surrender to the Lord, His grace triggers the gentle and luminous revelation within us! Anger cannot be Lord's innate quality Who is forever blissful and loving! Reasonable is the Lord so the reasons for His rage need to be scrutinized. If 'Karma-phala' are the tormenting arrows of the Lord, then the Karma or actions of ours must be the triggers for Lord's fury! Śrī Rudra's anger is, therefore, not His making but our doing! Very revealing indeed is this understanding! It is my karma that sharpen the arrows of Śrī Rudra and draw His wrath towards me! It is my actions that provoke His bows to dispatch the tormenting arrows towards me! That would mean, I hold the key for Lord's anger as I am the one who decides on what I do, and I am the one who is burdened with the resulting Karma-phala.

This reasoning, when not fully developed and understood, could bring some risk, making us to wonder: If Karma-phala is the sole cause of pleasure and grief, and God is the mere dispatcher of Karma-phala, why then there is a need to worship God! Vedas provide the details about actions that lead to sukha in this life and life-herein-after, then why am I to waste my time in paying obeisance to the Lord! Why not simply focus on doing those karmas that deliver sukham?

Such views of few rationalists are also mentioned in the scriptures! Take the example of Daksha, the son of Lord Brahma. Having mastered the Vedas, but basing his conclusion upon the inquiry of the first part of Vedas only, Daksha, as a Pūrva-Mimāsika, reasoned out that his actions of performing rituals supersede the need for the seeking the grace of Lord! Lo, how miserable and ruined he was in the end! Such examples in the 'Purāna' are only to draw our attention to further sharpen our understanding of our scriptures through reasoning.

Our lives are determined by our actions, be those of body, mind or words! Embodied life, as Vedas declare, is the transient period on the land of manifestation, for the

‘Jīvā’, the being, to experience the a portion of the accumulated Karma-phala. Such transition of embodiment and experience remains perpetual because the continuous accumulation of Karma-phala, as Vedas declare, no matter what all Karma that One may do, by Karma alone One cannot escape the infinite loop of Samsāra.

Only those who understand the enormity of the problem of perpetual entrapment, and only a few among those who keenly aspire to escape from this imprisonment, become the seekers of liberation or the ‘mumukshuh’. Liberation or ‘Mukti’ does not mean merging into an unknown darkness or light, but for One to be ‘totally free’ in whatever form One happens to be.

What do we mean by being ‘totally free’?

It is being without fear. It is being endowed with ‘abhayam’ the state of total fearlessness! Fear is the cause of all desires which in turn breeds actions of binding Karma. Then we question: How could one be without desires! Even the desire to attain liberation, a type of desire, is it not! Desire-less action becomes inaction, is it not! By inaction, nothing works! Such understanding is incorrect as there can be nothing that can remain without any action at any time.

Bhagavān says in Śrī Bhagavad Gitā that all manifestations are performing actions at all the times, blessed by the action-less witness. That action-less witness is Śivam, the Paramātmā, the Universal Consciousness! That action-less witness is the Ātma, the indwelling Consciousness in all. In that Pure Awareness only all work, and at all time! Inaction is therefore impossible!

The question should be then how to do action in inaction! That is to say, how to ensure our actions do not generate Karma-phala! The solution, as told by Bhagavān, is in converting our Karma into ‘Karma-Yoga’. This transition is inevitable for anyone who seeks liberation; although this transition is easy to understand, it is difficult to implement, yet we must strive!

Karma-Yoga is doing the right-action with the right-attitude. Right actions that are virtuous and befitting the life-style and ethos only must be done. Proper learning and seeking guidance from the teachers help to understand the right-actions, befitting the moral fibre and the chosen life-style. Right-attitude means that doing the right-actions, without any selfish-desire and without claiming the rights on their outcome.

Actions with selfish desire are those that are ego-centric, propelled by personal likes and dislikes, motivated by selfish-gains. The reason for our likes and dislikes is the notion of 'self' and attachment to the self-possession. How can I be 'self-less' in my desires? It is only by doing the actions with the attitude of sacrifice! It is not about giving up the result of the action, but giving up the rights of the results of action. The notion, "I accomplished" is to be checked as nothing anyone could do, all by oneself.

It only takes a few minutes of reasoning to know that the result of One's action is not because of One's own action alone! The arrow that Arjuna shot, needed the right force of wind to keep it in the desired trajectory in order to hit the target! Arjuna has all the rights to decide before shooting the arrow, but once he has done, then there is nothing he could do about the outcome. Therefore, the outcome is God's will! Every one's action in this world impacts every other life in some way.

If God is the universal arbitrator of Karma-phala, then He has an enormous task to intervene in every action and to alter its course such that the outcome is appropriate to the Karma-phala due to every being. The right attitude for Karma-Yoga is therefore the courage and humility to accept any outcome as the gift of God 'Íśvara-Prasād'. Such attitude acts as the greatest healer as there is no anxiety or grief, as outcomes both good and bad are revered as the gifts of God! Karma-Yoga is thus a culmination of devotion, 'bhakti' and knowledge (Jñāna). By doing Karma-yoga, the grip of Karma-Phala are undone, making One free.

Giving up the ego is the true sacrifice required for Karma-Yoga.

To nurture this, we need to gain the true understanding of the 'Self'. To gain the knowledge that illumines the true nature of the Self, we need the blessings of the Lord, manifesting in the form of Guru and Guru-Vākya. So, praying for the grace of Lord is paramount in the pursuit of knowing the Self, and therefore in the process of Karma-yoga.

In front of Karma-Yogi, where is then the need for Śrī Rudra's rage or the tormenting weapons! Śrī Rāma, as shown in RaMāyāna, is the greatest Karma-Yogi, who by breaking the bow of Śiva in marriage to Śrī Sita, demonstrated the blunt and uselessness of Karma-phala.

With this understanding, if we study the text of Śrī Rudram, the literal meaning of the words would also lead us to their true import.

या त इषुः शिवतमा शिवं बभूव ते धनुः ।
शिवा शरव्या या तव तया नो रुद्र मृडय ॥ (Rik 1.3)

yā ta iṣuḥ śivatāmā śivaṁ babhūva tē dhanuḥ।
śivā śaravyā yā tava tayā nō rudra mṛḍaya।

Oh Rudra! May (Thou) make us happy with those - Thine arrow which is auspicious, Thine bow which is auspicious and Thine quiver which is auspicious!

(रुद्र rudra) Oh Rudra! (ते या इषुः tē ta yā iṣuḥ) your arrow which, (शिवतमा śivatāmā) most auspiciously, (बभूव babhva) exists, (ते धनुः tē dhanuḥ) your bow which, (शिवं śivaṁ) is auspicious, (तव या शरव्या tava yā śaravyā) your quiver which, (शिवा śivā) is auspicious, (तया tayā) with those (नः मृडय naḥ mṛḍaya) make us happy.

Note:

After praying to the anger of Lord and His weapons, in this mantra the devotee prays to the weapons of the Lord to become auspicious and bring happiness instead of grief. How could sharp arrow that could pierce us bestow happiness? Here the understanding should be, if the Lord's arrows carry the Karma-phala, then may those carry only the punya-phala or good things to us! That would mean the true goal of the prayer is the request to Lord: "May I do only virtuous deeds in my life! May the Lord steer me towards such virtuous path in my life!"

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥ (Rik 1.4)

yā tē rudra śivā tanūraghōrā'pāpakāśinī
tayā nastānuvā śāntamayā giriśāntābhicākaśīhi

@meenalaya

Oh Rudra, May Thine enchanting form (not the terrifying one with weapons) be, bestowing all worldly pleasures, as the Lord residing in the Mountain (and in the essence of Vedas and in the heart of 'Pranava'), with that form of beatitude, bestow the luminous knowledge (of the Self) that destroys all sins (and 'Avidya' or nescience, the root cause of all grief)!

(रुद्र rudra) Oh Rudra! (ते अघोरा tē aghōrā) your (enchanting) not terrifying form (without the terrifying weapons), (शिवा śivā) auspicious, bestowing worldly pleasures, (अपाप-काशिनी apāpa-kāśinī) bestowing luminous knowledge that removes all sins, (या तनूः yā tanūḥ) which body or the form, (तया tayā) that, (शन्तमया śāntamayā) granting the blissful state, (तनुवा tanuvā) with the body, (गिरिशन्त giriśānta) reigning in the Mountain, as adored by Vedas as the giver of joy and freedom, (नः अभिचाकशीहि naḥ abhicākaśīhi) grant us the true Self!

Note:

In 4th mantra, the devotee is praying for the enchanting and compassionate form (**aghōra**) of Śrī Rudra, without any weapon, like the auspicious form in the Kailāsh, Who is within the essence of Veda and Who is in the 'Omkāra' as all-pervading force (**girisanta**), to bestow worldly virtues and pleasures (**Śiva**), and also the luminous knowledge of the Self that destroys the sins (**apāpa- kāshini**), thus removing '**Avidya**' the root cause of all grief. Praying to Śrī Rudra gives both, prosperity and peace in the embodied life and liberation.

यामिषुं गिरिशन्तु हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ (Rik 1.5)

yāmiṣuṁ giriśantaḥ hastē bibharṣyastavē
śivāṁ giritraṁ tāṁ kuru mā hiṁsīḥ puruṣaṁ jagatī

Oh Lord, Who is dwelling in the mountain and giving protection to all, may the arrow that which You hold in the hand for tormenting the sinners, be made auspicious (as a blessing) to all my people and to all (moving and non-moving things) in the world. Do not harm!

(गिरिशन्तु giriśanta) Oh Lord! (यां इषुं yāmiṣuṁ) which arrow, (अस्तवे astavē) for tormenting the sinners, (हस्ते hastē) in the hand, (बिभर्षि bibharṣi) being held, (गिरित्र giritra) Residing in Kailasha and protecting all, (तां tāṁ) that arrow, (शिवां कुरु śivāṁ kuru) May Thou make auspicious, (पुरुषं puruṣaṁ) people belonging to me, (जगत् jagat) as well as all in the world, (मा हिंसीः mā hiṁsīḥ) do not harm.

Note:

Having prayed in the first three mantras to appease the anger of Śrī Rudra, and in the fourth mantra, with the plea for the vision of the most enchanting and compassionate form of Śrī Rudra as Lord Paramēśwara, in this fifth mantra, the devotee is asking for happiness to him, to his people and to everyone and everything in this world.

In the fourth mantra, it is revealed that prayers to Śrī Rudra grants both worldly prosperity and the freedom from the karmic-bondage. In this fifth mantra, the devotees is amplifying the attainments in this world that are to be bestowed by the Lord.

Important insight is the assurance of such benevolence that the Lord provides to the devotee who offers total surrender. To offer total surrender, One should have absolute trust which is the result of unassailable 'Śraddhā'. With the assurance of the benign grace of Lord Paramēśwara given in this Veda mantra, there is no excuse for us, for not taking the refuge at the Lord's divine feet! This assurance is indicated in this mantra.

As in the previous mantra, by Addressing the Lord as 'Girisantha', the ruler of the Mountain and also lending to the interpretation for denoting His all pervasiveness as Omkāra, and being the indwelling essence of Vedānta, in this mantra, the devotee addresses the Lord also as 'Giritra'. Ācārya Abhinav-Śankara highlights with the word 'Giri' meaning assurance and the word 'trayate' meaning protection, thus giving the promise of protection and the assurance of Lord Paramēśwara as our succour.

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।
यथा नः सर्वमिज्जगदयक्ष्मगं सुमना असत् ॥

śivēṇa vacāsā tvā giriśācchāvadāmasi
yathā naḥ sarvamijjagādayakṣmagm sumanā asat । (Rik 1.6)

Oh Lord of the mountain, to attain Thine benevolence, we sing Thine auspicious glory and in such auspicious way, may those belong to us in this world, and all in this world be free from (all sorts of) ailments and be blessed with good thoughts and live in harmony! May it be so, we pray!

(गिरिश giriśa) O Lord residing in Kailasa! (अच्छा acchā) to attain, (त्वा tvā) you, (शिवेन वचसा śivēṇa vacāsā) with auspicious words (of praise), (यथा yathā) in such (auspicious manner), (नः naḥ) our, (सर्वं जगत् इत् sarvamijjagād) these moving objects like men and animals, (अयक्ष्मं ayakṣmagm) free from disease, (सुमना: sumanāḥ) with good minds, i.e. being comfortable, (असत् asat) will become, in that manner, (वदामसि vadāmasi) we pray.

Note:

In this 6th mantra, the devotee is extending the plea that he has made in the 5th mantra on behalf of everyone and everything. Fulfilment of desires and also the protection and freedom from all sorts of illness, ailments and setbacks are now asked for.

True wellbeing is not only the goodness of physical health. Emotional wellbeing is equally important and for it, the mind needs to be calm, filled only with good thoughts. Physical and emotional well-being are essential but true peace and happiness are possible only when the surrounding is also harmonious. This requires harmony in the society and therefore, peace, prosperity and wellness to the community and all in this world are sought.

Purity of mind is accomplished by singing the glory of the Lord and, as we saw before, by doing Karma-Yoga. This is also indicated in this mantra.

Interestingly, the devotee seeks 'to attain' the Lord, Who is forever untouched as the Vedas declare!

To attain the Lord, to see the Lord and to be one with the Lord – all these require His benevolence to be bestowed upon us. Therefore, in this mantra, Lord's grace is sought to make our surroundings to be pure and to live in peace, so that praising the glory of the Lord is harmonious.

Praising the glory of the Lord is not flattery! We see in the Śrī Lalitha Sahasranāma Stōtra), the adoration to Mother Lalitha as 'Stōtra)-Priya' meaning One indulges in hearing Her praise! Also, the Lord says in Śrī Bhagavad-Gītā to praise His glory! What do these assertions mean? Is the Lord so unsure that He needs reinforcement by hearing His praise? Not so!

To sing the glory of God means the submission to God that we are striving to understand His infinite glory! To sing the glory of God is therefore to learn about God! Learning about God is the spiritual process, which leads to learning about the World and knowing it to be divine, learning about the Self and knowing it to be divine and finally realizing the truth about the non-difference of all, into One 'Parama-Satyam' or Supreme-Truth. That is why, praising and singing the glory of God is the primary means to our spiritual progress.

Another insight in this mantra is that by singing the glory of Lord, One can attain the Lord. Such assertion in the Veda Mantra is supremely comforting to us in this Kali-Yuga as we learn that praising the glory of God through 'Nāma Japam' and 'Nāma Sankeertanam' are as powerful as doing great penance and complex Vedic rites.

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहीगंश्च सर्वाञ्जम्भयन्-त्सर्वाश्च यातुधान्यः ॥

adhyāvōcadadhivaktā prāthamō daivyō bhiṣak
ahīgśca sarvāñjambhayaṁtsarvāśca yātudhānyaḥ। (Rik 1.7)

(Śrī Rudra) The first among all for advocating in favour of devotees, the indweller even in the gods (meaning who is pervading and indwelling in all), the healer who removes all sorts of ailment (relieving from the cycle of Samsāra), May He annihilate my ailments caused directly by snakes etc. and indirectly by ghosts and such invisible evil forces. May He, (in such ordeals of mine) speak in my favour!

(अधिवक्ता adhivaktā) One who advocates in favour of devotees, (प्रथमः prathamah) stands as the foremost, (दैव्यः daivyah) One Who indwells among even Dēvas (ie. all pervading, all indwelling), (भिषक् bhiṣak) One Who as the healer treats ailments caused by, (सर्वान् अहीश्च sarvān ahīgśca) serpent etc. which harm directly, (सर्वाश्च यातुधान्यः sarvāśca yātudhānyaḥ) demons and such evil forces which harm indirectly, (जम्भयन् jambhayan) (May He) annihilate! (अध्यवोचत् adhyavōcad) May He speak in my favour (at such ordeals of mine).

Note:

In this mantra, the benevolent and the most compassionate nature of Lord Paramēśwara is portrayed. He is the first to come forward and speak on behalf of His devotees, whenever the devotee's case needs to be heard! If so, then why there is fear for His appearance as Śrī Rudra! Lord Paramēśwara attends to all our problems, which are grouped into two categories in this mantra: one, that is happening directly, as trivial as the bite of a Snake and the other which happens indirectly as we do not know what causes such harm. Those are invisible evil-forces.

No matter what causes such harms, Lord is our Healer and Saviour from all ailments. The mantra says that Śrī Rudra, the greatest healer comes to our rescue! His rescue is complete in the sense that He comes first, argues our case against those who determine to inflict harm, and eventually destroy them. Didn't the Lord first advocated the case of His devotee Markandeya to the Lord of Death to spare his life and then kicked the Lord of Death in order to protect his devotee from the clutches of death!

Didn't the Lord not show similar grace to so many great devotees like Sundarar, Appar et al! Didn't He also get the beatings on behalf of a devotee, who was an ordinary old maiden! That is why He is 'Jambhayan Adhyavochat', the counsel and the representative of His devotees, who first takes up the case and argues for their wellbeing, and if needed, to end those who harm His devotees! What a great assurance! Also is He not the One who swallowed the poison to protect the gods and the worlds when they were distressed! That is why Lord Paramēśwara is denoted as 'Prathama:', the foremost of all. He is the Dēva Dēva, Mahā Dēva!

This mantra also praises the Lord as the in-dweller in all, including in all gods! That means, even the prayers offered to any form of God only reach Lord Paramēśwara. He is all pervading and all indwelling.

असौ यस्ताम्रो अरुण उत बभ्रुस्सुमङ्गलः ।
ये चेमाग् रुद्रा अभितो दिक्षु श्रिताः सहस्रशोऽवैष्वाङ् हेड ईमहे ॥

asau yastāmrō aruṇa uta babhruḥ sumāṅgalāḥ |
yē cēmāgr̥h r̥udrā abhitō dīkṣu śrītāḥ sāhasraśō'vaiṣāṅg̥h hēḍā īmahē | (Rik 1.8)

Lord Paramēśwara (Who is being thus adored), is red in colour when rising, light red after rising and of golden hue thereafter, benevolent to the earth, like the Sun dispelling the darkness. Around Him in all directions are thousands of Rudras

(as His all-pervading powers), may their anger (too) be also appeased by our prayers and prostration!

(यः yaḥ) Lord Paramēśwara, who is thus adored (ताम्रः tāmraḥ) red-coloured (at dawn), (अरुणः aruṇaḥ) of a lesser red colour after dawn, (उत uta) further, (बभ्रुः babhruḥ) of golden hue, (सुमङ्गलः sūmaṅgalāḥ) very auspicious, (असौ aśau) shines like the Sun dispelling darkness (इमां imam) to this earth, (अभितः abhitaḥ) on all sides, (दिक्षु dikṣu) in all directions, (श्रिताः śritāḥ) quartered, (सहस्रशः sāhasraśaḥ) in thousands, (ये च रुद्राः yē ca rudrā) whosoever Rudras are, (एषां eṣāṃ) of all these, (हेडः hēḍaḥ) the anger, (अव ईमहे ava īmahē) be ridden by our prayers and prostration!

Note:

In this mantra (and also in the next 8 and 9th), Lord Paramēśwara is adored in one of His divine forms: 'Āditya'. The other seven forms of Lord Paramēśwara that the scriptures describe include: Earth, Water, Agni, Vāyu, Ākāśa, Chandra and the Yajamāna, the leading person of the sacrifice (or) the presiding Teacher.

This mantra brings poetic elegance to the benevolence of Paramēśwara which spreads everywhere, thereby removing the darkness of 'Avidya' as the rising Sun which spreads its rays to remove darkness in this world. Lord Paramēśwara, as the effulgent Sun creates the world of activities at the dawn, sustains all during the day, then absorbs all into His divine self, in order to give peaceful rest to all beings. When all is absorbed in the Paramātmā, there is peace, like the deep sleep. The evening time, specially marked as 'Pradōsham', is when we give up all to the Lord through prayers to be one with His divinity.

This mantra also indicates the innumerable Rudras established in all directions, as the Powers of Paramēśwara in order to maintain His divine laws. Those Rudras preserve the incomprehensible but eternally just Universal Order, based on the 'Dharma', the Righteousness in the world.

All our actions that violate such divine order draw the wrath of Rudras and that is why we need to repent and make amends in our ways of life. The anger of those Rudras must also be appeased and hence is the plea and the prostration to them by the devotee. That is why in the Śrī Rudra Japa Yajnam rituals, there are eleven or more Rudra Ganas (groups) are worshiped. Śrī Rudram thus brings the importance of Dharma in the world and our mandated duty to sustain and nourish.

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।
उतैनं गोपा अदृशन् अदृशन्नुदहार्यः ।
उतैनं विश्वा भूतानि स दृष्टो मृडयति नः ॥

asau yō'vasarpāti nīlāgrīvō vilōhitah।
utainam gōpā ādrśannadṛśannudahāryah।
utainam viśvā bhūtāni sa dṛṣṭo mṛḍayāti naḥ। (Rik 1.9)

Lord Paramēśwara, Who has the blue neck (due to the retention of Poison to protect all), rises as the crimson Sun, traversing across the sky is witnessed by all (in this world). Even the (unsophisticated) cowherds, (simple) maids who carry water from the river and also all the creatures of the world see Him. May the Lord (Whose form is the Sun) bestow happiness to us!

(यः yaḥ) Who is, (नीलग्रीवः nīlāgrīvaḥ) with dark-blue neck due to the retention of Kalakuta poison, (विलोहितः vilōhitah) of deep red complexion, (असौ asau) directly visible as Sun, (अवसर्पति avasarpati) travels across the sky. (गोपा उत gōpā uda) even the cowherds, (अदृशन् ādrśan) see, (एनम् enam) this Rudra in the form of Surya, (उदहार्यः udahāryah) even naive mainds, who bring water, (अदृशन् ādrśan) see, (एनम् enam) this Rudra, (विश्वा भूतानि viśvā bhūtāni) all creatures (also see), (सः saḥ) He (in the form of Aditya, (दृष्टः dṛṣṭah) being seen by, (नः naḥ) us, (मृडयति mṛḍayāti) may give us happiness!

Note:

In this 9th mantra, the devotee adores the Lord in the most visible power that is in front of all of us, the Sun. The Lord who retained the poison in His neck, thus making it appear as dark blue (of the night), raises as the crimson Sun, traversing across the sky to spread light and energy to all. Who does not recognize the Sun and His glory in this world, which is ready for direct perception! Any one, from uneducated cowboys to simple maidens who carry water pots see the Sun and rejoice! So are all the animals and creatures in this world!

We only have to press the pause button of our daily chores for a while and look around the enormity of nature and how all things happen to move perfectly in the perpetual wheel of time! Sun is the centre of our limited world and there are billions of Suns in the Universe for the billions of life-forms.

The eternal Sun that lights up all is Lord Paramēśwara, as His spark is all pervading and all indwelling. So, there is no question of invisible God! God is right in front of us, as the Sun and in everything that the Sun lights up for us to see, and not see! Seeing divinity in all is the most profound vision that we should pray for!

नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढपुं ।
अथो ये अस्य सत्त्वानोऽहं तेभ्योऽकरन्नमः ॥

namō astu nīlāgrīvāya sahasrākṣāya mīḍhuṣṭi
athō yē āsya sattvānō'haṁ tēbhyō'karannamāḥ। (Rik 1.10)

My obeisance to the Lord with a blue neck and thousands of eyes, omnipresent and all seeing, Who grants what His devotees desire! My obeisance also to the assembly of gods who are present near the Lord - to all I offer my prostration.

(सहस्राक्षाय sahasrākṣāyā) with thousands of eyes, (मीढुषे mīḍhuṣē) granting the desires of the devotees, (नीलग्रीवाय nīlāgrīvāya) to the blue-throated (Lord Paramēśwara), (नमः अस्तु namō astu) may my obeisance be. (अथो athō) Moreover, (अस्य asya) to this (Lord), (सत्त्वानः sattvān) the nearby assembly of gods, (ये yē) who are present, (तेभ्यः tēbhyaḥ) to them, (अहं aham) I, (नमः namaḥ) prostration, (अकरम् akaram) do.

Note:

In this mantra, Śrī Rudra is worshipped as the omnipresent and omniscient Lord surrounded by the thousands of ganas or demigods praising the Lord's glory and serving Him.

The devotee pays salutations to the Lord as well as to all ganas who are nearby.

प्रमुञ्च धन्वंनस्त्वमुभयोर्गर्त्नि योज्याम् ।
याश्च ते हस्त इषवः परा ता भगवो वप ॥

pramuñca dhanvānastvamubhayōrārtni yōjyām |
yāścā tē hasta iṣavaḥ parā tā bhāgavō vapa | (Rik 1.11)

Oh Lord Rudra, May You untie the string tied to the both ends of Your ne bow, drop those arrows from Your hand and keep those all away out of sight!

(भगवः bhagavḥ) Oh Bhagavan Śrī Rudra! (त्वं tvam) Yourself, (ज्यां jyām) the bowstring, (उभयोः आर्त्तियोः ubhayōḥ ārtniyōḥ) (tied) in the two ends, (धन्वनः dhanvan) of your bow, (प्रमुञ्च pramuñca) loosen or untie. (ते tē) iṣ your, (इषवः iṣavaḥ) arrows, (याः yāḥ) which, (हस्ते hastē) are in the hand, (ताः ca tā ca) those also, (परावप parāvapa) keep away!

Note:

In this mantra, a gentle reminder is offered that the Lord must keep His weapons out of our sight. Even then, before putting those away, may the Lord, out of compassion, untie the bow-strings, drop the arrows and empty the quiver, for us to be totally at peace and to pray to the compassionate form of Śrī Rudra..

अ॒व॒त॒त्य॒ ध॒नु॒स्त्व॒ग्ं स॒ह॒स्राक्ष॑ श॒ते॒षु॒धे ।
नि॒शी॒र्य॒ श॒ल्यानां॑ मु॒खा॑ शि॒वो नः॑ सु॒मना॑ भव ॥

avatatya dhanuṣtvagrṁ sahasrākṣa śatēṣudhē
niśīrya śalyānām mukhā śivō naḥ sumanā bhavaḥ (Rik 1.12)

Oh Lord, Who is with thousand eyes and hundreds of quivers, May You, upon unstringing the bow, blunt the sharp tips of Thine arrows within all those quivers. With the compassionate mind, May You give us Thine auspicious form!

Oh Lord, (सहस्राक्ष sahasrākṣa) Who has thousands of eyes. (शतेषुधे śatēṣudhē) hundreds of quivers! (धनुः dhanuḥ) bow, (अवतत्य avatatyā) unstrung, (त्वं tvam) Thou, (निशीर्य niśīryā) blunt, (मुखा mukhā) the tips, (शल्यानां śalyānām) of the arrows (of all those quivers)! (सुमना:sumanā) With compassionate mind, (भव bhava) May Thou be; (शिवः śivih) in the auspicious form, (नः naḥ) to us!

Note:

In the last mantra, the devotee prayed that the weapons of the Lord be kept away out of sight, after unstringing the bow. But what about the innumerable arrows that are stacked up in the hundreds of quivers of the Lord! Those must be blunted too so to make those harmless and literally useless. Since the devotee

knows, Lord Paramēśwara is the first to speak for the devotees, and do anything to grant the wishes of the devotees, in this mantra, he is asking for the tips of Lord's arrows be blunted and kept inside the quivers that are out of sight. Lord's compassionate mind and auspicious form vouch for this plea!

विज्यं धनुः कपर्दिनो विशल्यो बाणवाग् उत ।
अनेशनस्येषव आभुरस्य निषङ्ग धिः ॥

vijyam dhanuḥ kapardinō viśalyō bāṇavāgm uta
anēśannasyēṣava ābhurāsyā niṣaṅgathiḥ। (Rik 1.13)

Oh Lord, let your bow be without string, may your quiver become empty, let your arrows lose the power to strike, may your scabbard be without sword.

(धनुः dhanuḥ) bow, (कपर्दिने kapardin) of Śrī Rudra, (विज्यं vijyam) be unstrung. (बाणवान् उत bāṇavāgm uta) also the quiver, (विशल्यः viśalyaḥ) be bereft of arrows. (अस्य asya) Lord's, (इषवः iṣava) arrows, (अनेशन anēśan) be destroyed with no powers to harm, (निषङ्गधियः niṣaṅgathiḥ) sheath of sword, (आभुः ābhuh) be bereft of sword.

Note:

The import of this mantra could be said as the core of this Anuvākam. The Bow of Śrī Rudra be unstrung and the arrows be blunt and useless, the sheath of the sword be empty. With all weapons thus removed and made in vain, the Lord is not going to hurt us. Although the literal meaning is thus made clear, having seen the context in the 2nd Mantra, the devotee knows that the weapons of Śrī Rudra are what the Jīvā are generating and drawing towards them, by the course of action in their lives.

So emptying the quivers and unstringing the bow or throwing the sword all mean only one thing: "May the devotee forever be free of Karma-phala which torments in the cycle of Samsāra. May the devotee perform all karma as Karma-yoga! May the devotee forever sing the glory of the Lord! May the devotee be illumined with the Truth about the indwelling Ātma, Which is non-different to Paramātmā!"

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या ते हेतिर्मिडष्टुम् हस्ते बभूव ते धनुः ।
तयाऽस्मान्, विश्वतस्त्वमयक्ष्मया परिबभूज ॥

yā tē hētirmiḍhuṣṭamaḥ hastē babhūva tē dhanuḥ।
tayā'smān viśvataṣṭvamāyakśmayā paribbhujā । (Rik 1.14)

Oh Lord, Who shower blessings upon Thine devotees, with weapons and the bow in Thine hand, which are all now made harmless towards me, may guard us against miseries!

(मीडुष्टम् mīḍhuṣṭamaḥ) One who grants the desires of devotees! (तया tayā) with those weapons and bow, (या yā) which, (हेतिः hētiḥ) exist (धनुः dhanuḥ) the bow, (बभूव babhūva) present, (ते हस्ते tē hastē) in Your hand, (त्वम्- tvam) May You, (परिबभूज paribbhujā) protect always in all respects, (अस्मान् āsmān) us, (विश्वतः viśvataḥ) from all types of dangers, (अयक्ष्मया āyakśmayā) leading to trouble-free state of existence,

Note:

The nuances of the prayers are really exhilarating. Having asked the Lord to come unarmed, in His compassionate form, the devotee now requests the Lord to keep His weapons to guard against the impediments that may come in the way of the devotees! Lord needs His weapons to ward off any danger to us! May He therefore bless us with the assurance of such protection!

नमस्ते अस्त्वायुधायानातताय धृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥

namāstē astvāyudhāyānātātāya dhṛṣṇavē
ubhābhyāmūta tē namō bāhubhyāṁ tava dhanvánē (Rik 1.15)

Oh Lord! To Thine weapons that are rendered harmless yet remain potent to cause harm, I offer my prostrations! Also to Thine two arms and the Bow, May my prostrations be!

(ते आयुधाय tē āyudhāya) Lord, to Your weapons, (अनातताय ānātātāya) that are now harmless, (धृष्णवे dhṛṣṇavē) but potent to harm, (नमः अस्तु namō astu) may my prostration be! (उत uta) also, (ते tē) your, (उभाभ्यां ubhābhyām) both, (बाहुभ्य bāhubhyām) to the hands, (तव tē) your, (धन्वने dhanvanē) to the bow, (नमः nama) prostration.

Note:

Starting with the prostrations to the Lord's anger and His pointed weapons at the beginning of the Anuvākam, the devotee is now repeating the prostrations to the weapons that are appeased and made totally harmless, and to the compassionate Lord. The shiver of seeing Lord's fury is now gone and the devotee beseech the

benign and the compassionate form of Śrī Rudra, Whose pointed weapons are all turned away and kept only for the protection of the devotee.

Interesting is to note how the devotee assigns another role for Lord's weapons in the next mantra.

परि ते धन्वनो ह्येतिस्मान् वृणक्तु विश्वतः ।
अथो य इषुधिस्तवारे अस्मन्निधेहि तम् ॥

pari tē dhanvānō hētirasmānvṛṇaktu viśvatāḥ।
athō ya iṣudhistavārē asmānnidhēhi tam॥ (Rik 1.16)

Oh Lord! May the arrows of Thine bow pass away, far from us (without harming us). May Thine quiver be kept ready only in the midst of our enemies (i.e. confronting the pile of our sins)

Oh Lord, (ते tē) Your, (हेतिः hēti) weapons of arrow, (धन्वनः dhanvanah) of the bow, (परिवृणक्तु pari vṛṇaktu) pass by. (अस्मान् asmān) us! (अथो athō) Moreover, (तव tava) your, (यः इषुधिः ya iṣudhi) quiver, which is there, (तम्- tam) that, (निधेहि nidhēhi) be in place, (आरे ārē) in the group of enemies (अस्मत् asmāt) of ours.

Note:

In the last mantra, the devotee was praying and prostrating to the Lord saying that the weapons be made harmless and kept away, yet those may be kept ever ready to protect the devotees from peril. In this mantra, the devotee suggests that the weapons of the Lord be placed in the midst of the enemies that torment the devotee. The literal meaning may sound that the prayer is for the protection

of the self and the annihilation of enemies in this world. The inference is about the evil tendencies that inhibit our progress. Our enemies are all those which steer us away from righteousness and the path of perfection. Those are the 'sins' and 'sinful acts' and the root-cause which is the darkness of ignorance and false knowledge. These enemies to be controlled and driven away. So, the devotee is praying for Lord's weapons to be amidst those evil tendencies and clear those for good.

Thus ends the first anuvākam of Śrī Rudram, with the inclusion of a shlōka that praises the Lord as follows.

नमस्ते अस्तु भगवन् विश्वेश्वराय महादेवाय
त्र्यम्बकाय त्रिपुरान्तकाय त्रिकाग्निकालाय कालाग्निरुद्राय
नीलकण्ठाय मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय
श्रीमन्महादेवाय नमः॥

namāstē astu bhagavan viśvēśvarāya mahādēvāya
tryambakāya tripurāntakāya trikāgnikālāya kālāgnirudrāya
nīlakaṇṭhāya mṛtyuñjāyāya sarvēśvarāya sadāśivāya
śrīmanmahādēvāya namāḥ॥

Thus ends the 1st Anuvākam of
Śrī Rudram - Namakam,
comprising of 16 Riks.

NAMAKAM
Anuvākam 02 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

आनुवाकः २

नमो॒ हिरण्य॑ बा॒हवे॒ सेना॒न्यै दि॒शां च॒ पत॑ये॒ नमो॑
नमो॑ वृ॒क्षेभ्यो॒ हरि॑केशेभ्यः पशू॒नां पत॑ये॒ नमो॑
नमः॑ स॒स्मिञ्ज॑राय॒ त्विषी॑मते पथी॒नां पत॑ये॒ नमो॑
नमो॑ ब॒भ्रुशाय॑ वि॒व्याधि॑नेऽन्ना॒नां पत॑ये॒ नमो॑
नमो॑ हरि॑केशायोपवी॒तिने॑ पु॒ष्टा॒नां पत॑ये॒ नमो॑
नमो॑ भ॒वस्य॑ हे॒त्यै जग॑तां॒ पत॑ये॒ नमो॑
नमो॑ रु॒द्राया॑तता॒विने॒ क्षेत्रा॑णां॒ पत॑ये॒ नमो॑
नम॑स्सू॒ताया॑ह॒न्त्याय॒ वना॑नां॒ पत॑ये॒ नमो॑
नमो॑ रोहि॑ताय॒ स्थ॒पत॑ये॒ वृक्षा॑णां॒ पत॑ये॒ नमो॑
नमो॑ म॒न्त्रिणै॑ वाणि॒जाय॒ कक्षा॑णां॒ पत॑ये॒ नमो॑
नमो॑ भुव॒न्तये॑ वा॒रिव॑स्कृ॒ता-यौष॑धीनां॒ पत॑ये॒ नमो॑
नम॑ उ॒च्चैर्घो॑षायाकृ॒न्दय॑ते पत्ती॒नां पत॑ये॒ नमो॑
नमः॑ कृ॒त्स्नवी॒ताय॒ धाव॑ते॒ सत्त्वे॑नां॒ पत॑ये॒ नमः॑ ॥ 2 ॥

anuvāka: 2

śambhāvē namāḥ । namāstē astu bhagavan-viśvēśvarāyā mahādēvāyā
tryambakāyā tripurāntakāyā trikāgnikālāyā kālāgnirudrāyā nīlakaṇṭhāyā
mṛtyuñjāyā sarvēśvarāyā sadāśivāyā śrīma-nmahādēvāyā namāḥ ॥

namō hirāṇya bāhavē sēnānyē dīśā-ñcha patāyē namō

namō vṛkṣēbhyō harikēśēbhyaḥ paśūnā-mpatāyē namō

namā-ssaspiñjārāyā tviṣīmatē pathīnā-mpatāyē namō

namō babhluśāyā vivyādhinē-'nnānā-mpatāyē namō

namō harikēśāyōpavītinē puṣṭānā-mpatāyē namō

namō bhavasyā hētyai jagatā-mpatāyē namō

namō rudrāyātātāvinē kṣētrāṇā-mpatāyē namō

namāssūtāyāhāntyāyā vanānā-mpatāyē namō

namō rōhitāyā sthapatāyē vṛkṣāṇā-mpatāyē namō

namō maṇtriṇē vāñijāyā kakṣāṇā-mpatāyē namō

namō bhuvantayē vārivaskṛtā-yauśādhīnā-mpatāyē namō

namā uḥchairghōṣāyākrāṇdayātē pattīnā-mpatāyē namō

namāḥ kṛtsnavītāyā dhāvātē sattvānā-mpatāyē namāḥ ॥ 2 ॥

॥ Anuvākaḥ 2॥

The entire 2nd Anuvāka containing 13 Yajus that offer the praise and prostrations to the Lord is considered as a single Mantra,

The votary besought the removal of the anger of Śrī Rudra, and asked for His grace and benignity towards him, and prayed for the relief from all sorts of fear and the grant of spiritual illumination in the first Anuvāka, now offers prostrations with one hundred and thirty-seven (137) Yajus, starting from this 2nd Anuvāka to the 9th Anuvāka.

It is pointed out by the Ācārya, that the 'namaskāraḥ' offered in the Anuvāka two, three, and four are called 'Ubayatho Namaskaraḥ' having a "Namahaḥ" at the beginning and one at the end, compared to the Yajus from the 5th Anuvāka to the end of 9th Anuvāka that have only one Namahaḥ. It is told that the double Namahaḥ are meant to the 'Ghōra', the terrifying form of Śrī Rudras, and the single Namahaḥ to the enchanting and serene for Śrī Rudra.

@meenalaya

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो

namō hirāṇyabāhavē sēnānyē dīśāṃ ca patāyē namō (Yajus 2. 1)

To Lord Paramēśwara Who has lustrous golden hands, Who as the Lord presiding over the gods of all directions as the guardians, may my obeisance be!

(हिरण्यबाहवे - hirāṇyabāhavē) To the Lord with the hands of Golden hue,
(सेनान्ये sēnānyē) Who presides over all gods, (च ca) and, (दिशां पतये) the Lord
of all directions, (नमो नमो namō namō) are our prostrations!

Note:

In this part of the mantra, Lord Paramēśwara is adored as the protector of all directions; He does so by presiding over an army of gods who are appointed to reign in every direction. In other words worship of any form of god ultimately pertains only to Lord Paramēśwara Who is the controller of all.

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो

namō vṛkṣēbhyō harikēśēbhyaḥ paśūnāṁ patāyē namō (Yajus 2. 2)

To the Lord Whose hair is of the lush green leaves of Cosmic-Tree, In Who the Cosmic-Tree is sustained, Who is the Lord of all-beings that are nourished by the Cosmic-Tree, may my obeisance be!

(वृक्षेभ्यो vṛkṣēbhyō) To the Lord Who is in form of Cosmic-Tree, (हरिकेशेभ्यः harikēśēbhyaḥ) Who has dark-green leaves of the Cosmic-tree as the hair, (पशूनां पतये paśūnāṁ patāyē) Who is the Lord of all Jīvā, the beings that are nourished by the Cosmic-Tree, (नमो नमो namō namō) are our prostrations!

Note:

After hailing the supremacy of Lord Paramēśwara, in this line, His glory is worshiped. In Him is the Cosmic-Tree which represents the Universe that perpetually subjected to changes, and in which all beings exist and get nourished. Therefore, He is the Lord of all beings (Paśupathi). The word 'paśū' refers to cow and such animals, and also in general, all life-forms. Therefore, Lord Paramēśwara is worshipped as "paśūnā patayē", the Lord Who is presiding over all beings.

Lord Paramēśwara is also described having dark-green hair, that represents the

lush green leaves of the Cosmic-Tree. We will see, subsequently many colours are being attributed to Lord Paramēśwara.

In the first line, He is described as the One with the Golden-hand. Taking this as 'Úpa-lakshanam' or an indicator, we infer that His entire form looks luminous like the Golden Sun that nourishes the Universe.

The Cosmic-Tree, like any tree, goes through many stages of growth, maturity, decay and regeneration and such stages are seen by the buds, lush green leaves, flowers, fruits and dry and falling leaves. Such changes in the Cosmic-Tree is the result of the 'guna' that are manifest in the 'Prakriti', the Power of Lord Paramēśwara.

The lush green of the Cosmic-Tree represents the power that generates activities or 'rajō-guna'. Like the Cosmic-Tree, the 'paśū' or the beings habituating on the Cosmic-Tree are also driven by their 'guna' or intrinsic traits and as a result, perform 'karma' and acquire 'Karma-phala'.

Like the Cosmic-Tree, all the beings also undergoing changes within the perpetual cycle of 'Samsāra'. The dynamics of all beings and the Universe are sustained only in the Lord.

नमः सृस्मिञ्जराय त्विषीमते पथीनां पतये नमो

namāḥ sṛspiñjarāya tviṣīmatē pathīnāṁ patāyē namō (Yajus 2. 3)

To the Lord Whose hair shines like the tender sheath of grass of red and yellow hue, Who is luminous with the Supreme Gnosis, Who is the Lord of the path that leads (the Jīvā) to perfection, may my obeisance be!

(सस्पर्शाय **saspiñjārāya**) To the Lord shining like a tender grass of Red and Yellow hue, (त्विषीमते **tvīṣīmatē**) Who is luminous with Supreme Knowledge, (पथीनां पतये **pathīnām patay**) as the Lord of the pathway that leads all to perfection, (नमो नमो **namō namō**) are our prostrations!

Note:

Having surrendered to Lord Paramēśwara Who sustains the Universe and all the beings, in the cycle of Samsāra, the devotee now prays that the Lord, Who shines tenderly like the soft-grass of Red and Yellow hue, bestow grace with the illumination of Truth, revealed in the Vedas, to guide the devotee out of Samsāra.

The varying colours of the Lord that are enumerated represent Him as being the substratum of all '**Guna-vyāpāra**', the transactions triggered by the '**Tamō**', '**Rajō**' and '**satva-guna**', federated by the nature of His Māyā. Only the grace of the Lord bestows the right pathway for the pursuit to perfection, that is the inquiry and the realization of the supreme Truth.

Great scholars translate the word '**पथीनां pathīnām**' to mean the path of Veda, including the recital of Veda mantras, performing Vedic Rituals, inquiry into the Vedānta as well as the application of '**tantra**', '**yoga**' etc. All those seemingly different paths complement each other to prepare the aspirant to qualify for the most divine inquiry, namely, '**Ātma-vicāram**', ultimately leading to the inevitable unitary path to liberation, '**Ātma-Jnānam**'.

By offering prostrations to Lord Paramēśwara, the ruler of such luminous pathway to perfection, the devotee gains salvation.

नमो बभ्लुशाय विव्याधिनेऽन्नानां पतये नमो

namō babhluśāya vivyādhinē'nnānām patāyē namō (Yajus 2. 4)

To the Lord Who mounts on the Bull of Righteousness, Who torments (those who do evil things) by the food (that they consume), Who is the Lord of Food that nourishes all, may my obeisance be!

(बभ्लुशाय babhluśāya) To the Lord Who is mounted on the Bull of Righteousness, (विव्याधिने vivyādhinē) Who torments by the food consumed, (अन्नानां पतये annānām patayē) as the Lord of Food that nurtures, (नमो नमो namō namō) are our prostrations!

Note:

How does the Lord rule over all-beings in the Universe?

The Lord does so by being seated on the Bull, the 'vrishabhah' which represents Dharma, the Righteousness. Lord Paramēśwara is the controller of everyone's Karma-Phala and the governing 'Law of Dharma' is His implement.

He is, first of all, the One Who nourishes all beings. As everything is sustained in the Lord, His benign grace is what makes all to survive. To survive, one needs food, 'Annam' and therefore, food is deemed as 'Ívara-Prasād', as He is the provider of all.

Food gives life! Food is not just what we eat but everything that we consume to feed our body, senses and mind. Even the air that we breathe, the light that we see, the sound that we hear, the touch we sense - everything that we consume by our body, mind and all sensory faculties are to be known as 'annam'. In this mantra, the devotee praises Lord Paramēśwara as the Lord of Food that nurtures all.

But by indulging in evil pursuits, when we abuse Lord's courtesy, then the wrath of Lord, Who is seated on the Bull of Righteousness is triggered, which makes us to grieve according to our misdeeds, through the very food that we consume. The literal meaning may suggest a reference to suffering from the consumption of food-poison, but the true import refers to our grief resulting from the consumption of evil thoughts. If we consume those that are unhealthy, unrighteous and unjust, resulting in our evil action, then those bad 'karma' is bound to result in our inevitable grief and distress.

नमो हरिकेशायोपवीतिने पुष्टानां पतये नमो

namō harikēśāyōpavītinē puṣṭānām patāyē namō (Yajus 2. 5)

To the (eternally youthful) Lord with dark hair, Who wears the holy thread (as the symbol of the virtuous vow taken for the pursuit of Dharma and Truth), Who is well nourished and nourishes all well, may my obeisance be!

(हरिकेशायो harikēśāyō) To the Lord Who has dark hair, i.e. Who is forever young, (वीतिने upavītinē) Who wears the holy thread, i.e. who has taken the vow to perform the prescribed duties and to perpetually dwell in the Supreme Truth, (पुष्टानां पतये puṣṭānām patāyē), to the Lord of Prosperity, (नमो नमो namō namō) are our prostrations!

Note:

The Cosmic-Tree is timeless. In it are the beings that come and go in various form, as the cycle of Samsāra is driven by the Wheel of Time. So aged by time, are all the beings in the world. In contract, Lord Paramēśwara Who transcends all Time and Space is eternally young.

In the earlier mantra, it is shown that Lord's hair is green representing the changing blooms of the Cosmic-Tree, yet Lord is beyond all changes. This is indicated by His dark hair, referring to eternal youth and timelessness. He is wearing the holy-thread, which is not to be taken as if it symbolizes a particular 'Varna' or division. The holy-thread is a symbol on a person who has taken up a committed life-style according to the scriptures. Such commitment could be for scriptural learning and preaching or administering and protecting others, or creating and transacting wealth to support all or just about doing work for others. That is how the 'Varnāshrama Dharma' needs to be viewed as it was never intended to cause discrimination at birth. Here Lord is seen as wearing the holy-thread, as He leads by example in the pursuit of His rule.

Those who take up such vows and follow their Dharma will be prosperous. This is indicated in the next word 'पुष्टानां पतये *pুষṭānām patayē*'. This infers two points: Lord is well nourished, i.e. He is full of prosperity; and Lord bestows nourishment and prosperity.

Only the possessor can grant possessions to others; here we revere the Lord, the possessor of prosperity, to grant us the same. Ācārya Bhatta Bhāskara goes on to enumerate ten types of prosperity such as cattle, grain-fields, houses, children etc. extending to the miraculous powers of 'ashtamā siddhi'.

Going by the words of the great sage, Śrī Mahā Periyavāl of Kanchi Kāmakōṭi Peetam, do we really know what we really need and pray for! It is forever better to simply surrender to the Lord, singing His glory and offer our steadfast devotion, leaving to the Lord's mercy for all that needs to be given and done.

नमो भवस्य हेतु जगतां पतये नमो

namō bhavasya hētyai jagatām patayē namō (Yajus 2. 6)

To the Lord Who is the cause of the Universe (for its existence and eventual dissolution cycle, and so, Who is the Lord of Universe (for granting prosperity and relief), may my obeisance be!!

(भवस्य हेतु **bhavasya hētyai**) To the Lord Who is the cause of the Universe
(or) Who has the instrument to cut asunder the illusory nature of the
Universe, (जगतां पतये **jagatām patayē**) Who grants the World and worldly
prosperity, (नमो नमो **namō namō**) are our prostrations!

Note:

This Yajus 2.6 is considered to be one of the most important mantras.

If we consider हेतु, the means or the cause, then Ísvara is both the instrumental cause and efficient cause of the Universe. But if the Universe and all appearance therein are temporal and insentient only yet sustained on the eternal and unchanging cause the Parabrahmam, then the grace of That Parabrahmam only could cut asunder the cycle of Samsāra.

Thus, the word हेतु could be taken to mean both the cause and the instrument, to fix as well as dismantle the Universe. So, the Lord is '**bhavasya hētuh**'. One Who controls the Universe must be the Lord of the Universe. Hence the devotee prays to Paramēśwara as the Lord of the Universe, Whose grace bestow both the world of prosperity for the embodied existence as well as the freedom from the cycle of embodied existence, set in eternal bliss.

This is the import of this line.

नमो रुद्रायातताविने क्षेत्राणां पतये नमो

namō rudrāyātātāvinē kṣētrāṇāṃ patāyē namō (Yajus 2. 7)

To the Lord Who removes our grief, for which, holds the bow with mounted arrow, Who is the indwelling effulgence in all being, may my obeisance be!

(रुद्रायां rudrāya) To the Lord Who removes grief of Samāsara for all beings, (आतताविने ātatāvinē) for which, He holds the arrow-mounted-Bow, (क्षेत्राणां पतये kṣētrāṇāṃ patayē), Who is the Lord indwelling in all beings, (नमो नमो namō namō) are our prostrations!

Note:

Literal meaning confirms Śrī Rudra as the Lord Who holds the bow and the arrows for protecting His devotees and removing their grief is bestowing grace to all by reigning at many holy 'kṣētrā' or pious places.

A greater insight would be to consider the word 'kṣētrānam' to mean all the embodiments. Lord Paramēśwara Who is all-pervading is also indwelling within every being as 'Ātma', the eternal effulgence and witness. The very 'awareness of existence' in a person is only due to the light of consciousness that is within. That light of consciousness or Ātma is not the intelligence or the ignorance, but That which sees both the intelligence and ignorance. It is the pure awareness. Śrī Rudra, the form of Lord Paramēśwara Who removes our grief, is in fact within us as the indwelling Ātma. With this understanding, the very nature of grief is questioned: What is joy? What is sorrow? Are these mere emotions or some real states of existence? Surely our joy and grief are not because those are in the objects of our desire or distaste, but those are what our minds formulate!

When we understand that mind is inert and it attains sentience only because of the effulgence of Ātma, then how could grief, that the temporal mind perceives

be real! Such inquiry, and the eventual realization of our true state of bliss, are only by the bestowing grace of Śrī Rudra. His tormenting arrows are there only to steer our journey towards the path of Self-inquiry! His golden rays of grace then grant the revelation.

नमः सूतायाहन्त्याय वनानां पतये नमो

namāḥ sūtāyāhantīyāḥ vanānām patayē namō (Yajus 2. 8)

To the Lord Who is the charioteer of the Universe and all embodiments, Who transcends all, untouched by cause and effect Who is the Lord of the impenetrable forest, may my obeisance be!

(सूताय sūtāya) To the Lord Who is the charioteer of the Universe and all embodiments, (हन्त्याय hantīyāya) Who is untouchable, being beyond all cause and effect, (वनानां पतये vanānām patayē) Who lords over the impenetrable forest, (नमो नमो namō namō) are our prostrations!

Note:

Íśvara, in Whom the Cosmic-Tree is sustained, Who is all pervading and all indwelling, is the force that makes all there is! The effulgence of the consciousness lights the life in the embodiment. In Its lustre, the mind attains sentience and this the life thrives!

Thus, upon gaining sentience under the light of consciousness, when the aroused mind with all its sensory faculties run wild, only the witnessing consciousness offer the course-corrections by reflecting righteous thoughts in the mind and triggering discerning intellect to analyse. Like a charioteer who steers the Chariot in the right course, Íśvara, indwelling as Ātma in all beings, drives and directs!

Iśvara Indwelling in us as the Ātma is the Knower of all- to-be-known and the Seer of all-to-be-seen! Yet He is not knowable and un-seeable! He transcends all perception and comprehension. He is beyond all causes and efforts!

The literal meaning of the phrase “**vanānām pati**’ gives the idea that Śrī Rudra is like the King of the Forest, as the Chief Hunter. It also gives another insight. The forest refers to the vast scriptures, ‘**Veda Aranyam**’ and Lord Paramēśwara is the Lord of that forest. Like the impenetrable forests are the Vedas that are infinite and beyond anyone’s full comprehension. Even in the limited scriptural texts that are nourished by Sages to this date, there are many secrets, forever enticing and challenging that the keen aspirants forever inquire and seek. Such of potency in the Vedas and the darkness of our ignorance make the domain of supreme knowledge a vast impenetrable forest. Who else, other than Lord Paramēśwara be the Emperor of that forest!

नमो रोहिताय स्थपतये वृक्षाणां पतये नमो

namō rōhitāya sthapatayē vṛkṣāṇaṁ patayē namō (Yajus 2. 9)

To the Lord Whose colour is Red (owing to the apparent activities of creation, sustenance, dissolution, concealment and grace - Yet), Who is stable (eternally unmoving), Who is the Lord of Cosmic-Tree, may my obeisance be!

(रोहिताय rōhitāya) To the Lord Who is red in colour, (स्थपतये sthapatayē) Who is eternally stable everywhere, (वृक्षाणां पतये vṛkṣāṇaṁ patayē) Who is the Lord of Tree (नमो नमो namō namō) are our prostrations!

Note:

In the previous prostration Lord Paramēśwara is worshipped as the Lord of Forest, and here, as the Lord of Tree. Many trees form the forest, so Lord of the Forest already includes Íśvara's lordship over all trees. Therefore, we should connect to the previously discussed concept: Cosmic-Tree being sustained within Íśvara. The all-pervading Íśvara, Who reigns the impenetrable forest of Vedas, also holds the Cosmic-Tree, the 'Prapancha', under His divine control. He is therefore responsible for the 'Srishti', creation, 'Sthithi', preservation, 'Laya', destruction, 'Tirobhav', concealment and revival and 'Anugraha', providing salvation.

Although all such actions occur only by the Will of the Lord, we may understand that the act of Will itself is the power of 'sātvic-rajās' at play. This guna is indicated by red colour and therefore Lord Rudra appears red. Yet, Íśvara is Parabrahmam That Which has no action and in Whose presence all actions occur. This is reinforced by the adoration of the Lord as 'sthapāye', One Who is stable, unmoving and, eternally idle. With this mantra, the devotee contemplates on the divine play of Paramēśwara as 'Íśvara and Maya' or 'Śiva and Śakti'.

नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो

namō mantriṇē vāṇijāya kaksāṇāṃ patāyē namō (Yajus 2. 10)

To the Lord Who is adored by innumerable mantras or Who is the authority of all mantras, Who is like a seasoned merchant, knowing and controlling the innumerable transactions (that perpetually happen in the Universe), Who is the Lord of impenetrable forests of Vedas and the secrets therein, may my obeisance be!

(मन्त्रिणे mantriṇē) To the Lord of (innumerable) mantras, (वाणिजाय vāṇijāya)
Who, like an expert merchant, handles transactions, (कक्षाणां पतये kaksāṇāṃ

patayē) Who is the Lord of impenetrable forest of great secrets of Vedas,
(नमो नमो namō namō) are our prostrations!

Note:

As Lord Paramēśwara is the Lord of Vedāranya, the innumerable secrets therein, which are beyond human-intellect, are only revealed at His divine command. He is therefore the Lord of all mantras and beyond. As the eternally stable witness. He is eternally omniscient..

नमो भुवन्तये वारिवस्कृतायौषधीनां पतये नमो

namō bhuvāntayē vārivaskṛtāyauṣadhīnām patāyē namō (Yajus 2. 11)

To the Lord Who nourishes the Earth and all beings therein, Who is in the water, and in the form of water, Who is the Lord of all vegetation (trees, creepers, plants etc that from part of the food-chain to sustain life), may my obeisance be!

(भुवन्तये bhuvāntayē) To the Lord Who nourishes the Earth and all therein, (वारिवस्कृताया vārivaskṛtāy) Who is in the Water, and Who is in the form of Water, the source of life, (औषधीनां पतये auṣadhīnāmpatayē) Who is the Lord of all vegetation, (नमो नमो namō namō) are our prostrations!

Note:

In this line, the devotee comes direct to the point. Being embodied on the Earth, we need the grace of the Lord Who nourishes all life forms on the Earth! The most important of power of nature that breeds and sustains life is water. So the word 'vārivaskṛtāya' is taken to mean both: the Lord dwelling in the water, Śrī Mahā Viśnu, the saviour of the world and the Lord in the form of Water, the

source of life on Earth. Water nourishes plantations, and the resulting plants, creepers and tress sustains the mammoth food chain, thus being the critical part of life on Earth. Śrī Rudra is the divine force of nature. This is the key import.

नम उच्चैर्घोषायाऋन्दयते पत्तीनां पतये नमो

namā uccairghōṣāyākrandayatē pattīnām patāyē namō (Yajus 2. 12)

To the Lord Who makes loud noise (in the fight against enemies), Who makes the enemies cry in dread and defeat, Who lords over the gods and powers that tread the path of righteousness to protect righteousness, may my obeisance be!

(उच्चैर्घोषाय् uccairghōṣāyā) To the Lord Who makes roaring noise, (अक्रन्दयते akrandayatē) Who makes the enemies cry in dread and defeat, (पत्तीनां पतये pattīnām patayē) Who lords over the foot-soldiers , i.e. who tread the path of righteousness to protect righteousness, (नमो नमो namō namō) are our prostrations!

Note:

Literal meaning suggests that Śrī Rudra makes loud noise in the fight against the evil and easily destroys them, as the Lord of great many soldiers who are all engaged in the sustenance of Dharma in this world. The power of Lord Paramēśwara manifests in so many forms as Rudras and demigods, established in all directions in order to protect Dharma and punish evil-doers for their evil actions. They all are only at the will and command of Lord Paramēśwara, even though, should the Lord decide to vanquish all at His own, He does!

In this mantra, the revelation of His power, through the 'Śabda' is indicated. Is not 'sound' the primordial form of energy giving rise to all! Who are the enemies that the Lord eradicates? For the devotees who seek the joy of embodied lives, impediments to peaceful and prosperous life are the enemies. For the spiritual aspirants, evil qualities that bring blemish to the mind are the enemies.

As the succour of His devotees, Lord Paramēśwara intervenes to make those enemies dread and cry as He remove them and help the devotees in their righteous pursuits. Is not fear, particularly, the fear of death, a major enemy to our peace and tranquillity? Even then for our rescue is the benign grace of the Lord; didn't the Lord intervene to stop and even scold His foot soldier, the Lord of Death, to stay away from His devotee, Śrī Mārkantēyar!

नमः कृत्स्नवीताय धावते सत्त्वंनां पतये नमः॥

namāḥ kṛtsnavītāya dhāvatē sattvaṇāṁ patāyē namāḥ ॥ (Yajus 2. 13)

To the Lord Who is all pervading, Who runs everywhere to protect His devotees, Who is the succour for the virtuous seekers may my obeisance be!

(कृत्स्नवीताय kṛtsnavītāya) To the Lord Who is omnipresent, (धावते dhāvatē) Who is running to protect his devotees, (सत्त्वंनां पतये sattvaṇāṁ patay) Who is the succour for the virtuous, (नमो नमो namō namō) are our prostrations!

Note:

The Lord is omnipresent. As worshiped before, Lord is forever 'stable' and 'unmoving'. Naturally That which is all pervasive cannot move anywhere as there can be no place where That is not already there! Yet, here, in the first phrase, the devotee adores the Unmoving Parabrahmam as omnipresent, then sees the Lord as Ívara, Who, with the control on His Maya, rules the Universe and saves all creations. Like the tireless movement of a Mother Cow in search of Her calves to nourish and protect them, Lord Who is compassionate, forever runs everywhere to protect His devotees.

Thus ends the 2nd Anuvākam of
Śrī Rudram - Namakam,
comprising of 13 Yajus.

NAMAKAM
॥ Anuvākam 03 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

अनुवाकः ३

नमः सहमा॒नाय नि॒व्या॒धि॒नं आ॒व्या॒धि॒नी॒नां प॒तये॒ नमो॑
नमः ककु॒भाय॑ नि॒षङ्गि॑णे॒ स्ते॒ना॒नां प॒तये॒ नमो॑
नमो॑ नि॒षङ्गि॑णं इ॒षु॒धि॒मते॒ तस्करा॑णां प॒तये॒ नमो॑
नमो॑ व॒ञ्च॒ते परि॒व॒ञ्च॒ते स्ता॒यूनां प॒तये॒ नमो॑
नमो॑ नि॒चे॒रवे॑ परि॒च॒रा॒यार॑ण्या॒नां प॒तये॒ नमो॑
नमः सृ॒का॒वि॒भ्यो जि॒घा॒र्ग॒स॒द्भ्यो मु॒ष्ण॒तां प॒तये॒ नमो॑
नमो॑ऽसि॒म॒द्भ्यो न॒क्त॒श्चर॑द्भ्यः प्र॒कृ॒न्ता॒नां प॒तये॒ नमो॑
नम॑ उ॒ष्णी॒षि॒णे गि॒रि॒च॒रा॒य॑ कुल॒ञ्चु॒नां प॒तये॒ नमो॑
नम॑ इ॒षु॒म॒द्भ्यो ध॒न्वा॒वि॒भ्यश्च॒ वो॒ नमो॑
नम॑ आ॒तन्वा॒ने॒भ्यः प्र॒ति॒द॒धा॒ने॒भ्यश्च॒ वो॒ नमो॑
नम॑ आ॒य॒च्छ॑द्भ्यो वि॒सृ॒ज॑द्भ्यश्च॒ वो॒ नमो॑
नमो॑ऽस्य॑द्भ्यो वि॒ध्य॑द्भ्यश्च॒ वो॒ नमो॑
नम॑ आ॒सी॒ने॒भ्यः श॒या॒ने॒भ्यश्च॒ वो॒ नमो॑
नमः स्व॒प॒द्भ्यो जा॒ग्र॑द्भ्यश्च॒ वो॒ नमो॑
नम॑ स्ति॒ष्ठ॑द्भ्यो धा॒व॑द्भ्यश्च॒ वो॒ नमो॑
नमः सु॒भा॒भ्यः सु॒भा॒प॒ति॒भ्यश्च॒ वो॒ नमो॑
नमो॑ अ॒श्वे॒भ्योऽश्व॑प॒ति॒भ्यश्च॒ वो॒ नमः॑ ॥ ३ ॥

@meenalaya

anuvāka: 3

nama-ssahāmānāya nivyādhinā āvyādhinīnā-mpatāyē namō
namāḥ kakubhāyā niṣaṅgiṇē stēnānā-mpatāyē namō
namō niṣaṅgiṇā iṣudhimatē taskārāṇā-mpatāyē namō
namō vañchātē parivañchātē stāyūnā-mpatāyē namō
namō nichēravē paricharāyārānyānā-mpatāyē namō
namā-ssṛkāvibhyō jighāḡmsadbhyō muṣṇatā-mpatāyē namō
namō-'ṣimadbhyō naktañcharādbhyaḥ prakṛtānā-mpatāyē namō
namā uṣṇīṣiṇē giricharāyā kuluñchānā-mpatāyē namō
nama iṣūmadbhyō dhanvāvibhyaścha vō namō
namā ātan-vānēbhyaḥ pratīdadhānēbhyaścha vō namō
namā āyachChādbhyō visrjadbhyaścha vō namō
namō-'ssādbhyō vidyādbhyaścha vō namō
nama āsīnēbhya-śśayānēbhyaścha vō namō
namā-ssvapadbhyō jāgrādbhyaścha vō namō
namaṣṭiṣṭhādbhyō dhāvādbhyaścha vō namō
namā-ssabhābhyā-ssabhāpātibhyaścha vō namō
namō aśvēbhyō-'śvāpatibhyaścha vō namāḥ ॥ 3 ॥

॥ Anuvākaḥ 3॥

The entire Anuvāka 03, containing 17 Yajus, is considered as one Mahā-mantra.

नमः सहमानाय निव्याधिनं आव्याधिनीनां पतये नमो

namaḥ saḥamānāya nivyādhinā āvyādhinīnām patāyē namō (Yajus 3. 1)

To Lord Paramēśwara Who establishes peace by forgiving the mistakes of the devotees, Who punishes the enemies, Who as the Lord presiding over the valiant gods who torment all sort of enemies (evil), may my obeisance be!

(सहमानाय saḥamānāya) To the Lord Who instils peace, (निव्याधिन nivyādhina) Who punishes those in the wrong, (आव्याधिनीनां पतये āvyādhinīnām patayē), Who is the Lord of valiant gods Who remove the enemies, (नमो नमो namō namō) are our prostrations!

Note:

Lord Paramēśwara is compassionate and forgiving the errors of the devotees and establishes peace. Yet for the enemies, which we saw in the last Anuvāka as impediments that destroy peace and drive us towards evil, are severely punished by the Lord, Who has in his command many valiant gods as His divine army to protect all beings.

In this Yajus, Lord is both forgiving the errors of the devotees and also punishing the enemies that are evil. This seemingly contradictory idea is resolved in the next Yajus.

नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमो

namāḥ kakubhāya niṣaṅgiṇō stēnānām patayē namō (Yajus 3. 2)

To Lord Paramēśwara Who is the most prominent, the wielder of the sword and the Chief of Thieves, may my obeisance be!

(ककुभाय kakubhāyaa) To the Lord Who is excellent, (निषङ्गिणे niṣaṅgiṇō) Who wields the sword, (स्तेनानां पतये stēnānām patayē), Who is the Lord of Thieves who steal our possessions without our knowledge, (नमो नमो namō namō) are our prostrations!

Note:

In this, and the following three Yajus, Śrī Rudra is adored as someone Who takes away our possessions by all means of trickery.

In this, Śrī Rudra is seen as a Thief, referring to a person who steals our possession without our knowledge. That too, expertly, as He is the best among the thieves and also the Chief among all such thieves. To that supreme Thief, we offer our prostrations.

As Lord is all pervasive and all indwelling, surely, He is also in the hearts of those who steal other's possessions. Although the act of stealing is evil, divinity is indwelling even in the thief. With this comprehension, we learn to revere all beings, seeing divinity in everything. Yet, the action that is unrighteous is to be curbed. Simply put, treat the wrong action with contempt and not the actor!

Another key insight is that there is a blessing in disguise!

Lord Paramēśwara takes away the possessions of His devotees, without their knowledge! Does it mean that He would make us impoverished in this world?

No, that would be contradictory as it is already shown in the previous Anuvāka that Lord bestows all sort of prosperity for our life here and here-in-after! Then what does He steal away from us, that we dearly treasure as our possession? That is the ego, the pride, the false notion of who we really are!

The 'ahamkāra' or the Self -identity with the embodiment, and the 'mamakāra', the notion of ownership to others and other objects are two that we hold very dearly. Any hurt or adverse impact to 'my' belongings or to the notion of 'I', is the worst fear.

The root cause of 'ahamkāra' and 'mamakāra' is 'Avidya'. Therefore, if Lord is stealing away our prized possessions, He takes away our 'ahamkāra' and 'mamakāra' and by that He also steals away our 'Avidya'. Bhagavān Śankara succinctly defines 'Avidya' as the wrong idea of the Self. Then, if the Lord takes away 'Avidya', are we impoverished? No!

If something is lost, we must gain something else in return to feel good, is it not? If the Lord simply steals away our Avidya, what are we left with? Here we must understand 'Avidya' is the nescience or darkness that hides our true self, which is the indwelling Ātma,. So when Avidya is removed by the Lord, our darkness is removed. When there is no darkness, there is light! Nothing else needs to be given as our true nature as luminous Ātma, prevails.

Why is the Lord compared to a thief who steals secretly! It is because, while the devotees are bestowed with the abundant grace of the Lord, without their knowledge, in the light of the Lord, all blemishes of darkness wither away! Without knowing how it has happened, the devotees find themselves blessed with virtuous life, fulfilled with the true state of bliss. That is why this is a blessing in disguise.

नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमो
namō niṣaṅgiṇa iṣudhimatē taskarāṇām patayē namō (Yajus 3. 3)

To Lord Paramēśwara Who is holding the dart to fit into the bow, Who has the quiver of arrows, Who is the Chief of Robbers who threaten and rob our possessions directly, may my obeisance be!

(निषङ्गिण niṣaṅgiṇa) To the Lord Who has the bow tied-up with the dart ready to be mourned (इषुधिमते iṣudhimatē) Who has the quiver of arrows, (तस्कराणां पतये taskarāṇām patayē), Who is the Chief of Robbers, who threaten and rob of our possessions directly, (नमो नमो namō namō) are our prostrations!

Note:

Keeping the inference from the last Yajus as the context helps in understanding here, the insight of adoring Śrī Rudra as an armed robber, that too, as the Chief of such armed robbers!

Lord Who was worshipped as a thief, taking away secretly all our possessions to relieve us from the clutches of worldly attachments and the entrapment of Samsāra, is adored in this Yajus as a threatening robber to make us give away with our full knowledge, our possessions of burden.

Threats scare us! That too, when Lord threatens with the sharp-arrows that torment, we dread and oblige. We have gained in the first Anuvāka the true understanding of Śrī Rudra's arrows and His apparent rage. Those are to discipline the erring devotees to steer clear off evil. However, the Seekers of the Truth who venture into the dark forests of Vedic secrets would surely meet Śrī Rudra, Who, as we have learnt, is in the impenetrable forest, The chance encounter with Him, i.e. His blessings, would mean, His weapons posing as threats to the Seekers and they losing of their possessions of burden.

To such spiritual seekers, those threats are coming from the realization of the temporal nature of this material life and the perpetual cycle of birth and death, and the weariness of Samsāra. Alarmed by those threats, the Seeker gives away what he held so far as real, the ahamkāra, mamakāra and the underlying Avidya. The chance encounter happens in so many ways, the most tangible one being the meeting of a Sadguru.

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो

namō vañcatē parivañcatē stāyūnām patáyē namō (Yajus 3. 4)

To Lord Paramēśwara Who gains (our) confidence and cheats now and then, Who cheats at all times, in all (our) tasks, Who is the Chieftain of all who steal our things, may my obeisance be!

(वञ्चते vañcatē) To the Lord, Who is worming into the confidence of a master, cheats him occasionally. (परिवञ्चते parivañcatē) Who cheats at all times, in all tasks, (स्तायूनां पतये stāyūnām patayē), Who is the Chieftain of robbers who steal at all times, (नमो नमो namō namō) are our prostrations!

Note:

Continuing with the same allegory, in this Yajus, the devotees see the Lord in all forms of stealing away the possessions of the devotee, coming as someone who gains the devotee's confidence and steals his possessions, now and then, or someone who perpetually cheats the devotee and that too, as the master of cheating. Typical translations that convey the essence of this Yajus to see divinity even in those who cheat us, but this may be not be greatly convincing. So we must continue in the same context of previous Yajus and the one that follows.

When the devotion is intense and the surrender to Lord Paramēśwara is committed, then the devotee finds number of changes happening within. The Lord, Who has gained the confidence of His devotee, without the knowledge of the devotee, alters his way of life. Suddenly, the devotee starts to see the uselessness of what he or she deemed important in this world! There is a gradual increase of discrimination and dispassion in the devotee, and occasionally at least when his communion with God, such as while being in Satsangh, the devotee loses the entanglement with worldly objects.

When the devotees intensity of love to God increases, the occasional thief, Lord Paramēśwara, becomes a regular thief, intervening in all the tasks of the devotee at all times, depriving his accumulation of temporal things. This, the Lord does by taking away the 'ahamkāra' and 'mamakāra' from the devotee, so that the devotee performs his actions without the likes and dislikes. For all these trickery and divine cheating, there are many gods as mentioned in the dense forest of Vedas, and among them, the supreme is Lord Paramēśwara,

नमो निचेरवे परिचरायारण्यानां पतये नमो

namō nicēravē paricarāyārāṇyānām patayē namō (Yajus 3. 5)

To Lord Paramēśwara Who is forever looking forward to steal our possessions, Who wanders amidst the places where the devotees transact, Who is the Leader of forest-thieves may my obeisance be!

(निचेरवे nicēravē) To the Lord Who is forever in the look out for stealing, (परिचराय paricarāya) Who wanders amidst the places of transactions for pick-pocketing, (आरण्यानां पतये āraṇyānām patayē), Who is the Lord of Thieves in the forests, (नमो नमो namō namō) are our prostrations!

Note:

Now, the insatiable urge of the Lord in stealing from His devotee, thereby bestowing His benign grace upon the devotee is indicated. Once the devotee makes absolute surrender, Lord Paramēśwara, Who is indwelling as Ātma, in all, starts to exercise His divine power to bring changes in the devotees.

For this to happen, He is said to be at the close proximity, keeping an watchful eye on the devotees actions and accumulated possessions. More so is the intervention of the Lord in the devotee's life, when the devotee transacts in the world through words, thoughts and deeds.

Such transaction space is indicated by the word '**paricara**', a market place of actions. There the Lord closely follows the devotee to '**pick-pocket**' and steal away. He is an Ace in this act of stealing, as He is the Lord of Forest-dwelling-Thieves.

As we contemplate, we think of our transformations in our public life when the spiritual pursuits take the centre stage! More our interests in spiritual progress, more are our cautions in the worldly indulgences. Suddenly we start to see the fallacy in what we once deemed as real; even a small lie that we utter begins to hurt our hearts.

The vain ego that we carried all along is now seen to be lost. The places we like to go are turning out to be where there is spiritual progression! Even at Satsangh, every time we deeply transact, we seem to lose something of our falsehood, being pick-pocketed by the divine hands.

नमः॑ सृ॒का॒वि॒भ्यो॑ जि॒घा॒ग्ँस॒द्भ्यो॑ मु॒ष्ण॒तां प॒तये॑ नमो॑

namāḥ sṛkā vibhyō jighāḡmsadbhyō muṣṇatām patāyē namō (Yajus 3. 6)

To Lord Paramēśwara Who protects the Self (to remain untouched) with His divine armour, Who is keen to cause distress in others, Who is looking to steal the crops cultivated by the devotees, may my obeisance be!

(सृ॒का॒वि॒भ्यो॑ sṛkā vibhyō) To the Lord, Who protects the Self with His armour, (जि॒घा॒ग्ँस॒द्भ्यो॑ jighāḡmsadbhyō) Who is keen to cause distress in others, (मु॒ष्ण॒तां प॒तये॑ muṣṇatām patayē), Who wishes to steal the crops of the field, (नमो॑ नमो॑ namō namō) are our prostrations!

Note:

In this Yajus, we look at the deeper meaning of the Lord's thieving action. By loitering near the devotees, and escorting them in all the places of their transactions and pick-pocketing off their possessions, as we saw in the previous Yajus, a doubt may arise in us. Is the Lord also contaminated by us, with His closers association with us and the interventions?

No! The Paramātmā is pure and untouched. As Bhagavān says in Śrī Bhagavad Gita, Ātma, forever remains as 'asangaḥ' or unmixed with anything! As 'nithya-Śuddhaḥ', Ātma is in such state of pure existence. Ātma, protects Itself from the armour of Truth.

Then there is a literal meaning implying that the Lord is keen to cause distress to others. This contradicts the very definition of the name 'Rudra', the One who removes distress! Therefore, the import should be about the compassion of the Lord Which keenly looking for the ways to cause positive impact on the devotee, so that the devotee is able to shed the falsehood and the impediments to spiritual progress.

Before the spiritual awakening, the ordeals of life are seen to be distress and grief! But the very experience of those ordeals leads to the dawn of new knowledge steering towards spiritual advancements. This is the intent of the God and that is why even His ardent devotee undergoes difficult periods in life and those ordeals are not to down the devotee but to uplift.

Then why does the Lord steal the crops that are cultivated by the Jīvā? This we understand also out of His compassion towards the devotee.

The crops represent the growth of Karma-phala, that are due from the Karmas of the devotees. As per the saying, 'as you sow, so shall you reap', everyone has to endure the result of One's own actions. We already saw earlier, how both punya and pāpa result only in grief, as both entrap us in the cycle of Samsāra. That is why, if the fruition of our Karma that are like the seasoned crops in the field of our karma were to be taken-away by the Lord, we remain blessed. This is the insight of this Yajus.

Does the Lord literally take our punya and pāpa? What use is there for Him? This we validate by the understanding that Lord stealing the crops of our Karma only means, Lord removing our bondage to Karma. In other words, the Lord makes us to perform our Karma as Karma-Yoga, by stealing away the 'ahamkāra' and 'mamakāra', the vain possessions that traps us in the attachments to Karma-Phala.

नमोऽसिमद्भ्यो नक्तंचरद्भ्यः प्रकृन्तानां पतये नमो

namō'simadbhyō naktāncarādbhyaḥ prakṛntānāṃ patāyē namō (Yajus 3. 7)

To Lord Paramēśwara Who is in the form of swordsman, wandering at night, as the Lord of those who kill and seize things, may my obeisance be!

(असिम्बद्धः asimadbhyaḥ) To the Lord, Who is in the form of Sword-wielder the Swordsman, (नक्तंचरद्भ्यः naktamcaradbhyaḥ) wandering in the night, (प्रकृन्तानां पतये prakṛntānām patayē), Who kills and seize things. (नमो नमो namō namō) are our prostrations!

Note:

This Yajus continues with the notion that Śrī Rudra is in the form of armoured power that roams about in the darkness and kill those who are encountered in the darkness to seize their things. This frightening imagery when rightly understood illumines our mind with joy. Darkness is nescience, the sheath of ignorance the power of Māyā-Śakthi of Íśvara that cause the duality of nature, resulting in the multitude of perceived universes and objects. Duality causes fear, likes and dislikes, which are the ingredients for perpetual grief. In that darkness, as the spark of light is the glittering sword wielding Íśvara, looking for the distressed wanders who yearn for help. With His divine armour of grace, He kills them and cut asunder their veil of darkness. Thus, the darkness of the devotee is killed and bereft of nescience, only to be eternally alive in the light of Truth.

नम उष्णीषिणे गिरिचराय कुलञ्चानां पतये नमो

namā uṣṇīṣiṇē giricarāya kuluñcānām patayē namō (Yajus 3. 8)

To Lord Paramēśwara Who wears the ornamental cap and wanders about the mountains, as the Lord of those who grab the lands, may my obeisance be!

(उष्णीषिणे uṣṇīṣiṇē) To the Lord, Who wears the head-gear, (गिरिचराय giricarāya) wanders about the mountains, (कुलञ्चानां पतये kuluñcānām patayē), Who is the leader of those who grabs the lands, (नमो नमो namō namō) are our prostrations!

Note:

Like the Chief of the village, Lord wears a 'turban', the ceremonial head-gear to signal His absolute authority. He wanders in Mountains, the high places that are beyond the reach for the ordinary and He lords over those who grab the lands or the fields of action and outcome. Grabbing the land denotes taking the possession of domain of dwelling and actions. Embodiment is the fist-land that we all naturally take for granted as our own. Then are our habitual traits to own every field of action and the results as if those are ours, only to realize at the ends, those embodiments and those fields of actions are temporal lease to us as nothing belongs to us. The Master of all Land-grabber is the Lord as everything is His creation. Being both the efficient-cause and the instrumental-cause of all, what all we try to own, the Lord has the right to grab, and He does grab.

नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमो

namaḥ iṣumadbhyō dhanvāvibhyāścavō namō (Yajus 3. 9)

To Lord Paramēśwara Who bears the darts and wields the bow, Unto Him, may my obeisance be!

(इषुमद्भ्यो iṣumadbhyō) To the Lord, Who bears the darts, (धन्वाविभ्यश्च dhanvāvibhyāśca) Who wields the bow, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Now knowing the divine purpose of Lord's armour, His rage and His dwelling in the darkness as the Chieftain of Thieves for seizing our possessions, and all for granting us the redemption and freedom, we happily adore and prostrate to the

Lord of armour. With the word 'vaḥ', from this Yajus onwards, two prostrations are offered to the 'Gora-svarupa', the terrifying form of Śrī Rudra.

नम आतन्वानेभ्यः प्रतिदधानेभ्यश्चवो नमो

namā ātanvānēbhyaḥ pratidadhānēbhyaścavō namō (Yajus 3. 10)

To Lord Paramēśwara, ruling the innumerable Rudras Who tie the strings of the bows and mounting the arrows on the bows, unto Him, may my obeisance be!

(आतन्वानेभ्यः ātanvānēbhyaḥ) To the Lord, Who ties the string of the bow, (प्रतिदधानेभ्यश्चवो pratidadhānēbhyaḥ ca) and Who mounts the arrows on the bow, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Innumerable form of Rudras are seen, all hoisting Their bows, with those strings tied and arrows mounted, remaining under the Lordship of Paramēśwara, unto Him our prostrations.

नम आयच्छद्भ्यो विसृजद्भ्यश्चवो नमो

namā āyacchādbhyō visrjadbhyaścavō namō (Yajus 3. 11)

To Lord Paramēśwara, ruling the innumerable Rudras, Who pull the string of their bows and shooting the mounted arrows, unto Him, may my obeisance be!

(आयच्छद्भ्यः āyacchadbhyaḥ) To the Lord, Who pulls the string of the bow,
(विसृजद्भ्यश्च visṛjadbhyaścavaḥ ca) and Who shoots the arrows from the bow,
(वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Every action of Lord Paramēśwara is adored. Having worshipped the Lord who tied His bow strings, then mounted the arrows, now as He pulls the sting and releases the arrows. Innumerable form of Rudras are seen, all hoisting Their bows and shooting the arrows. Lord Paramēśwara, the divine leader of all, to Him our prostrations.

नमोऽस्यद्भ्यो विध्यद्भ्यश्च नमो

namō'syādbhyō vidhyādbhyaścavō namō (Yajus 3. 12)

To Lord Paramēśwara ruling the innumerable Rudras, Who know the targets for their grace and Who hit them with their darts, unto Him, may my obeisance be!

(अस्यद्भ्यः asyadbhyaḥ) To the Lord, Who marks the targets, (विध्यद्भ्यश्चः च vidhyadbhyaḥ ca) and Who hits the target with the arrows, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Lord Paramēśwara knows the target for His bestowing grace and accordingly, at appropriate time, sets the targets and lets the arrows of His benign grace to hit upon those targets. May we therefore prostrate with absolute commitment, 'Śraddhā' to receive His compassionate grace upon us!

नम् आसीनेभ्यः शयानेभ्यश्चवो नमो

nama āsīnēbhyaḥ śayānēbhyaścavō namō (Yajus 3. 13)

To Lord Paramēśwara, ruling the innumerable Rudras, Who are seated, and Who are reclining, unto Him, may my obeisance be!

(आसीनेभ्यः āsīnēbhyaḥ) To the Lord Who is seated (in the form of innumerable Rudras). (शयानेभ्यश्चवः च śayānēbhyaḥ ca) and Who is reclining, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

After praying to Śrī Rudra as the War-Lord so far, now the devotees adore the Lord Who is compassionate and of benign beauty, in the seated and reclining form of divinity, .

नमः स्वपद्भ्यो जाग्रद्भ्यश्चवो नमो

namaḥ svapadbhyō jāgradbhyaścavō namō (Yajus 3. 14)

To Lord Paramēśwara, ruling the innumerable Rudras Who are seated, and Who are reclining, unto Him, may my obeisance be!

(स्वपद्भ्यः svapadbhyaḥ) To the Lord Who is asleep (in the form of innumerable Rudras). (जाग्रद्भ्यश्चवः च jāgradbhyaḥ ca) and Who is awake, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Lord is both asleep and awake at the same time! His divine slumber is the omniscience in silent eloquence as the pure and sole witness of everything!

His state of awakening is the supreme articulation of His Māyā-Śakti, resulting in the perpetual cycle of creation, sustenance dissolution of the Universe, with His power of concealment and liberating grace.

नमस्तिष्ठद्भ्यो धावद्भ्यश्च नमो

namāstiṣṭhādbhyō dhāvādbhyaścavō namō (Yajus 3. 15)

To Lord Paramēśwara, ruling the innumerable Rudras Who are standing still, and Who are running. unto Him, may my obeisance be!

(तिष्ठद्भ्यः tiṣṭhādbhyaḥ) To the Lord Who stands (in the form of innumerable Rudras). (धावद्भ्यश्च dhāvādbhyaḥ ca) and Who runs, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Lord is both inactive and active at the same time! His inaction, by standing still, sets the axis for all to evolve upon Him. His action of running everywhere, represents His pervasive and indwelling nature at all directions and at all things.

नमः सभाभ्यः सभापतिभ्यश्च वो नमो

namāḥ sabhābhyaḥ sabhāpatibhyaśca vō namō (Yajus 3. 16)

To Lord Paramēśwara, ruling the innumerable Rudras Who are in the divine assembly, and Who preside over assemblies, Unto Him, may my obeisance be!

(सभाभ्यः sabhābhyaḥ) To the Lord Who is in the assembly (of innumerable Rudras). (सभापतिभ्यश्च च sabhāpatibhyaḥ ca) and Who presides over the assemblies, (वः vaḥ), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Lord Paramēśwara presides over the assembly of gods Who all are His divine manifestations only. He is 'Mahādēva', the God of gods and all forms of worship to any form of God only go to Lord Paramēśwara! Thus, the chanting of Śrī Rudram amounts to pacifying all forms of God and receiving the supreme grace!

नमो अश्वेभ्योऽश्वपतिभ्यश्चवो नमः।

namō aśvēbhyō'śvapatibhyaścavō namāḥ । (Yajus 3. 17)

To Lord Paramēśwara, ruling the innumerable Rudras Who are in the divine assembly, and Who preside over assemblies, Unto Him, may my obeisance be!

(अश्वेभ्यः aśvēbhyaḥ) To the Lord Who is in the form of horses (of innumerable Rudras). (अश्वपतिभ्यश्चवः च aśvapatibhyaḥ ca) and Who lords over the horses, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our

prostrations!

Note:

The last Yajus of this Anuvāka, concludes with the imagery of Lord Paramēśwara again in the form of Warrior. As horses that are proudly parading the land of war, destroying the enemies and hoisting the flag of victory, the power of Lord Paramēśwara is adored as the innumerable Rudras as horses, at the heart of which is Their divine Lordship, the omnipotent Paramātmā.

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

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Thus ends the
3rd Anuvākam of Śrī Rudram,
comprising of 13 Yajus.

NAMAKAM
॥ Anuvākam 04 ॥

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॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

अनुवाकः ४

नम॑ आव्याधिनी॑भ्यो विविध्य॑न्तीभ्यश्च वो॒ नमो॑
नम॑ उग॑णाभ्यस्तृग॑न्-हृतीभ्य॑श्च वो॒ नमो॑
नमो॑ गृत्से॑भ्यो गृत्सप॑तिभ्यश्च वो॒ नमो॑
नमो॑ ब्राते॑भ्यो ब्रात॑पतिभ्यश्च वो॒ नमो॑
नमो॑ ग॒णेभ्यो॑ ग॒णप॑तिभ्यश्च वो॒ नमो॑
नमो॑ विरू॑पेभ्यो वि॒श्वरू॑पेभ्यश्च वो॒ नमो॑
नमो॑ मह॑द्भ्यः, क्षुल॑केभ्य॑श्च वो॒ नमो॑
नमो॑ र॒थिभ्यो॑ऽर॒थेभ्य॑श्च वो॒ नमो॑
नमो॑ रथे॑भ्यो रथ॑पतिभ्यश्च वो॒ नमो॑
नमः॑ सेना॑भ्यः सेना॑निभ्य॑श्च वो॒ नमो॑
नमः॑, क्ष॒त्तृभ्यः॑ सङ्ग॑हीतृभ्य॑श्च वो॒ नमो॑
नम॑स्तक्ष॑भ्यो रथ॑कारेभ्य॑श्च वो॒ नमो॑
नमः॑ कुला॑लेभ्यः क॒मरि॑भ्यश्च वो॒ नमो॑
नमः॑ पु॒ञ्जिष्ठे॑भ्यो निषा॑देभ्य॑श्च वो॒ नमो॑
नम॑ इषु॑कृद्भ्यो धन्व॑कृद्भ्य॑श्च वो॒ नमो॑
नमो॑ मृग॑युभ्यः श्व॒निभ्य॑श्च वो॒ नमो॑
नम॑-श्श्व॒भ्य-श्श्वप॑तिभ्यश्च वो॒ नमः॑ ॥ 4 ॥

anuvāka: 4

namā āvyādhinībhyō vīvidhyāntībhyāścha vō namō
namā ugānābhyastrgṃ-hatībhyāścha vō namō
namō gr̥tsēbhyō gr̥tsapātibhyāścha vō namō
namō vrātēbhyō vrātāpatibhyāścha vō namō
namō gaṇēbhyō gaṇapātibhyāścha vō namō
namō virūpēbhyō viśvarūpēbhyāścha vō namō
namō mahādbhyāḥ, kṣullakēbhyāścha vō namō
namō rathibhyō-'rathēbhyāścha vō namō
namō rathēbhyō rathāpatibhyāścha vō namō
namā-ssēnābhyā-ssēnānibhyāścha vō namō
namāḥ, kṣatrbhyā-ssaṅgrahīrbhyāścha vō namō
namastakṣābhyō rathakārēbhyāścha vō namō
namāḥ kulālēbhyāḥ karmārēbhyāścha vō namō
namāḥ puñjiṣṭēbhyō niṣāḍēbhyāścha vō namō
namā iṣukṛdbhyō dhanvakṛdbhyāścha vō namō
namō mṛgayubhyā-śśvaṇibhyāścha vō namō
namā-śśvabhyā-śśvapātibhyāścha vō namāḥ ॥ 4 ॥

॥ Anuvākam 04 ॥

नम॑ आव्या॒धिनी॒भ्यो वि॒विध्य॑न्तीभ्यश्च वो॒ नमो॑

namá āvyādhinībhyō vīvidhyāntībhyāśca vō namō (Yajus 4. 1)

To Lord Paramēśwara, Who can attack and pierce (with His arrows) from all directions and torment in so many ways, unto Him, may my obeisance be!

(आव्याधिनीभ्यः āvyādhinībhyaḥ) To the Lord Who can attack and pierce from all four directions, (विविध्यन्तीभ्यश्च : च vīvidhyantībhyā ca) and Who can pierce and torment in so many ways, (वः vaḥ), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

In this Anuvāka, the power of Śrī Rudra is revered and His divine forms adored. He is omnipresent, observing all, from all directions and as the Supervisor and Controller, He delivers the piercing arrows of Karma-Phala from all directions.

नम॑ उग॑णाभ्यस्तृ॒गंह॑तीभ्यश्च वो॒ नमो॑

namā ugāṇābhyastṛgmhātībhyāśca vō namō (Yajus 4. 2)

To Lord Paramēśwara, Who is in the form of 'Saptamātā' and as the fierce deities like Śrī Durga in tormenting the evil, Unto Him, may my obeisance be!

(उगणाभ्यः ugaṇābhyaḥ) To the Lord Who is in the form of 'Saptamātā', the seven Goddesses. (तृगंहतीभ्यश्चः च tṛgmhatībhyaḥ ca) and in the form of fierce deities like Śrī Durga Who torments (the evil), (वः vaḥ), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

The 'Saptamātā' or 'Saptamātrikā' are the seven forms of 'Parāśakti', the power of Lord Paramēśwara, Who are protecting the Universe by their motherly compassion. They are adored as 'Brahmi', 'Maheshwari', 'Kaumari', 'Vaishnavi', 'Varāhi', 'Indrāni' and 'Chamundeshwari'.

In this Yajus, Śrī Rudra is seen in those manifestations of Parāśakti. Śrī Durga Parameśwari, the divine escort of the Lord is also revered as none than Śrī Rudra.

नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो

namō gr̥tsēbhyō gr̥tsapatibhyaśca vō namō (Yajus 4. 3)

To Lord Paramēśwara, Who is in the form of those Seers Who rely on the supreme knowledge (of the Self) and Who bestows grace upon them to realize such supreme knowledge, unto Him, may my obeisance be!

(गृत्सेभ्यः gr̥tsēbhyaḥ) To the Lord Who is in the form of those who rely on the knowledge of the Supreme, (गृत्सपतिभ्यश्चः च gr̥tsapatibhyaḥ ca) and Who bestows the divine knowledge upon them, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Lord Paramēśwara is seen specially in the form of great Seers and Sages, Ācārya and Gurus who lead their embodied lives driven by their knowledge of the Supreme. Such Jīvān-Muktas are to be worshipped as To Lord Paramēśwara. It is also the benign grace of To Lord Paramēśwara, that those seekers attain the 'Brahma-Jnānam'. Therefore, To Lord Paramēśwara is the 'Ādiguru'. Unto Him we prostrate.

नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमो

namō vrātēbhyō vrātapatibhyaśca vō namō (Yajus 4. 4)

To Lord Paramēśwara, Who is in innumerable forms as those Who are engaged in variety of activities for the sustenance of the Universe, and Who bestows grace upon all for their activities, unto Him, may my obeisance be!

(व्रातेभ्यः vrātēbhyah) To the Lord Who is in the form of all engaged in variety of activities to sustain their dharma, (व्रातपतिभ्यश्चः च vrātapatibhyaḥ ca) and Who bestows grace upon those, (वः vah) for their activities, unto Him, (नमो नमो namō namō) are our prostrations!

Note:

In the last Yajus, Lord Paramēśwara is in the form of Supreme Human-beings who guide all other beings in the world towards progress. In this Yajus, Lord Paramēśwara is also seen in the form of everyone and everything that performs their respective duties in the sustenance of Universal order. The Sun shines, the Moon cools, the Stars twinkle, the Cloud rains, the Trees blossom and such,

every part of Mother Nature is engaged in the respective tasks. So are the beings, by their divine vow to Dharma and in their chosen life-style, engage in various divisions of labour, only to sustain the world-order. In all, the devotee should see divinity. In all such righteous actions, the devotee should see the divine grace of the Lord, which is the key import.

नमो ग॒णेभ्यो ग॒णप॑तिभ्यश्च वो नमो

namō gaṇēbhyō gaṇapatibhyaśca vō namō (Yajus 4. 5)

To Lord Paramēśwara, Who is in the form of many groups (Gana) of followers and Who bestows grace upon them, unto Him, may my obeisance be!

(ग॒णेभ्यः gaṇēbhyah) To the Lord Who is in the form of many groups of Gana that follow, (ग॒णप॑तिभ्यश्चः च gaṇapatibhyaḥ ca) and Who bestows grace upon those followers, (वः vah), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

In this Yajus, the assembly of celestial beings, who attained such status by the virtue of their righteous duties in their embodied lives (Yajus 4.5) and progressively attained the state of Sainthood (Yajus 4.4), perpetually follow the Lord as His 'Gana' or the servants of Lord Paramēśwara.

Therefore, they are also seen as the manifestations of the Lord only, and prostration is offered to the Lord Who bestows grace upon them.

नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमो

namō virūpēbhyō vīśvarūpēbhyaśca vō namō (Yajus 4. 6)

To Lord Paramēśwara, Who has no form, (yet) Who is in every form, unto Him,
may my obeisance be!

(विरूपेभ्यः virūpēbhyaḥ) To the Lord Who has no form, (विश्वरूपेभ्यश्चः च
vīśvarūpēbhyaḥ ca) and Who has infinite form and, in every form, (वः vaḥ),
Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Although in the last 3 Yajus, many fold manifestations of To Lord Paramēśwara are adored, in this Yajus 4.6, a summary is made. God has no form yet He is in every form.

How do we understand this dichotomy?

By the assertions of Vedas and aided by reasoning, we see that any creation needs a creator. All creations, nay, any creation is possible only by God. Although we use the word 'creation' for what we produce in this world, be it gross or subtle, we only make use of what are already created by God, as we cannot create anything on our own. All material objects that we put together, ultimately uses the fundamental particles that are the creations of the Lord. Even the subtle creations that we claim as our own turn out to be only a 'discovery' of what is already existing. Newton did not create or invent 'gravitational force' but only discovered its eternal existence and postulate some theories. So, the creator role is exclusive to God.

Is then the Lord using Himself as the particles of His creation?

He must be, as Vedas declare and our reasoning ends! If He has to use particles that are not within Himself, then the dilemma of never ending question arises: who creates those particles. Therefore God is both the instrumental cause and efficient cause of all. All creations therefore are divine. All forms are God only.

Armed with such understanding, we can therefore 'create' many forms of 'Murthy' to represent out 'chosen' God. That freedom of 'creating a form of God' is the exclusive and extremely sophisticated means to promote spiritual progress in Sanātana Dharma. Idol worship is therefore not out of wrong understanding of God, but on the right and understanding and for bold and righteous living. Yet, any form that we 'create' to represent the Lord, must be limited, physically limited by space and time. To comprehend with out limited sense, our created form needs to have such limitations. Boundaries must be defined to formulate a picture or statue. But God has no boundaries. If we need to visualize a form that has no boundary in spatial, temporal or attribute dimensions, then it has to be like the 'space' that contains all, but never contained. But we cannot see space, except that we deduce their existence by seeing the contents within space. Thus, God is both formless and in all forms. We cannot therefore complain that we are not able to see the God. He is in all that we see!

नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमो

namō mahadbhyaḥ kṣullakēbhyāśca vō namō (Yajus 7)

To Lord Paramēśwara, Who is in the form of great-beings possessing eight-fold siddhis and alike (yet) Who is in the form of beings with limited intelligence and void of such superior powers, unto Him, may my obeisance be!

(महद्भ्यः mahadbhyaḥ) To the Lord Who is in the form of the great beings,

who possess enormous powers such as eight-fold siddhis, (क्षुल्लकेभ्यश्चः
च kśullakēbhyaḥ ca) and Who is in the form of limited intelligence and
devoid of such siddhis, (वः vaḥ), unto Him, (नमो नमो namō namō) are our
prostrations!

Note:

For the aspirant, Who is seeking prosperity and freedom, the power of great
sages who control the eight-fold 'siddhis' is awe-inspiring and highly desirable.
There are others, like us in the world, who do not have such supreme powers
and the underling supreme knowledge of the Truth.

All siddhis or miraculous powers seem illogical to our rational mind, but the
rational mind which depends on 'logic', in turn rely on the 'facts' which the mind
factors in the waking-state of affairs. Dream world is not a rational thing for
us as it is not real according to the waking-state. Then what is there to say
about deep-sleep! The experience of being in deep-sleep offers nothing to the
logical scrutiny, even though dream and deep sleep represent more than our
waking life experience. Yet our life is normally conditioned by the physical laws
of the waking-state. How could then, as we witness the miracles of the Sages,
comprehend the reality of those miracles!

We use the term 'illusion' to anything that we don't understand to our rational
mind! But if we take 'reasoning' as the means for our scrutiny, which is not
constrained by the bounds of logic, but takes also the intuition, the faith and the
child-like enthusiasm to welcome anything as a possibility, then we see miracles
as not illusions but a sort of truth, real to the context of experience, but is void in
absolute term.

Vedānta uses the term 'mithya' to represent such empirical truth, only valid in
certain space, time and experience in contrast to 'satyam', the absolute truth, yet
a force to live with.

If this is understood, then the possession of such powers of Siddhi is no different, except in scale, to the possession of ordinary powers that we have in our walks of life. This Yajus triggers such contemplation, while seeing the divinity in both great beings and ordinary beings in the world.

नमो रथिभ्योऽरथेभ्यश्च वो नमो

namō rāthibhyō'rāthēbhyāśca vō namō (Yajus 4. 8)

To Lord Paramēśwara, Who rides in chariots and Who has no such conveyance, unto Him, may my obeisance be!

(रथिभ्यः rathibhyaḥ) To the Lord Who rides in chariots, (अरथेभ्यश्चः च rathēbhyāśca) and and Who has no such conveyance, (वः vah), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

The literal meaning of this Yajus is clear. Divinity is not differentiated just because one has the luxury of conveyance and the other without. Rich and poor, all have the same divinity as the indwelling Ātma, is one.

Another inference is possible by taking the 'Chariot' to mean the 'embodiment'.

As we have already seen, God is indwelling in all embodiments, therefore, God is riding on all chariots. What about the beings without the tangible embodiments! They too are divine. Beings that are like subtle energies, either because of their state of being as celestial-angels and gods or being in the transition between different embodiments in the cycle of Samsāra, like 'pitru' are all divine too as in them, the indwelling effulgence is Ātma,.

नमो रथैभ्यो रथपतिभ्यश्च वो नमो

namō rathēbhyō rathāpatibhyaśca vō namō (Yajus 4. 9)

To Lord Paramēśwara, Who is in the form of the chariots and Who is the Lord of the chariot, unto Him, may my obeisance be!

(रथैभ्यः rathēbhyaḥ) To the Lord Who is in the form of Chariot, (रथपतिभ्यश्चः च rathapatibhyaḥ ca) and Who is in the form of the Lord of the Chariot, (वः vah), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Continuing with the context of the last Yajus 4.8, this Yajus 4.9 reinforces the import of Yajus 4.6. Chariots, the embodiments, although inert in nature and dissolve into the 'Prakṛti', those are of 'God-particle' only, as Lord is the both the instrumental and efficient causes of all creation. Having created the bodies, the Lord chooses to indwell within the bodies to give sentience to the bodies, to drive those towards the life of embodied experience. Therefore, He is the chariot and the One Who lords over the chariot.

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नमः सेनाभ्यः सेनानिभ्यश्च वो नमो

namaḥ sēnābhyaḥ sēnānibhyaśca vō namō (Yajus 4. 10)

To Lord Paramēśwara, Who is in the form of army (of gods) and Who presides over the army (of gods), unto Him, may my obeisance be!

(सेनाभ्यः sēnābhyaḥ) To the Lord Who is in the form of armies. (सेनानिभ्यश्चः च sēnānibhyaḥ ca) and Who is the Lord of the armies, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

The Yajus 4.10 brings back the attention to the form of Śrī Rudra that the devotee starts to visualize at the beginning: The Warrior Lord Who commands the army of gods! The multiplicity of soldiers is not a digression to the focus on God, because, Lord Paramēśwara is both the army and its esteemed Leader!

नमः क्षत्तृभ्यः संग्रहीतृभ्यश्च वो नमो

namāḥ kṣāttṛbhyaḥ saṁgrahītṛbhyāśca vō namō (Yajus 4. 11)

To Lord Paramēśwara, Who is in the form of Owner-Controller of the Chariot and Who is in the form of driver of the Chariot, steering the horses that pull, unto Him, may my obeisance be!

(क्षत्तृभ्यः kṣāttṛbhyaḥ) To the Lord Who is in the form of the Chariot-owner and controller, (संग्रहीतृभ्यश्चः च saṁgrahītṛbhyaḥ ca) and Who is in the form of the Chariot-driver who steers the horses that pull the Chariot, (वः vaḥ), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

In this Yajus, a subtle difference between pure consciousness, the 'Ātma' and the pure intellect, the 'Buddhi' or 'Jīvā' is indicated to evoke contemplation.

Although the effulgence of 'Ātma' is the only radiance that powers the otherwise inert mind to light-up. With the light of consciousness, the mind, like a mirror reflecting the light of the Sun, also becomes radiant, as it attains sentience. The sentient mind thereafter, can use its power of will, (icca-śakti) to acquire and apply its power of knowing (jnāna-śakti) and perform things with the power of action (kriya-śakti). These three powers are the gifts of God, given variously to various embodiments, given that the choice of embodiment is not random but due to the laborious endeavour of Jīvā, resulting in Karma-Phala. This independence therefore starts, the moment that particular part of the mind attains sentience. That particular part is known as 'Buddhi'.

When we get up from the deep sleep, the inert mind gets the dawning effulgence of the Ātma, upon it, and the 'Buddhi' lights up at once. For a fraction of a second, the illumined 'Bhuddhi' is like Ātma, pure and 'sātvic' in nature, without any difference. But the moment 'ahamkāra' sets in, the notion of 'I' comes and immediately are the notion of 'You', 'It' etc. arise, with the diversity of nature and the isolation of self into a separate identity of the embodiment happens. That 'actor' is Jīvā.

Jīvā has the power to do things at his will, like a reflecting mirror could also light up the dark place. Buddhi or Mind is like the Moon, without any light of its own, but reflecting the Sun, the Ātma,. Jīvā then pursues His own journey into many embodiments until he realizes the futility of it and begins to yearn for freedom and to be one with Íśvara. Could he be one with Íśvara?

Vedas assert this possibility, nay, the inevitability as the apparent differences between Jīvā and Íśvara is only due to our ignorance about the Truth. The 'Jīvā-Íśvara-Aikyam' or the oneness of Jīvā and Íśvara is the ultimate truth of Vedas, which is the sole driver for Advaita school of thought.

Such oneness is made trivial in this Yajus by the prostration to the Lord, Who is both the Controller and Driver of the body-chariot.

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो

namastakṣābhyō rathakārēbhyāśca vō namō (Yajus 4. 12)

To Lord Paramēśwara, Who is in the form of Carpenters and builders of the Chariot and Who is in the form of fashioners of the Chariot, unto Him, may my obeisance be!

(नमस्तक्षभ्यः namastakṣabhyaḥ) To the Lord Who is in the form of carpenters of the Chariot, (रथकारेभ्यश्चः च rathakārēbhyāśca) and Who is in the form of the fashioners of the Chariot, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

The gross and subtle nature of all embodiments (**ch**ariots) are now reiterated. How wonderful is every creation! Right from a mono-cellular life-from to the humans, each body when analysed for its architecture and build, amazes us! Science is at awe at all the times, and while aping the nature in building the tools for our endeavour still at its infancy.

In this Yajus, the marvel of the body and the excitement are revealed. The builder of the body-chariot is the Lord Himself. Every cell that constantly changes our embodiments is the power of God.

Also is the subtle nature of the embodiment. The sensory faculties and the mind, which are also inert unless blessed by the effulgence of pure consciousness, make us all wonder! How different the beings are, by the way everyone's sensory and mental capacities change! Who fashions these to create the diverse forms of body-chariots other than the God!

नमः कुलालेभ्यः कर्मरिभ्यश्च वो नमो

namaḥ kulālēbhyaḥ karmārēbhyaśca vō namō (Yajus 4. 13)

To Lord Paramēśwara, Who is in the form of Potters, and in the form of metal-workers (of all creations), unto Him, may my obeisance be!

(कुलालेभ्यः kulālēbhyaḥ) To the Lord Who is in the form of potters, (कर्मरिभ्यश्चः च karmārēbhyaḥ ca) and Who in the form of metal workers, (वः vaḥ), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

The literal meaning is to assert that all forms of work is divine and all sorts of people who follow their line of work sincerely are divine.

In the context of body-chariot allegory, potters and metal workers of the embodiments could mean the 'panca-bhūta' or the five primordial elements that convolute to generate all bodies, both subtle and gross. Known as 'Prakriti', it is the power of the Lord, that is highlighted here, as the divine form of Śrī Rudra.

नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमो

namaḥ puñjiṣṭēbhyō niṣādēbhyaśca vō namō (Yajus 4. 14)

To Lord Paramēśwara, Who is in the form of fowlers who net the birds, and Who is in the form of fishermen who net the fish, unto Him, may my obeisance be!

(पुञ्जिष्टेभ्यः puñjiṣṭēbhyaḥ) To the Lord Who is in the form of horses (of innumerable Rudras). (अश्वपतिभ्यश्च वः niṣādēbhyaḥ ca) and Who lords over the horses, (वः vah), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

The literal meaning is straight forward as it simply highlights the divinity of even those who hunt.

An inference could be catching the high-flying birds of ideals in the space of intellect and getting the deeply hidden fish of truth within the waters of mind are two inevitable things that the spiritual aspirant must do. The import of Vedic truth and the realization of the Self within, is like seeking the invisible fish in the depth of mind, that is always tormented with the waves of thoughts.

An ace fisherman chooses the calm water to fish! Similarly, the high ideals of life is to attain our true nature of perfection, which makes us to rise far above all, like the birds of flight. Such an inference aids in our contemplation.

नम इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमो

namā iṣukṛdbhyaō dhanvakṛdbhyaśca vō namō (Yajus 4. 15)

To Lord Paramēśwara, Who is in the form of those making sharp arrows, and Who is in the form of bow-makers, unto Him, may my obeisance be!

(इषुकृद्भ्यः iṣukṛdbhyaḥ) To the Lord Who is in the form those making sharp arrows. (धन्वकृद्भ्यश्च वः dhanvakṛdbhyaḥ ca) and Who is in the form of bow-maker, (वः vah), unto Him, (नमो नमो namō namō) are our prostrations!

Note:

With the reference to hunting of birds and fish in the previous Yajus, from now on, the focus is on hunting and hunting-aids, where we should infer hunting to mean the spiritual process of self-realization. Hunting requires the hunter to be equipped with the right tools. Bow and arrows, as examples, are to be acquired and the devotee as the hunter of perfection, must seek the mercy of the 'bow and arrow maker' to gain those aids. Bow is the 'mind', bow-string is the 'Śraddhā' or the commitment and the 'arrow' is the discerning intellect for this spiritual hunter. Only God, Who is the maker, can grant those aids through His agents for salvation - the Gurus!

नमो मृगयुभ्यः श्वनिभ्यश्च वो नमो

namō mṛgayubhyaḥ śvanibhyaśca vō namō (Yajus 4. 16)

To Lord Paramēśwara, Who is in the form of Hunter, and Who preside over the hounds, unto Him, may my obeisance be!

(मृगयुभ्यः mṛgayubhyaḥ) To the Lord Who is in the form of the Hunter.
(श्वनिभ्यश्चः च śvanibhyaḥ ca) and Who presides over the hounds, (वः vaḥ),
Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

Continuing with the inference of 'spiritual hunting', we consider the devotee who is seeking spiritual progress as the 'spiritual hunter'. But in this Yajus, Lord Himself is seen as the 'Spiritual Hunter'.

What does He hunt? He is hunting for the 'spiritual seekers' only. As the One

running all the times in search of His devotees, Lord is the supreme hunter. As an aid to His hunting, He is also leading a group of hounds, the hunting-dogs, tied in a leash which is kept in His divine control. In front of Bhagavān Śankara, was the appearance of Lord Paramēśwara as a '**chandāla**', a hunter, holding the four Vedas appearing in the form of four-dogs tied up in a leash.

Also from the devotee's perspective, as a '**spiritual hunter**' he has to hold on to the four-fold qualities, which Bhagavān Śankara describes as '**Sādhana-catuṣṭaya-sampannaḥ**', comprising of '**Viveka**', the discriminating intellect that identifies the Truth from falsehood, '**Vairāgya**', the dispassion to steer away from all that inhibits the pursuit towards the Truth, '**Śamādiṣaṭkasampatti**' or the quality of the mind that is mature, calm, steadfast and without blemish, and finally, '**Mumukṣutvam**' or the unquenchable thirst for liberation.

नमः श्वभ्यः श्वपतिभ्यश्च वो नमः॥

namaḥ śvabhyaḥ śvapātibhyaśca vō namaḥ॥ (Yajus 4. 17)

To Lord Paramēśwara, Who is in the form of the hounds, and Who protects and nourishes the hounds, unto Him, may my obeisance be!

(श्वभ्यः śvabhyaḥ) To the Lord Who takes the form of the hounds. (श्वपतिभ्यश्चः च śvapātibhyaścaḥ ca) and Who protects and nourishes the hounds, (वः vaḥ), Unto Him, (नमो नमो namō namō) are our prostrations!

Note:

In the Yajus 4.16, Lord is seen as the Hunter, leading the hunting-dogs in the pursuit of spiritual seekers. In this Yajus 4.17, Lord is seen as the hunting-dogs themselves and also as the protector of the hounds that He nourishes!

Continuing with inference of Yajus 4.16, we take the hounds that are aiding in search of the target of hunting as the scripture, the Vedas. Lord Paramēśwara with the aid of the Vedas, and leading the Vedas perform His hunting for the spiritual seeker.

Here Lord Paramēśwara is also in the form of Vedas. That is to say, Vedas are not different from God. The very sound of Veda mantra is therefore the sound of God. The eternal Vedas are nourished and protected by God, meaning, like God, Vedas are eternal.

Thus ends
the 4th Anuvākam of Śrī Rudram - Namakam,
comprising of 17 Yajus.

NAMAKAM
॥ Anuvākam 05 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

अनुवाकः ५

नमो भुवाय च रुद्राय च
नमः शर्वाय च पशुपतये च
नमो नीलग्रीवाय च शितिकण्ठाय च
नमः कपर्दिने च व्युत्तकेशाय च
नमः सहस्राक्षाय च शतधन्वने च
नमो गिरिशाय च शिपिविष्टाय च
नमो मीढष्टुमाय चेषुमते च
नमो ह्रस्वाय च वामनाय च
नमो बृहते च वरुणीयसे च
नमो वृद्धाय च संवृध्वने च
नमो अग्नि्याय च प्रथमाय च
नम आशवे चाजिराय च
नमः शीघ्रियाय च शीभ्याय च
नम ऊर्म्याय चावस्वन्याय च
नमः स्रोतस्याय च द्वीप्याय च ॥ 5 ॥

@meenalaya

anuvākaḥ 5

namō bhavāyā cha ruḍrāyā cha
namā-śśarvāyā cha paśupatāyē cha
namō nīlāgrīvāya cha śītikanṭhāya cha
namāḥ kapardhinē cha vyūptakēśāya cha
namā-ssahasrākṣāyā cha śatadhānvanē cha
namō giriśāyā cha śipiviṣṭāyā cha
namō mīḍhuṣṭāMāyā chēśumatē cha
namō hr̥asvāyā cha vāmaṇāyā cha
namō bṛhatē cha varṣīyasē cha
namō vṛddhāyā cha saṃvṛdhvanē cha
namō agriyāya cha prathāMāyā cha
namā āśavē chājirāyā cha
nama-śśīghriyāya cha śībhyāya cha
namā ūrmyāya chāvasvaṇyāya cha
namā-ssrōtasyāya cha dvīpyāya cha ॥ 5 ॥

॥ Anuvākam 05 ॥

नमो भवाय च रुद्राय च

namō bhavāya ca ruḍrāya ca (Yajus 5.1)

To Lord Paramēśwara, Who is the cause and source of all existence, and Who removes the grief of Samsāra and leads to liberation, may my obeisance be!

(भवाय च bhavāya ca) To the Lord Who is the source of all existence and,
(रुद्राय च ruḍrāya ca) Who removes all ills, (नमः namah) are our prostrations!

Note:

From this Yajus onwards until the mantra starting with 'drāpē andhāspatē' in the 10th Anuvākam, there is only one नमः in each Yajus. The text between two consecutive नमः is to be taken as a mantra and the learned call these as 'anyadho namaskāra mantra:'

The double occurrence of the conjugate 'cha' in each line is only for emphasising the prostration for each divine name. For example, in Yajus 5.1, there are two namaskāra: 'bhavāya namah' and 'ruḍrāya namah'.

In this mantra, Lord Paramēśwara is worshipped as the cause of creation, 'srishti-kāranam', and the cause of liberation, 'Mōksha-kāranam' by the respective divine names, 'Bhavāya' and 'Ruḍrāya'.

नमः शर्वाय च पशुपतये च

namāḥ śarvāya ca paśupatāyē ca (Yajus 5.2)

To Lord Paramēśwara, Who is the destroyer of all, and Who is the protector of all, may my obeisance be!

(शर्वाय च śarvāya ca) To the Lord Who absorbs all and, (पशुपतये च paśupatayē ca) Who protects all in their existence and sustenance, (नमः namaḥ) are our prostrations!

Note:

In this mantra, with the divine name, 'śarvāya', Lord Paramēśwara is adored as the annihilator of all 'samsāra-kāranam' and with the divine name 'paśupati', He is worshipped as both 'sthithi-kāranam', the cause of sustenance and 'bhanda-kāranam' or 'thirōdanam', the cause of bondage in the Samsāra. Thus, in these first two mantras, the five divine-activities of Lord Paramēśwara are worshipped.

नमो नीलग्रीवाय च शितिकण्ठाय च

namō nīlāgrīvāya ca śitikaṇṭhāya ca (Yajus 5.3)

To Lord Paramēśwara, Who has the dark throat and Who has the white throat, may my obeisance be!

(नीलग्रीवाय च nīlāgrīvāya ca) To the Lord Whose throat is dark and, (शितिकण्ठाय च śitikaṇṭhāya ca) Whose throat is white, (नमः namaḥ) are our

prostrations!

Note:

Lord Paramēśwara's throat is dark owing to His action of drinking and retaining the '**Kālakūta**' poison to protect all, otherwise, His throat, like rest of His body is white. As the Saviour of all, Lord Paramēśwara took the poison that was raised by the churning of the milky-ocean so that everyone is saved. Only by this compassionate act of the Lord, others attain the Elixir of immortality, delivered by the Lord Viśnu, manifesting as the divine Śakti of Lord Paramēśwara.

When our mind is churned by the good and bad tendencies, driven by the desires of both good and bad thoughts, what comes out first is the predominance of our ego, the vain selfishness, projected by '**ahamkāra**' and '**mamakāra**'. That is the poison which makes us to dwell in the perpetual cycle of birth and death. The seekers of immortality therefore dread at the onset of the poison and there is no way to escape until Lord Paramēśwara comes to our rescue. Out of compassion, He takes away the poison and thus relieved, the Seekers of freedom could perform the work as Karma-Yoga and attain the mercy of the Lord and the elixir of immortality, the Truth about the Self and thus the liberation.

The darkened throat of Lord Paramēśwara is thus the significance of His supreme compassion to discharge all our blemishes unto His, otherwise eternally white, unblemished throat.

There is another interpretation which is also compelling for contemplation.

In Sanskrit, the word '**Śrī**', which generally refers to '**Reverence**', '**Prosperity**' etc. also means '**poison**'. That is why Lord Paramēśwara is known as '**Śrī Kanta**', One Who has poison in His throat. Yet another meaning of the word '**Śrī**' is '**Jnāna**' or the 'supreme knowledge'. Therefore, Lord Paramēśwara retains the supreme knowledge shown as 'darkness' in His otherwise white throat.

What is this supreme knowledge and why it is dark in colour?The supreme knowledge is the 'Advaita-bhōdam', the realization of non-duality, the oneness of all. Such 'Ātma-anubhūti' amounts to the lose of one's false identity of the Self unto the indivisible Brahman.

For those who are clouded by ignorance, such an idea of losing their personalities into the universal being, once and for all, is like consuming the poison that brings death to the Self. Deluded by the power of Māyā, they like to indulge in the world of duality. Their plea to Lord Paramēśwara was to somehow escape this unbearable truth of oneness and to enjoy the material prosperity of embodied existence! Accordingly, Lord Paramēśwara, Who always grants the desires of the devotees, came to the rescue of the Dēvas and Asuras who were after the elixir that prolong their lives and took away the 'Brahma-Jnānam' that was flowing as the poison to annihilate duality.

नमः कपर्दिने च व्युप्तकेशाय च

namah kapardinē ca vyūptakēśāya ca (Yajus 5.4)

To Lord Paramēśwara, Who has matted-locks and Who is clean-shaven, may my obeisance be!

(कपर्दिने च kapardinē ca) To the Lord Who has matted-locks and, (व्युप्तकेशाय च vyūptakēśāya ca) Whose head is cleanly- shaved (नमः namah) are our prostrations!

Note:

In this Yajus, the devotee is adoring Lord Paramēśwara as the One with matted-

locks looks that looks majestic and praise-worthy. In His locks, is the mighty Ganges, the all-life-giving of elixir and the enchanting crescent moon that heals all with its coolness. From His locks only all great powers manifest, like Śrī Veerabhadra who destroyed Daksha's vain Yajna! Thus all-life-giving potential is locked within Lord's hair.

Paradoxically, the devotee also worships the Lord as One with bald head. If the matted-locks represents the occult powers of all creations and the vistas of His impenetrable Māyā, then the shaven-head represents the complete renunciation and the unattached purity of the Ātma,. Thus, in Lord Paramēśwara, the devotee sees the supreme power that bestows grace for both types of life-styles, the '**pravṛti-mārga**', leading a righteous living by acquisition of worldly objects and the '**nivṛtti-mārga**', a life of absolute renunciation.

As revealed by Śrī Śrī Paramāchārya of Kānchipuram, we learn the significance of the name '**vyūptakēśāya**' as a divine reference to the manifestation of Lord Paramēśwara, in the form of great Ācārya, Jagadguru Śrī Śankara Bhagavat Pādal, and also His lineage, who are all appearing with shaven head, following the **nivṛtti-mārga**, and guiding us all towards spiritual progress in this Kali-Yuga.

@menalaya

नमः सहस्राक्षाय च शतधन्वने च

namāḥ sahasrākṣāya ca śatadhanvanē ca (Yajus 5.5)

To Lord Paramēśwara, Who has thousands of (countless) eyes and Who has hundreds of bows, may my obeisance be!

(सहस्राक्षाय च **sahasrākṣāya ca**) To the Lord Who has thousands of eyes and, (शतधन्वने च **śatadhanvanē ca**) Who has hundreds of bows, (नमः **namāḥ**) are our prostrations!

Note:

In this Yajus, Lord Paramēśwara is praised as the 'omniscient who knoweth all things'. He is also holding many bows (i.e. **weapons**) for those to disseminate the due Karma-phala to all. He is thus 'omnipotent'. To see all, to know all, and to impact all, He must also be 'omnipresent', pervading everywhere and indwelling in all.

नमो गिरिशाय च शिपिविष्टाय च

namō giriśāyā ca śipiviṣṭāyā ca (Yajus 5.6)

To Lord Paramēśwara, Who dwells in the Kaliāsh Mountains and Who is in the form of Viśnu, may my obeisance be!

(गिरिशाय च giriśāyā ca) To the Lord Who dwells in the (Kailash) mountains and, (शिपिविष्टाय च śipiviṣṭāyā ca) Who is in the form of Viśnu, (नमः namaḥ) are our prostrations!

Note:

In this Yajus, Lord Paramēśwara is adored as the king of mountains, Who protects and nourishes the mountains that provide all prosperity to the earth. Mountains bring rain and generates plants, minerals and all such resources for all beings. Lord Paramēśwara is also indwelling within the hearts of all beings, and therefore all pervasive - Viśnu.

The word 'sipi' refers to sacrificial-beings and 'sipivishta' is the One Who is indwelling within all beings.

The word 'sipi' also refers to the luminous rays of the Sun and thus 'sipivishta' is the One Who is spreading His grace everywhere, bringing and nourishing lives.

नमो मीढुष्टमाय चेषुमते च

namō mīḍhuṣṭāMāyā cēṣumatē ca (Yajus 5.7)

To Lord Paramēśwara, Who is in the form of Cosmic Being, the Brahmadēva or Hiranyagarbha and Who is in the form of darts that impact all beings, may my obeisance be!

(मीढुष्टमाय mīḍhuṣṭāMāyā) To the Lord Who is the Cosmic Being
(Hiranyagarbha) bringing nourishing showers and, (चेषुमते च cēṣumatē ca)
Who is in the form of arrows, (नमः namaḥ) are our prostrations!

Note:

The devotee, who worshipped Lord Paramēśwara as both Giriśa and Viśnu in the previous Yajus 5.6, in Yajus 5.7, hails Him as the Cosmic-being, bringing the showers of grace that generates lives. So He is Brahamadēva too thus Lord Paramēśwara is the One Who takes the three-fold form of Śiva, Viśnu and Brahma. The devotee now sees Lord's weapons as His blessings that bestow happiness to all!

नमो ह्रस्वाय च वामनाय च

namō hrasvāya ca vāmanāya ca

To Lord Paramēśwara, Who assumes minute forms (to indwell in all beings) and Who manifests as dwarf, may my obeisance be!

(ह्रस्वाय च hrasvāya ca) To the Lord Who assumes the small size and, (वामनाय च vāmanāya ca) as a dwarf, (नमः namaḥ) are our prostrations!

Note:

As God is residing inside the heart-space, the subtle core of every being, He deliberately assumes the smallest and the subtlest form to indwell in all.

He also manifests as dwarf and such forms like Lord Vigneśwara.

नमो बृहते च वर्षीयसे च

namō bṛhatē ca varṣīyasē ca (Yajus 5.8)

To Lord Paramēśwara, Who assumes the greatest and majestic form and Who is full of excellence, may my obeisance be!

(बृहते च bṛhatē ca) To the Lord Who assumes the small size and, (वर्षीयसे च varṣīyasē ca) Who comes as a dwarf, (नमः namaḥ) are our prostrations!

Note:

Lord Paramēśwara, Who takes minute forms also assumes the greatest and awe-inspiring cosmic form. So, His glory is indescribable. He is full of excellence the extent of which is beyond the scope of all our understanding and comprehension.

नमो वृद्धाय च संवृध्वने च

namō vṛddhāya ca saṁvṛdhvanē ca (Yajus 5.9)

To Lord Paramēśwara, Who is the oldest (to mean the unborn) and Who is greatly adored by the Vedas, may my obeisance be!

(वृद्धाय च vṛddhāya ca) To the Lord Who is the oldest and, (संवृध्वने च saṁvṛdhvanē ca) Who is greatly revered by the Vedas, (नमः namaḥ) are our prostrations!

Note:

Lord Paramēśwara, Who is seen both in the minute as well in the majestic forms of manifestation, and also in all other forms in between, and being such, at all times, He must be the oldest, meaning the first born, nay, the unborn!

How could His glory be described by us, as our limited intellect can never grasp the infinite potential of the Lord. This is how the Vedas too proclaim and nervously exclaim at the infinite powers of the Lord. Although Vedas declare the 'svarūpa-lakshanam' or the innate nature of the Lord by the three words, 'satyam-jñānam-anantam' or 'sat-chit-ānanda' - to mean the eternal and universal consciousness that is blissful, trembling submit the impossibility of describing the Lord by any means.

Instead, Vedas ask us to process everything that we knew before, know now and will know in the future as 'neti neti' - not this not this - so that we realize all the known as well as all the unknown that are potentially knowable have to be discounted in our search of the Lord. If One thus discount all objects of experience, then what is left is the 'Self', the 'Knower'. That true realization is inexplicable, and only in the divine eloquence of silence, One then radiates the lustre of supreme grace to all. This is the import for contemplation.

नमो अग्रियाय च प्रथमाय च

namō agriyāya ca prathāMāyā ca (Yajus 5.10)

To Lord Paramēśwara, Who is before all creations and Who is the greatest of all, may my obeisance be!

(अग्रियाय च agriyāya ca) To the Lord Who is before all, Timeless, and, (प्रथमाय च prathāMāyā ca) Who is the greatest of all, (नमः namah) are our prostrations!

Note:

Lord Paramēśwara exists before all else come into existence. He exists after all else cease from existence. That is to say, He alone is! He is the eternal existence! He is blissful. Naturally, therefore He is the greatest of all! The devotee is now seeing the Lord, not just the greatest among all gods, but as the Only God. If all existence is in God and God is in all existence, then there is 'only' God. The devotee therefore asserts: Divinity is what there is!

नम आशवे चाजिराय च

namā āśavē cājirāya ca (Yajus 5.11)

To Lord Paramēśwara, Who pervades all and Who moves swiftly, may my obeisance be!

(आशवे āśavē) To the Lord Who pervades all, and, (चाजिराय च cājirāyaca) Who swiftly moves, (नमः namaḥ) are our prostrations!

Note:

In the previous Yajus 5.10, Lord Paramēśwara is worshipped as the Power that transcends time. In this Yajus 5.11, He is worshipped as the Power that transcends space.

He is all-pervasive, meaning that there is no space where He is not! But then how could the devotee adore Him as the One Who moves rapidly in all directions! Here we are stumped as our meagre knowledge, limited by the space-time constraints, does not help. Vedas guide us by portraying the Lord as both: the dormant power and the dynamic nature, manifesting in whatever form required at whichever place and at whatever time.

नमः शीघ्रियाय च शीभ्याय च

namaḥ śīghriyāya ca śībhyāya ca (Yajus 5.12)

To Lord Paramēśwara, Who is the current of all dynamics of nature, and Who is the in the running cascade, may my obeisance be!

(शीघ्रियाय च śīghriyāya ca) To the Lord Who is the current of all that is moving fast and, (शीभ्याय च śībhyāya ca) Who is in the running cascade of all, (नमः namaḥ) are our prostrations!

Note:

The dichotomy of seeing the Lord as both dormant and dynamic in Yajus 5.11 is resolved in this Yajus 5.12, as He is the embellished power in all dynamic forces of nature. He is the unmoving force of the cascade, Śrīman Nārāyana, dwelling on the milky ocean!

नम ऊर्म्याय चावस्वन्याय च

namā ūrmyāya cāvasvanyāya ca (Yajus 5.13)

To Lord Paramēśwara, Who is (silent) in the Sounding waves, and Who is the eloquence of the silent waters, may my obeisance be!

(ऊर्म्याय ūrmyāya) To the Lord Who is in the sounding waves, and (चावस्वन्याय च cāvasvanyāya ca) Who is in the silent waters, (नमः namaḥ) are our prostrations!

Note:

Lord Paramēśwara is the witnessing consciousness of the vacillating mind, like is Śrīman Nārāyana Who is in the all-knowing sleep on the roaring milky ocean! Lord Paramēśwara is the 'Pranava', the primordial sound, the silence of which breeds all resonance, all movements. The devotee thus draws his mind to the sound of the Veda mantras and the silence therein, seeing the Lord in both.

नमः स्रोतस्याय च द्वीप्याय च॥

namāḥ srōṭasyāya ca dvīpyāya ca॥ (Yajus 5.14)

To Lord Paramēśwara, Who is (silent) in the Sounding waves, and Who is the eloquence of the silent waters, may my obeisance be!

(स्रोतस्याय च srōṭasyāya ca) To the Lord Who is in the gentle stream, and
(द्वीप्याय च dvīpyāya ca) Who is in divided flow making islands, (नमः namāḥ)
are our prostrations!

Note:

In this last Yajus 5.14 of the 5th Anuvāka, the devotee prays to Lord Paramēśwara Who is eternally flowing as the gentle stream, undivided and unique.

He also appears as flow of streams that divide, creating diversity and islands of varied size and shapes. The non-dual Brahman, with Its power of Māyā, and at will, creates all diversity as if, such created universe is for Its divine-play.

Thus ends
the 5th Anuvākam of Śrī Rudram - Namakam,
comprising of 14 Yajus.

॥ श्री रुद्रप्रश्नः ॥
॥ Śrī Rudrapraśnaḥ ॥

NAMAKAM
॥ Anuvākam 06 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

अनुवाकः ६

नमो॑ ज्ये॒ष्ठाय॑ च कनि॒ष्ठाय॑ च
नमः॑ पूर्॒वजा॑य चाप॒रजा॑य च
नमो॑ मध्य॒माय॑ चाप॒गल्भा॑य च
नमो॑ जघ॒न्याय॑ च बु॒ध्न्याय॑ च
नमः॑ सो॒भ्याय॑ च प्र॒तिस॒र्याय॑ च
नमो॑ याम्या॑य च क्षेम्या॑य च
नम॑ उर्व॒र्याय॑ च ख॒ल्याय॑ च
नमः॑ श्लो॒क्याय॑ चाऽवसा॒न्याय॑ च
नमो॑ व॒न्याय॑ च कक्ष्या॑य च
नमः॑ श्र॒वाय॑ च प्र॒तिश्र॒वाय॑ च
नम॑ आ॒शुषे॑णाय चा॒शुर॑थाय च
नमः॑ शू॒राय॑ चाव॒भिन्द॑ते च
नमो॑ वर्मि॑णे च वरू॒धिने॑ च
नमो॑ बि॒ल्मिने॑ च कव॒चिने॑ च
नमः॑ श्रु॒ताय॑ च श्रु॒तसे॒नाय॑ च ॥ 6 ॥॥

anuvākaḥ 6

namō jyēṣṭhāyā cha kaniṣṭhāyā cha
namāḥ pūrvajāyā chāparajāyā cha
namō madhyaMāyā chāpagalbhāyā cha
namō jaghaṇyāyā cha budhniyāyā cha
namā-ssōbhyaṇyāyā cha pratisaṇyāyā cha
namō yāmyāyā cha kṣēmyāyā cha
namā urvaṇyāyā cha khalyāyā cha
namā-śślōkyāyā chā-vasāṇyāyā cha
namō vanyāyā cha kakṣyāyā cha
namā-śśraṇyāyā cha pratisraṇyāyā cha
namā āśuṣēṇāyā chāśuraṭhāyā cha
namā-śśūrāyā chāvabhindatē cha
namō varmiṇē cha varūdhinē cha
namō bīlminē cha kavāchinē cha
namā-śśrūtāyā cha śrutasēṇāyā cha ॥ 6 ॥

॥ Anuvākam 06 ॥

नमो॑ ज्येष्ठाय॑ च कनिष्ठाय॑ च

namō jyēṣṭhāyā ca kaniṣṭhāyā ca (Yajus 6.1)

To Lord Paramēśwara, Who is in the form of elder, endowed with all merits and Who is in the form of younger yet to be nurtured into greatness, may my obeisance be!

(ज्येष्ठाय च jyēṣṭhāya ca) To the Lord Who is senior, greatly endowed with all riches and knowledge and, (कनिष्ठाय च kaniṣṭhāya ca) Who is junior and not so endowed, (नमः namah) are our prostrations!

Note:

Having hailed the glories of Lord Paramēśwara in the 5th Anuvāka, in this 6th Anuvāka, the devotee continues to worship Lord's pervasiveness, and therefore the divinity in everything, those that are well endowed with greatness as well as those that are not so great. Such a view brings dispassionate view of the world in the devotee's mind, an important quality needed for spiritual progress.

In this Anuvāka, each Yajus is considered as a mantra. Since each Yajus has only one 'namah' at the beginning, these prostrations are to be taken as the devotee's submission to the 'agora' or the compassionate form of Śrī Rudra.

This Yajus 6.1 worships the Lord in the form all that are great and well-endowed with merits as well as the young and yet to be nurtured into greatness.

नमः पूर्वजाय चापरजाय च

namah pūrvajāyā cāparajāyā ca (Yajus 6.2)

To Lord Paramēśwara, Who was the first-born and Who will be the last born,
may my obeisance be!

(पूर्वजाय pūrvajāya) To the Lord Who was born first and, (अपरजाय च aparajāyā
ca) Who will be born last, (नमः namah) are our prostrations!

Note:

By worshiping Lord Paramēśwara as the first-born, the devotee is contemplating on the existence of the Lord before everything else manifests. Similarly, seeing the Lord as the last born, the devotee is appealing to the 'Paramātmā', who remains when all else is absorbed into the dissolution.

Learned interpreters also give the rise of 'Hiranyagarbha', the first Cosmic-being as the first-born and the 'Kalāgni', the manifestation of Fire in the form of 'Samhāra Murthy' Who consumes all at the end of the cycle of the Universe.

Another inference is that the first-born refers to the 'Kārana-rupam', the causal-form and the later-born to the 'Kārya-rupam', the effect. Effect follows the cause and in turn effect becomes another cause. But the causeless-cause as well as the ceaseless effect is Paramātmā only,

The important import is that Ātma, is eternal and Ātma, alone remains in the beginning and in the end.

नमो मध्यमाय चापगल्भाय च

namō madhyaMāyā cāpagalbhāyā ca (Yajus 6.3)

To Lord Paramēśwara, Who appears in the middle and Who is yet to blossom,
may my obeisance be!

(मध्यमाय madhyaMāyā ca) To the Lord Who appears in the middle and,
(अपगल्भाय च apagalbhāyā ca) Who is in the infancy, (नमः namaḥ) are our
prostrations!

Note:

Although the general interpretation of this Yajus is that the Lord appears as both the young and as the child yet to be developed, we use the context of our inference from the previous Yajus,

In the previous Yajus 6.2, Lord Paramēśwara is worshipped as the One born before all as the beginning and born after all as the end, implying that the Lord is unborn, unchanged and eternal. In this Yajus 6.3, the devotee adores Lord Paramēśwara also as the One Who comes in the middle to mean that He manifests as the Cosmic-being as the Universe and all beings therein, every time in the perpetual cycle of creation, change and destruction. The Universe and all therein, therefore come and go. They eternally change, and their manifestations being only in the middle, they have a beginning and end. As the Universe, being the instrumental cause of the Universe Lord Paramēśwara comes in the middle as the Universe, although as the efficient cause, He is forever unborn!

The second adoration in this Yajus 6.3, 'apagalbhāyā' refers to the young and yet to be matured. It implies the next cycle of Universe with all potency that is yet to blossom. Thus, the eternal Lord is also the mid-term Universe and all therein.

नमो जघन्याय च बुध्नियाय च

namō jaghanyāya ca budhniyāya ca (Yajus 6.4)

To Lord Paramēśwara, Who is in the form of all coming from the rear (animals) and Who is in the form sprouting from the root (vegetation) before all creations and Who is the greatest of all, may my obeisance be!

(जघन्याय च jaghanyāya ca) To the Lord Who appears from the rear and,
(बुध्नियाय च budhniyāya ca) Who is sprouting from the root (नमः namaḥ) are
our prostrations!

Note:

In this Yajus 6.4, the devotee sees the Lord in all forms of life. As per the Sanātana Dharma, life-forms manifest through the vagina 'yōnijam', from eggs 'andajam', from sweat 'svedhajam' and from seeds and roots 'udhbiddhajam'. Although in this Yajus 6.4, animals that deliver their off-springs from their rear and the vegetations from their root, we should take these as 'upa-lakshanam' or the indicator to mean all life-forms. Of course, in the following Yajus, the devotee does make specific case for human life-forms.

नमः सोभ्याय च प्रतिस्र्याय च

namāḥ sōbhyāya ca pratisryāya ca (Yajus 6.5)

To Lord Paramēśwara, Who is in the form of human-beings and Who is in the form of moving about, may my obeisance be!

(सोभ्याय च sōbhyāya ca) To the Lord Who is in the form of human beings and, (प्रतिसर्याय च pratisaryāya ca) Who is moving about (नमः namaḥ) are our prostrations!

Note:

Following the context of previous Yajus, in this Yajus 6.5, the devotee sees divinity in all human-beings in the world, where both good and bad are mixed. The word 'sōbhyāya' refers to a particular personification that are conditioned by the good and bad. We take this to mean the earth, the 'Karma-bhūmi' and the human-beings whose embodiments are based on their Karma-phala. Although some interpretations take the literal meaning of 'amulet' or 'raksha-bhandhan' for the divine name 'pratisaryāya', a better inference is the reference to that which move. Connecting with the name 'sōbhyāya', we can deduce that the intended meaning of 'pratisaryāya' is the human-beings who are able to move about their worlds of embodiments, based on their Karma-phala. The Vedas declare that the Jīvā that took the human-birth, upon death, goes to the Lord of Death, Who decides the next world and embodiment for the Jīvā based on its merits.

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नमो याम्याय च क्षेम्याय च

namō yāmyāya ca kṣēmyāya ca (Yajus 6.6)

To Lord Paramēśwara, Who rules over the Word of Death and Who grants the World of Safety, may my obeisance be!

(याम्याय च yāmyāya ca) To the Lord Who presides the World of Death and, (क्षेम्याय च kṣēmyāya ca) the World of Safety, (नमः namaḥ) are our prostrations!

Note:

Lord Paramēśwara Who is in the form of Lord of Death reigns the Kingdom of Yama. and under His grace, the Jīvā takes embodiment in some world according to the merits earned through Karma-phala: may be the Heaven that offers happiness and safety, lasting until the Punya-phala runs out or the domain of distress for removing the sins.

Yet, the protection of Jīvā is always under the loving embrace of the Lord, as He grants the ultimate safety of 'Mōksha' or the Liberation. Thus, in this Yajus, Lord Paramēśwara is worshipped as the Power that grants both relative comforts and safety upon 'Videha-mukti' as well as absolute safety and freedom upon 'Jīvān-mukti'.

नम उर्वर्याय च खल्याय च

namá urvaryāya ca khalyāya ca (Yajus 6.7)

To Lord Paramēśwara, Who is in the riches of the fertile fields and in the threshing stones that precipitates the fruition of the crops, may my obeisance be!

(उर्वर्याय च urvaryāya ca) To the Lord Who is in the fertile fields and, (खल्याय च khalyāya ca) Who is in the threshing fields of fertile crops, (नमः namaḥ) are our prostrations!

Note:

Now the devotee is seeing Lord Paramēśwara as the bountiful riches of fertile fields. To him, all resources are the grace of the Lord. The riches of both cultivated and natural fields are only due to the presence of divinity.

In agriculture, the harvested crops are brought and then to recover the precious grains, sorted at the threshing stones. Separating the grains from the husk is a key process to accumulate the useful harvest. God is seen as the threshing stone, separating the essence of importance. Our harvest from all walks of our lives and deeds is what the fruition of our Karma-phala be. It is in the presence of God, we sort out life, to weed out the husks and gather the precious riches of spiritual progress. This Yajus lends itself to such a divine contemplation.

नमः श्लोक्याय चावसान्याय च

namaḥ ślōkyāya cā'vasānyāya ca (Yajus 6.8)

To Lord Paramēśwara, Who is in the form of Vedic Hymns and rituals, and Who is the import of Vedānta, may my obeisance be!

(श्लोक्याय च ślōkyāya cā) To the Lord Who is in the form of Veda mantra and the Vedic rituals, and, (अवसान्याय च avasānyāya ca) Who is the essence of the Vedānta, (नमः namaḥ) are our prostrations!

Note:

In Yajus 6,8, the devotee see the Lord Paramēśwara Who is beseeched by the Veda Mantras and Vedic rituals that are expounded in the foremost part of Veda, 'Veda pūrva' or the Karma-kāṇḍa and also as the Truth that is elucidated in the 'Upanishad' the Jñāna-kāṇḍa or Vedānta.

The Karma part of the Vedas impart 'Dharma-Śāstra', the injunctions and recommendations for righteous living and to attain the first three of the four goals 'Purushārtam' attributed to human-birth: namely 'Dharma', 'Artha' and 'Kāma'.

'Dharma' as the Purushārtam is about accumulating 'Punya-phala' in our life which guarantees happiness in life here and here-in-after.

'Artha' is the resources that are needed to this embodied life, to offer the security, safety and the day-to-day living needs.

'Kāma' as a Purushārtam is to attain sensual pleasures, far and above what we attain through the 'Artha'.

To illustrate, a piece of bread is 'artha', for a hungry man. He needs it to survive and he has the right to desire and strive for that goal. When the bread is secured and eaten, the boredom of eating the plain bread triggers the desire for taste, so he seeks butter, jam and other such side dishes. This is 'Kāma' and this is also permitted in our Dharma-Śāstra but to be attained in righteous ways.

Then is the desire for our well-being with all 'Artha' and 'Kama' in all our lives that come after our death. This is assured by virtuous deeds that accumulate 'Punya-phala'. Such virtuous deeds are indicated by the foremost Purushārtam, Dharma, thus making all these three Dharma, Artha and Kāma are the inevitable goals for human-beings.

Contrast to this, the Upanishad part of the Veda introduces the fourth goal, in fact, the supreme goal, 'Parama-purushārtam' as 'Moksa', the liberation. The goal of Vedānta is to teach us the nature of our entrapment within the first three Purushārtam and to awaken our thirst for Moksa, the absolute freedom.

Absolute freedom means absolute fearlessness! That means to be one with the Truth - the God! This Yajus reminds us about this fundamental knowledge and the reverence of Veda to lead us to the Parama-purushārtam.

नमो वन्याय च कक्ष्याय च

namō vanyāya ca kakśyāya ca (Yajus 6.9)

To Lord Paramēśwara, Who is in the form of forest (the aggregate) and Who is in the form of creeper (the specific), may my obeisance be!

(वन्याय च vanyāya ca) To the Lord Who is in the form of forest and, (क्ष्याय च kakśyāya ca) Who is in the form of creepers, (नमः namaḥ) are our prostrations!

Note:

In Yajus 6.9, the devotees see the forests, the aggregate of vegetation, as well as the creepers or specific plants, all the form of Lord Paramēśwara. To the blessed devotee, divinity is everywhere.

Following the previous Yajus 6.8, we could also infer that the forest refers to 'Veda-Āranya', the impenetrable knowledge of everything and the rising creeper as the Upanishad that blossoms the divine knowledge. Lord is in both forms: in the mantras and rituals contained in the Veda-pūrva as well as in the inquiry and import of Vedānta.

नमः श्रवाय च प्रतिश्रवाय च

namaḥ śravāya ca pratiśravāya ca (Yajus 6.10)

To Lord Paramēśwara, Who is in the form of sound and Who is the reverberations, may my obeisance be!

(श्रवाय च śravāya ca) To the Lord Who is in the form of sound and, (प्रतिश्रवाय च pratiśravāya ca) Who is in the form of reverberation (नमः namaḥ) are our prostrations!

Note:

Following the precious two Yajus 6.8 and 6.9, in this Yajus 6.10, the devotee hails the 'Śabda-brahman', the divinity in the Sound.

Vedas represent the sound of Lord. Sound is the foremost expression of Lord that caused all to manifest. The devotee prays to Lord Paramēśwara Who is in the form of the primordial and eternal sound, the subtle and gross form we scribe as the sound and symbol 'Aum'.

Only from this 'Omkāra', all sounds and from which, all things manifest. The reverberations of 'Aum' therefore refer to all things that are in the Cosmic-cycle. The primordial 'Aum' is Lord! All reverberations is Lord! It is so, because, Lord is both the instrumental and efficient cause of all!

नमः आशुषेणाय चाशुरथाय च

namá āśuṣeṇāya cāśurāthāya ca (Yajus 6.11)

To Lord Paramēśwara, Whose army moves swiftly and Who moves on a swift chariot, may my obeisance be!

(आशुषेणाय āśuṣeṇāya ca) To the Lord Who has the army that moves very fast and, (आशुरथाय च āśurāthāya ca) Who rides on a chariot that moves swiftly, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 6.11, the devotee reorients his mind to the form of Śrī Rudra as the Warrior-Lord, Who hath under His divine commands, the army of gods to protect all manifestations. His army of gods, ruling in all quarter, protecting in all directions move fast on their trajectories that are propelled by the pace of Time. But the concept of Time is relatively varied and beyond the grasp of the human mind.

Also is the Chariot of the Lord that moves swiftly. In the macrocosm, Lord's chariot is the Universe itself that moves swiftly and perpetually. In the microcosm, Lord's Chariot is the '**mind**', the field of thoughts, which also moves swiftly, the course of which is not ordinarily comprehensible by the human intellect. Who knows that thought '**vritti**' comes next and where our mind goes!

नमः शूराय चावभिन्दते च

namaḥ śūrāya cāvabhindatē ca (Yajus 6.12)

To Lord Paramēśwara, Who is valiant and Who accurately pierces His targets, may my obeisance be!

(शूराय śūrāya) To the Lord Who is Valiant and, (अवभिन्दते च avabhindatē ca) Who pierces the targets, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 6.12, the devotee exclaims the supreme bravery of the Lord. To his awe, is the very idea that Lord alone exists!

How could the Lord alone be all, the devotee exclaims and so sees the Lord as the most valiant, the One Who lasts in the ordeals of all His creations. The devotee reminding within himself about the sharp arrows of the Lord that never fail to pierce the target, prays to the all- powerful Lord, offering his total surrender for the refuge!

नमो वर्मिणे च वरूथिने च

namō varmiṇē ca varūthinē ca (Yajus 6.13)

To Lord Paramēśwara, Who is clad in armour of protection and Who provides the safe-haven for His charioteer, may my obeisance be!

(वर्मिणे च varmiṇē ca) To the Lord Who is clad in the armour and, (वरूथिने च varūthinē ca) Who provides the safe refuge for His charioteer (नमः namaḥ) are our prostrations!

Note:

In this Yajus 6.13, Lord Paramēśwara, the Master of the Chariot and Jīvā, the driver of the Chariot are brought into contemplation.

Firstly, the Lord is forever protected as He is fully clad in protective armour. What is He protected against, as nothing can harm the Lord! Here the armour should be taken as the sheath that makes the Lord absolutely pure and untouched by anything. Even His creations, into which He pervades and indwells cannot touch Him. He is therefore 'asangaḥ', the One Who never mixes, and therefore unblemished 'nirmalaḥ'. He is the Ātma, the Seer, the Unseen.

Interesting also is the glory of the Lord, Who maintains a safe-place within the

Chariot, as the place of refuge for the Chariot driver, who naturally would face the wrath of enemies in the battle field. If we take the embodiment of the Jīvā as the Chariot, then the 'buddhiḥ', the discerning faculty of the mind, is the Chariot driver. Buddhi is what discriminates, selects and executes tasks and suffer from the outcomes when Buddhi is loaded with 'ahamkāra' and 'mamakāra'.

So, Buddhi is bound to be hurt while driving the chariot of embodiment in the battle-field of life. But the driver Buddhi only has to realize that the Master, the Ātma, has reserved a perpetual place of refuge at His divine feet, and all that the Buddhi needs to do is to recognize the safe-refuge available at the feet of the compassionate Master and secure it by the total surrender to the Master,

नमो बिल्मिने च कवचिने च

namō bilminē ca kavacinē ca (Yajus 6.14)

To Lord Paramēśwara, Who wears protective head-gear and breast-plate, may my obeisance be!

(बिल्मिने च bilminē ca) To the Lord Who wears the casque and, (कवचिने च kavacinē ca) protective breast plate, (नमः namaḥ) are our prostrations!

Note:

Following the previous Yajus, in this Yajus 6.14, the devotee is praying¹ to the armoured Lord Paramēśwara Who wears the casque, protective helmet and the breast plate.

As it is commonly known, head is usually identified for the discerning intellect and the heart for the compassion. One should have clear head and pure mind to

pursue the perfect path for progress. So, all sorts of protections are necessary to ensure our intellect is steadfast and based on sound reasoning using truthful knowledge, and our mind is kept clean, untouched by the evil qualities and the bombardment of sensory vacillations.

Protection is possible only when we are in the Satsangh, the company of virtuous people and virtuous thoughts and as if to lead by example, here is the vision of Lord Paramēśwara, protecting the head and the heart, thus aiding in the devotee's contemplation.

नमः श्रुताय च श्रुतसेनाय च॥
namaḥ śrūtāya ca śrutasēnāya ca ॥ (Yajus 6.15)

To Lord Paramēśwara, Who is praised by the Vedas and Whose army of gods is also praised (by the Vedas), may my obeisance be!

(श्रुताय च śrūtāya ca) To the Lord Who is glorified by the Veda and, (श्रुतसेनाय च śrutasēnāya ca) Whose army is also praised, (नमः namaḥ) are our prostrations!

Note:

In this last Yajus 6.15, of the 6th Anuvākam, the devotee offers prostrations to Lord Paramēśwara and also to His divine army of gods who all are praised in the Vedas. Prayers to any god, in any form, therefore only means as the prayer to Lord Paramēśwara, Who is reverentially worshiped in the Veda.

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

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Thus ends
the 6th Anuvākam of Śrī Rudram - Namakam,
comprising of 15 Yajus.

NAMAKAM
॥ Anuvākam 07 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

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अनुवाकः ७

नमो दन्द्भ्याय चाहन्त्याय च
नमो धृष्णवे च प्रमृशाय च
नमो दत्ताय च प्रहिताय च
नमो निषङ्गिणे चेषुधिमते च
नमस्तीक्ष्णेषवे चायुधिने च
नमः स्वायुधाय च सुधन्वने च
नमः स्रुत्याय च पथ्याय च
नमः काट्याय च नीप्याय च
नमः सूद्याय च सरस्याय च
नमो नाद्याय च वैशन्ताय च
नमः कूप्याय चावट्याय च
नमो वरष्याय चावर्ष्याय च
नमो मेघ्याय च विद्युत्याय च
नम ईध्रियाय चातप्याय च
नमो वात्याय च रेष्मियाय च
नमो वास्तव्याय च वास्तुपाय च ॥ 7 ॥

anuvākaḥ 7

namō dundubhyāya chāhananyāya cha
namō dhṛṣṇavē cha pramṛśāya cha
namō dūtāya cha prahītāya cha
namō niṣaṅgiṇē chēṣudhīmatē cha
namāstīkṣṇēṣāvē chāyudhinē cha
namā-ssvāyudhāya cha sudhanvānē cha
namā-ssrutyāya cha pathyāya cha
namāḥ kātyāya cha nīpyāya cha
namā-ssūdyāya cha sarāsyāya cha
namō nādyāya cha vaiśantāya cha
namāḥ kūpyāya chāvaṭyāya cha
namō varṣyāya chāvarṣyāya cha
namō mēghyāya cha vidyūtyāya cha
nama īdhriyāya chātāpyāya cha
namō vātyāya cha rēṣmiyāya cha
namō vāstavyāya cha vāstupāya cha ॥ 7 ॥

॥ Anuvākam 07 ॥

In 7th Anuvāka, there are 16 Yajus which are all together deemed as one mantra.

नमो दन्दुभ्याय चाहन्त्याय च

namō dundubhyāya cāhananyāya ca (Yajus 7.1)

To Lord Paramēśwara, Who is in the kettle drums and Who is in the sticks that beat the drums, may my obeisance be!

(दुन्दुभ्याय च dundubhyāya ca) To the Lord Who is in the kettle drums and,
(आहनत्याय च āhananyāya ca) Who is in the sticks that beat the drums, (नमः
namah) are our prostrations!

Note:

In this Yajus 7.1, Śrī Rudra is worshipped as the root of all sounds, i.e. 'Veda-mūlam' and also the sound itself. This is indicated by seeing the Lord in the kettle-drums and the sticks that beat the drums causing the majestic sound.

नमो धृष्णवे च प्रमृशाय च

namō dhṛṣṇavē ca pramṛśāya ca (Yajus 7.2)

To Lord Paramēśwara, Who never backs away from the battle-field, and Whose knowledge of the field and those in the field are superior, may my obeisance be!

(धृष्णवे च dhṛṣṇavē ca) To the Lord Who never shows the back and retreats from the battle-field, and, (प्रमृशाय च pramṛśāya ca) Who hath the deeper understanding of the situation, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 7.2, the devotee prays to the Lord Who is forever committed to all His creations. Lord Paramēśwara is always engaged in the field where the Jīvās battle to survive and progress. The valiant Lord therefore confronts the enemies of progress, at all times, never retreating. He knows everything about all Jīvā, their merits and demerits and therefore, He is forever committed with His engagements to bestow grace upon them and the Universe.

नमो दूताय च प्रहिताय च

namō dūtāya ca prahitāya ca (Yajus 7.3)

To Lord Paramēśwara, Who is the greatest conveyor of what needs to be conveyed at appropriate time and conditions, and Who comes as the Agent for effecting specific changes in all, may my obeisance be!

(दूताय च dūtāya ca) To the Lord Who is the messenger and, (प्रहिताय च prahitāya ca) Who is the special agent, (नमः namaḥ) are our prostrations!

Note:

While the Yajus 7.2 worshipped the Lord as the King of battle-field, Who never retreats, in this Yajus 7.3, the Lord is seen also as the greatest messenger to the Jīvā during their battle, the ordeals of life. He is also seen as a 'special agent' to bring specific changes to the lives of Jīvā and the Universe.

Divine interventions are here inferred, personified as messengers when it concerns our personal lives, or as special agents, when it is about bringing changes to the world. As a devotee, One sees unexpected guidance or steer coming through various means, helping to navigate the course in case of ordeals. Those are to be taken as the messages and the messengers of God to reorient our course of life-pursuits.

Also are the natural changes that bring routine as well as very specific changes to the world-order. The 2019-20 pandemic of COVID-19, no matter how horrible it was and how tragic of losing many lives, has changed the way we live and transact in this world.

This Yajus 7.3 makes us to contemplate on such global changes, and view the power of Śrī Rudra as the special agent of change.

नमो निषङ्गिणे चेषुधिमते च

namō niṣaṅgiṇē cēṣudhimatē ca (Yajus 7.4)

To Lord Paramēśwara, Who wields the sword and who holds the quiver of arrows, may my obeisance be!

(निषङ्गिणे च niṣaṅgiṇē ca) To the Lord Who wields the sword and, (षुधिमते च iṣudhimatē ca) the quiver of arrows, (नमः namaḥ) are our prostrations!

Note:

In this Yajus (7.4), although the same idea given in the Yajus (3.3) is repeated, we could take in the context of Yajus 3.2, that the weapons of the Lord are used only to effect the changes in the world and to establish order.

नमस्तीक्ष्णेषवे चायुधिने च

namāstīkṣṇēṣavē cāyudhinē ca (Yajus 7.5)

To Lord Paramēśwara, Who holds sharp shafts and weapons, may my obeisance be!

(तीक्ष्णेषवे च tīkṣṇēṣavē) To the Lord Who hath sharp shafts and, (चायुधिने च āyudhinē ca) weapons, (नमः namaḥ) are our prostrations!

Note:

Lord's weapons are sharp and this is recalled again and again, as the devotee is worshipping those weapons, seeking their powers to be used only for his protection, rather than hurt.

For that reasons, the devotee sees Lords Weapons as supremely virtuous.

नमः स्वायुधाय च सुधन्वने च

namaḥ svāyudhāya ca sudhanvānē ca (Yajus 7.6)

To Lord Paramēśwara, Who is holding supremely virtuous weapons and the excellent bow, may my obeisance be!

(स्वायुधाय च svāyudhāya ca) To the Lord Who has supremely virtuous weapons and, (सुधन्वने च sudhanvānē ca) Who holds excellent bow, (नमः namaḥ) are our prostrations!

Note:

The sharp weapons of the Lord are supreme in nature, as those are meant for the divine purposes, to disperse Karma-phala and to ward-off the evil in the world and to sustain righteousness.

The Bow of Lord is specially mentioned again in this Yajus 7.6.

नमः सुत्याय च पथ्याय च

namaḥ srutyāya ca pathyāya ca (Yajus 7.7)

To Lord Paramēśwara, Who is in the narrow path that treads towards Truth, and (also) Who is in the wider path where large chariots travel (which are also leading towards the Truth), may my obeisance be!

(सुत्याय च srutyāya ca) To the Lord Who is in the narrow path and, (पथ्याय च pathyāya ca) Who is in the wider roads, (नमः namaḥ) are our prostrations!

Note:

This Yajus 7.7 adores Lord Paramēśwara as the unique, single-track towards the Truth, the ultimate realization of the Self with Íśvara. At the same time, Lord Paramēśwara is also in the broadest road that allows many chariots of different sizes to go.

Many are the ways to pursue spiritual progress and thus many are the vehicles or approaches in its pursuit. So all religions and their moral ways of leading life on the earth are deemed virtuous, as long as those are embellished in divinity.

However, in this Yajus, we contemplate upon the inevitability of all such broad-ways to merge into one solitary track of 'Ātma-Jnānam' as the last mile to reach the Truth, the Oneness with Lord!

नमः काट्याय च नीप्याय च

namāḥ kāṭyāya ca nīpyāya ca (Yajus 7.8)

To Lord Paramēśwara, Who is in small pools of water, and Who is in majestic waterfalls, may my obeisance be!

(काट्याय च kāṭyāya ca) To the Lord Who is in small pools and, (नीप्याय च nīpyāya ca) Who is in giant waterfalls, (नमः namāḥ) are our prostrations!

Note:

Following the context of previous Yajus, in this Yajus 7.8, the devotee is looking at the water-ways in his contemplation, and adores the divinity in those water-ways, irrespective of their size and quality.

नमः सूद्याय च सरस्याय च

namāḥ sūdyāya ca sarasyāya ca (Yajus 7.9)

To Lord Paramēśwara, Who is in marshy ferns and muddy pools, and Who is in great lakes, may my obeisance be!

(सूद्याय च sūdyāya ca) To the Lord Who is in marshy ferns and muddy pools and, (सरस्याय च sarasyāya ca) Who is in grate lakes, (नमः namaḥ) are our prostrations!

Note:

The glory of Lord is seen even in muddy waters as well as in teh great lakes of tranquil waters.

नमो न्द्याय च वैशन्ताय च

namō nādyāya ca vaiśantāya ca (Yajus 7.10)

To Lord Paramēśwara, Who is in the river-flow and in the still mountain tarns, may my obeisance be!

(न्द्याय च nādyāya ca) To the Lord Who is in the flow of rivers and, (वैशन्ताय vaiśantāya ca) Who is in the mountain tarns (नमः namaḥ) are our prostrations!

नमः कूप्याय चावृत्त्याय च

namaḥ kūpyāya cāvṛṭṭyāya ca (Yajus 7.11)

To Lord Paramēśwara, Who is in the wells, and Who is in the pits, may my obeisance be!

(कूप्याय च kūpyāya ca) To the Lord Who is in the wells, and, (आवृत्त्याय च āvṛṭṭyāya ca) Who is in the pits, (नमः namaḥ) are our prostrations!

नमो वरुष्याय चावर्ष्याय च

namō varṣyāya cāvarṣyāyā ca (Yajus 7.12)

To Lord Paramēśwara, Who is in the rain waters and Who is also in arid places where there is no rain, may my obeisance be!

(वरुष्याय च varṣyāya ca) To the Lord Who is in the rain water and, (अवरुष्याय च avarṣyāyā ca) Who is in arid place of no rain, (नमः namaḥ) are our prostrations!

Note:

In these Yajus (7.8 to 7.12), the devotee is adoring the divinity in many different forms of water - in marshy land, muddy pool, water fall, wells, pits, flowing rivers, still tarns on the hills, rains etc., and in this Yajus 7.12, the devotee also looks at the arid places where there is no rain and therefore no water, yet with divinity as life-forms do exist there too.

नमो मेघ्याय च विद्युत्याय च

namō mēghyāya ca vidyutyāya ca (Yajus 7.13)

To Lord Paramēśwara, Who is in the clouds and Who is in the lightning, may my obeisance be!

(मेघ्याय च mēghyāya ca) To the Lord Who is in the clouds and, (विद्युत्याय च vidyutyāya ca) Who is in the lightning, (नमः namaḥ) are our prostrations!

Note:

Now the devotee contemplates at the source of the water, the life-granting elixir. Rain water is dispersed by the clouds and therefore, in the clouds he sees the Lord. The glittering lightnings that tear the clouds and pour the rain are also the form of Śrī Rudra and therefore, the devotee meditates on these powers of nature as Lord Paramēśwara Himself.

नम ईध्रियाय चातप्याय च्

namā īdhriyāya cāṭapyāya ca (Yajus 7.14)

To Lord Paramēśwara, Who is in the luminous rain bearing clouds and Who is in the Sun shine, may my obeisance be!

(ईध्रियाय च īdhriyāya ca) To the Lord Who is in the rain-clouds shined by the rays of the Sun, (तप्याय च āṭapyāya ca) Who is in the glowing shine of Sun (नमः namaḥ) are our prostrations!

Note:

In the previous Yajus 7.13, the devotee adored the Lord as the divinity in the rain-bearing dark cloud and the lightnings, in this Yajus 7.14, he views the luminous silver cloud that is pregnant with water and shining in the bright sunlight as Lord Paramēśwara.

It is the light of the Sun that drives the clouds to draw the water from the ocean and make those to move over different part of the land to outpour their contents. The devotee focuses on the light of the Sun as the grace bestowing Lord Paramēśwara.

नमो वात्याय च रेष्मियाय च

namō vātyāya ca rēṣmiyāya ca (Yajus 7.15)

To Lord Paramēśwara, Who is in the wind that brings the rainy clouds and Who is in the power of wind that brings hails and storms, may my obeisance be!

(वात्याय च vātyāya ca) To the Lord Who is in the winds that blow along with the raining-clouds, and, (रेष्मियाय च rēṣmiyāya ca) Who is in the power of wind that accompany the hail and storm, (नमः namaḥ) are our prostrations!

Note:

The Sun light powers the wind which in turn directs the rain-bearing clouds to pour the rain. The power of wind is such that, while directing the raining-cloud for gentle pour, it could also accompany the hail and storms. In the power of the wind is Śrī Rudra, as the devotee contemplates on the glory of Lord Paramēśwara in this Yajus 7.15.

नमो वास्तव्याय च वास्तुपाय च॥

namō vāstavyāya ca vāstu pāya ca॥ (Yajus 7.16)

To Lord Paramēśwara, Who is the goodness in all that is good, and Who is the protector of our wealth, may my obeisance be!

(वास्तव्याय च vāstavyāya ca) To the Lord Who is in the objects of wealth and, (वास्तु पाय च vāstu pāya ca) Who is the lord of nourishing and protecting the wealth, (नमः namaḥ) are our prostrations!

Note:

In this last Yajus 7.16, the devotee sees the grace bestowing Lord present in all objects of wealth that we all seek. Wealth that the Rain creates, and by implication, all natural wealth that we consume and enjoy are divine as those are embellished in Lord's grace. Therefore, Lord Paramēśwara is the authority and the guardian for all objects of wealth, for their nourishment and protection.

Thus ends
the 7th Anuvākam of Śrī Rudram - Namakam,
comprising of 16 Yajus.

NAMAKAM
॥ Anuvākam 08 ॥

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॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

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अनुवाकः ८

नमः सोमाय च रुद्राय च
नमस्ताम्राय चारुणाय च
नमः शङ्गाय च पशुपतये च
नम उग्राय च भीमाय च
नमो अग्रेवधाय च दूरेवधाय च
नमो हन्त्रे च हनीयसे च
नमो वृक्षेभ्यो हरिकेशेभ्यो
नमस्ताराय
नमश्शुम्भवे च मयोभवे च
नमः शङ्कराय च मयस्कराय च
नमः शिवाय च शिवतराय च
नमस्तीर्थ्याय च कूल्याय च
नमः पार्याय चावार्याय च
नमः प्रतरणाय चोत्तरणाय च
नम आतार्याय चालाद्याय च
नमः शण्याय च फेन्याय च
नमः सिकत्याय च प्रवाह्याय च ॥ 8 ॥

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anuvākaḥ 8

nama-ssōmāya cha ruḍrāya cha
namāstāmrāya chārūṇāya cha
namā-śśaṅgāya cha paśupatāyē cha
namā ugrāya cha bhīmāya cha
namō agrēvadhāya cha dūrēvadhāya cha
namō hantrē cha hanīyasē cha
namō vrkṣēbhyō harikēśēbhyō
namāstārāya
namāśśambhavē cha mayōbhavē cha
namā-śśaṅkarāya cha mayaskarāya cha
namā-śśivāya cha śivatārāya cha
namāstīrthyāya cha kūlyāya cha
namāḥ pāryāya chāvāryāya cha
namāḥ pratarāṇāya chōttarāṇāya cha
namā ātāryāya chālādyāya cha
nama-śśaspyāya cha phēnyāya cha
namā-śśikaṭyāya cha pravāhyāya cha ॥ 8 ॥

॥ Anuvākaḥ 8 ॥

नमः सोमाय च रुद्राय च

namaḥ sōmāya ca ruḍrāya ca (Yajus 8.1)

To Lord Paramēśwara, Who is with His divine escort Uma, and Who is in the form of Śrī Rudra, the destroyer of grief, may my obeisance be!

(सोमाय च sōMāyā ca) To the Lord Who is with His consort Uma and, (रुद्राय च ruḍrāya ca) Who is Śrī Rudran, the annihilator of misery, (नमः namaḥ) are our prostrations!

Note:

This 8th Anuvākam is of significance as it contains the Mahā-Mantra, 'Namaḥ Śivāya'. Śrī Rudram being at the centre of the Vedas (in the middle of Yajur Veda), and this 8th Anuvākam appears as the heart of the Vedas. At the centre of the heart is the Śiva Panchāksharam, making this 8th Anuvākam more special.

Appearing with Mother Uma, Lord Paramēśwara is the 'Jagad-pitā', the father of the Universe and together, the divine parents nourish and protects all with their compassion.

The divine name 'Uma' is 'Aum', the 'Pranava', the eloquence of the divine silence of Lord Paramēśwara. Śrī Lalithā Sahsrnāma adores Mother Pārvati as 'vimarsa-rūpini', the One Who elucidates the Lord Paramēśwara, Who is the essence of 'Brahma-jñānam', the lustre of Which cut asunder the darkness of nescience, the root cause of Samsāra.

It means, when Lord Paramēśwara comes as the 'samhāra murthi' as Śrī Rudra, the annihilator of grief, as the ultimate consumer of all, then there too is the expression of Mother Parāśakti, the 'Cit-svarūpini', the 'Śrī-Vidya' who removes the darkness. Thus, this mantra provides for deep contemplation of the 'Nirguna Parabrahmam' as both Śrī Pārvati-Paramēśwara and Śrī Rudra,

नमस्ताम्राय चारुणाय च

namastāmrāya cāruṇāya ca (Yajus 8.2)

To Lord Paramēśwara, Who is like the rising Sun of copper-hue and Who is in the form of risen-Sun Aruna of orange-hue, may my obeisance be!

(ताम्राय च tāmrāya ca) To the Lord Who is in the form of rising Sun of copper-hue, and (चारुणाय च āruṇāya ca) Who is like the risen Aruna of orange hue, (नमः namaḥ) are our prostrations!

Note:

Everyone sees the Sun as if it is rising for Oneself, as the Sun is direct and the efficacy of His lustre imminent. Similarly, is Lord Paramēśwara, Who the devotee sees as the directly and evidently bestowing grace, shining upon Him and all.

Like the rising Sun that removes darkness, Lord Paramēśwara tears away the nescience the root of all grief at once. The glowing red, like a copper-plate, is immense and shuts the veil of darkness at once. Then, like the risen sun, 'Aruna', who is in orange hue, He adds more lustre and different grades of warm to all beings. He nourishes all.

The devotee sees Lord Paramēśwara Whose grace at first, removes the darkness of the mind, showing clear direction for the spiritual progress, and again, as Aruna, having removed the darkness begins to bestow nourishment in the walks of life.

Thus, Lord Paramēśwara alone grants both worldly riches and spiritual rewards.

नमः शङ्गाय च पशुपतये च

namāḥ śaṅgāya ca paśupatāyē ca (Yajus 8.3)

To Lord Paramēśwara, Who bestows happiness to all beings and Who is the lord of all beings, may my obeisance be!

(शङ्गाय च śaṅgāya ca) To the Lord Who bestows happiness to all, and (शुपतये च paśupatayē ca) Who is the lord of all creatures, (नमः namāḥ) are our prostrations!

Note:

The compassionate Lord Paramēśwara grants salvation to all. He is therefore forever auspicious. Indwelling within all creatures, He is the Lord of all as at His effulgence, every being is aware of its existence and able to acquire the identity, however notional and temporal such idea may be.

It is the grace of Lord Paramēśwara that all creatures are who they are! Hence, He is the 'paśupati' unto Him, we forever prostrate.

नम॑ उ॒ग्राय॑ च भी॒माय॑ च॒

namá ugrāyā ca bhīmāyā ca (Yajus 8.4)

To Lord Paramēśwara, Who is superior for His benevolence towards the devotees and fierce for his wrath towards the evil-doers, and Who torments, may my obeisance be!

(उ॒ग्राय॑ च ugrāya ca) To the Lord Who is supremely benevolent (as well as) fierce to enemies, and (भी॒माय॑ च bhīmāyā ca) Who strikes terror, (नमः॑ namah) are our prostrations!

Note:

In this Yajus 8.4, the devotee sees Lord Paramēśwara as both supremely compassionate as well as fierce, bringing the vision of both 'āghōra' and 'ghōra'.

The term 'uḡrā' means both: One who is superior in all aspects, as well as One who is fierce. By the term 'bhīmā', His awesome and formidable powers are indicated.

नमो॑ अ॒ग्रेव॒धाय॑ च द॒रेव॒धाय॑ च॒

namō agrēvadhāyā ca dūrēvadhāyā ca (Yajus 8.5)

To Lord Paramēśwara, Who destroys the enemies (impediments to spiritual progress) that are direct and in front, and Who destroys (such) enemies that are indirect, and remote, may my obeisance be!

(अग्रेवधाय च agrēvadhāya ca) To the Lord Who destroys the enemies in front,
and (दूरेवधाय च dūrēvadhāya ca) Who destroys the enemies who are far and
remote, (नमः namaḥ) are our prostrations!

Note:

For this Yajus 8.5, the commentators refer to Śrī Rudra as the 'Samhāra-murthi' who fronts all annihilation, by citing from Mahabharata, in which Lord Krishna imparts the knowledge about Śrī Rudra to Arjuna. In the battle-field, Śrī Rudra appeared as the luminous figure that preceded each dart that Arjuna had fired. Lord Krishna showed Arjuna this, and reminded him it was Śrī Rudra Who is the sole authority of death, as He is the One who frees from all embodiments,

In the pursuit for freedom, the spiritual aspirant faces many impediments both direct and indirect, both near and far. Such impediments, both gross and subtle in nature are to be controlled and vanquished. The discerning intellect, the dispassion, the devotion and all such virtues which are the protective armour needed for the spiritual aspirant are bestowed by the Lord. That is why, the Lord Himself is in the front to defend us and defeat our enemies, thereby freeing us to serenely pursue the divine goal for salvation.

@meenalaya

नमो हन्त्रे च हनीयसे च

namō hantrē ca hanīyasē ca (Yajus 8.6)

To Lord Paramēśwara, Who destroys the enemies (impediments to spiritual progress) that are driven by vain ego, and Who destroys (impediments to spiritual progress) that are driven by hatred, neglect and evil tendencies, may my obeisance be!

(हन्त्रे च hantrē ca) To the Lord Who destroys the impediments caused by vain ego and (हनीयसे च hanīyasē ca) Who destroys the impediments caused by hatred and evil tendencies, (नमः namaḥ) are our prostrations!

Note:

The enemies of the devotees who are destroyed by Lord, is further qualified in this Yajus 8.6.

With the term 'hanta', the enemy is indicated as 'ahamkāra'.

The vanity of vain ego is a terrible source that causes all sorts of problems to Oneself and to others. Those driven by such vanity, irrespective of their knowledge and wealth, end up in darkness as they cause harm to all. Commentators give the example of Rāvana, born to a pious brahmin, who grew up to be a great scholar of Vedas and ardent devotee of Lord Paramēśwara yet failed miserably owing to his vain ego and ego-driven evil deeds.

With the 'hanīyasē', yet another form of enemy is indicated.

It is due to 'mamakāra', which gives rise to 'dvesha' or hatred and associated evil-tendencies. Such bad qualities may habitat even in the hearts of the learned, if they do not take care of curtailing the source of grief, 'Avidya'. An example often cited is the case of 'Daksha' who, in spite of his great knowledge and deeds on Vedic rituals, drew the wrath of Lord, culminating in his annihilation.

We infer, therefore from this Yajus, surrendering to Śrī Rudra and reciting Śrī Rudram grants us the relief from these two enemies, "ahamkāra" and 'mamakāra'.

नमो वृक्षेभ्यो हरिकेशेभ्यो

namō vṛkṣēbhyō harikēśēbhyō (Yajus 8.7)

To Lord Paramēśwara, Who is in the form of tress and of hair that are lush green,
may my obeisance be!

(वृक्षेभ्यः vṛkṣēbhyah) To the Lord Who is in the form of trees and (हरिकेशेभ्यः
harikēśēbhyah) Whose hair is lush green (of the trees), (नमः namaḥ) are our
prostrations!

Note:

This Yajus 8.7 brings the same idea given in the Yajus 2.1.

To the devotee, who is able to see divinity in all, the lush green trees are all
representing only the Lord. The indwelling Lord therefore looks like having the
head full of green leaves. Is not the head of Lord Paramēśwara holds the mighty
Ganga, the source of water, the life-giving elixir!

Trees are like silent mothers, nurturing so many creatures by offering shelter,
shade and food with their blossoms and fruits, exactly as the Lord offers the
refuge to all creatures at His divine feet. The devotee has been adoring the Lord
for His various hues, like the copper-red, orange white, gold etc. in the previous
mantra.

Here green colour is attributed to Lord's hair, to trigger contemplation of the
divinity of fertile land and the booming vegetation.

नमस्ताराय

namāstārāya (Yajus 8.8)

To Lord Paramēśwara, Who is in the form of 'Omkārā', that ferries all creatures across the ocean of Samsāra, may my obeisance be!

(तारायः tārāyaḥ) To the Lord Who is Pranava, the primordial sound, the ferry that carries the Jīvā to transcend the ocean of Samsāra, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 8.8, Lord Paramēśwara is worshipped as the 'Pranava' the primordial sound from which all manifests and in which all subsides. The commentators take the word 'tārāyaḥ' to imply 'Omkārā', in addition to the 'tāraka mantra', which is uttered by Śrī Rudra into the ears of the disembodied Jīvā, to escape the entrapment of Samsāra.

नमश्शंभवे च मयोभवे च

namāśśambhavē ca mayōbhavē ca (Yajus 8.9)

To Lord Paramēśwara, Who is in the source of all happiness in this life and in the life after death, may my obeisance be!

(शंभवे च śambhavē ca) To the Lord Who is source for all happiness in life-here and, (मयोभवे च mayōbhavē ca) Who is source for all happiness in life-here-in-after, (नमः namaḥ) are our prostrations!

Note:

After worshipping the Lord as the Pranava and the grace granting 'Mukti' in the previous Yajus, in this Yajus 8.9, the devotee asserts that for the Jīvā, who are not yet ready for the absolute redemption and still need to have embodied lives here and here-in-after, can secure happiness and peace by surrendering to Lord Paramēśwara because He is the source of all happiness, at all times!

नमः शङ्कराय च मयस्कराय च

namāḥ śaṅkarāya ca mayaskarāya ca (Yajus 8.10)

To Lord Paramēśwara, Who is in the form of Parents, gives peace by the cessation of miseries and Who grants peace by the generation of happiness, may my obeisance be!

(शङ्कराय च śaṅkarāya ca) To the Lord Who, as our parent, gives peace by the cessation of miseries and (मयस्कराय च mayaskarāya ca) Who gives peace by the generation of happiness, (नमः namah) are our prostrations!

Note:

The root 'śam' in the name 'śaṅkarā' means end of miseries and therefore peace and happiness. So, by the very name 'śaṅkarā', Lord is our Parent, as the solace for our miseries and the source of joy.

The root 'mayo' in the name 'mayaskarāya' means the abundance of positive happiness. Here the happiness is not because of the cessation of miseries but joy.

Therefore, the Yajus is not repeating the same idea but a more powerful one. Taken together, the devotee prays to Lord Paramēśwara as the source of all happiness, cure for all miseries and in that way, reconfirming the import of Yajus 8.8 and 8.9, as the Lord who bestows happiness in life here and here-in-after as well as eternal liberation.

नमः शिवाय च शिवतराय च

namāḥ śivāya ca śivatārāya ca (Yajus 8.11)

To Lord Paramēśwara, Who is the auspicious One, and Who is Who is the most auspicious, bestowing more auspiciousness than all other forms of gods, may my obeisance be!

(शिवाय च śivāya ca) To the Lord Who is the auspicious, and (शिवतराय च śivatārāya ca) Who is more auspicious than all, (नमः namah) are our prostrations!

Note:

This Yajus 8.11 is seen as the heart of Śrī Rudram, giving the core of all its teaching. The commentator Abhinava Śankara says that this Yajus is the sum and substance of all the Upanishads and this is the greatest Mahāmantra, the central gem of the Rudropaniśad.

A beautiful stōtra) says that among all Vidyas or learning, the Vedas are supreme and, in the Vedas, the eleven Anuvākams of Rudropaniśad are supreme; and within, is the Panchākshari, 'Namah Śivaya' which is supreme; in that the two syllable 'Śiva' is the most supreme, which is known as 'Jeevarathnam' or the gem of life, as quoted by Śrī Śrī Mahā Periyavāl of Śrī Kānchi Kāmakoti Peetam.

The word 'Śiva' comes in many places in the Vedas. Wherever and whenever the word 'Śiva' is used, it denotes 'auspiciousness' only. Therefore, auspiciousness in various measures may be attained by various ways, but the supreme auspiciousness, upon which nothing else to be attained or realized is only by the grace of Lord Paramēśwara.

That is why in this Yajus, there is a second name of adoration, 'śivatārāya', the One Who is the most auspicious, bestowing more auspiciousness than all other (forms of gods).

नमस्तीर्थाय च कूल्याय च

namastīrthyāya ca kūlyāya ca (Yajus 8.12)

To Lord Paramēśwara, Who is forever present in the holy places and at the banks of holy rivers, may my obeisance be!

(तीर्थाय च tīrthyāya ca) To the Lord Who is ever present in the holy rivers, holy places, and (कूल्याय च kūlyāya ca) Who is at the banks of the holy rivers, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 8.12, the devotee adores Lord Paramēśwara, as the divinity present in the holy rivers, holy river banks and such holy places.

Rivers are always worshiped as they nourish all and also takes away the blemishes. Whoever reaches the bank of the river, get their blemishes washed as they enter. Samsāra is like the flowing water as it carries all our good and bad to merge with the ocean of bliss, ultimately.

All civilisations revere rivers and in Sanātana Dharma, rivers are worshiped as divine mothers and special importance is given to few places along the course of the rivers, especially, the origin of the river like 'Gangōtri', the ultimate merger of the river into the sea like 'Gangāsāgar', junction of multiple rivers like 'Prayāg' and the special and rare locations, where the flowing river unusually turns towards its source for a while, like 'Varanāśi'.

If we consider the flowing river is representing the river of life, 'Jīvā-nadhi', then its current is 'Jīvā-bhāvam', the notion of Self as an individual. The very moment and place such notion of Self rises is therefore holy.

The 'Self-awareness', or the feeling of 'I' happens to us, for example, every day when we get up from deep-sleep. After losing all, including our notion of Self in the deep-sleep, by the grace of Lord, as we wake-up, the inert mind gets sentience by the grace of Ātma, the indwelling effulgence of the Lord. At once, the mind captures the 'vritti' or the thought: 'I am'. Then only all other thoughts arise. So, the very moment of waking from the deep-sleep is reverent. That is 'Gangotri', the 'Punya-tīrtham'.

When the Jīvā realizes the futility of temporal life and start seeking redemption, slowly and surely, reaches to a point where the vacillating mind comes to peace and the discerning intellect is steadfast. That is the dominance of 'satva-guna' which is like the 'Ganga' enveloping the 'Yamuna', the passionate 'rajō-guna' and the 'Saraswathi', the inertia of 'tamō-guna' all merging into an unified stream! That point of 'Satva-guna' dominance is the merger point 'Prayāg', the 'punya-tīrtham'.

Then the determined river, the Jīvā, only seeks to merge with the Paramātmā, the Ocean and while travelling towards the ocean, attains the light of knowing the Self. The Jīvā asks "Who am I", in desperation and realizing the futility of knowing the truth from anything external, the Jīvā momentarily turns the focus inward. Like the mighty Ganges is taking an unusual U-turn in the direction of its origin, the Himalayas, the Jīvā also turns inwards and stares at the heart, the

centre of its consciousness with the question: Who I really am! That is the holy place ('**Varanāśi**'), the '**Punya-tīrtham**'.

Then, to the steadfast Self-inquiry by the Jīvā, there is the dawn of answer by the grace of Lord and His manifestation in the form of a '**Guru**'.

The realization of Self transforms the Jīvā who attains the '**Ātma-bhodam**', to be free from the legacy of '**Jīvā-bhāvam**', that '**I am this body and mind**'. As a result, the Jīvā does not feel any different from the divinity. Now the calm and subdued stream, the '**Jīva-nadhi**' continues its course of travel to meet the ocean.

As it nears the ocean, i.e., upon the spiritual maturity, the compassionate Lord, Who is the mighty ocean, does not simply wait, but eagerly comes forward to receive the oncoming river and grant the loving embrace. The union of '**Jīvā-īśvara-bhāvam**' happens and the Oneness of Lordship alone then prevails. That holy place is the '**Gangāsāgar**', the '**Punya-tīrtham**'.

Of course, if the Jīvā does not mature to inquire the nature of the Self and retains the '**Jīvā-bhāvam**', still it merges with the ocean of Lordship, only to be sucked by the clouds of Karma and be poured back onto the hills as rain of embodied life, to begin another cycle of life. Thus, the river of life, '**Jīvā-nadhi**' perpetuates.

With this contemplation, we can admire the majestic import of this Yajus. The omnipresent Lord Paramēśwara, is specially seated at all these '**Punya-tīrtham**' to wash away our blemish, to trigger contemplation and to steer towards emancipation.

नमः पार्याय चावार्याय च

namah pāryāya cāvāryāya ca (Yajus 8.13)

To Lord Paramēśwara, Who is in the near side of the river-bank, and Who is at the far-side of the river-bank, may my obeisance be!

(पार्याय च pāryāya ca) To the Lord Who is on the far-side of the river-bank, and (वार्याय च vāryāya ca) Who is on the near-side of the river-bank, (नमः namah) are our prostrations!

Note:

In this Yajus 8.13, the context of previous Yajus 8.12 is continued.

The devotee sees the Lord at all holy places, and at the gateways, the river-banks, of such divine sites. A river has two banks, one near-side and the other on the far-side or the opposite side. In which side of the shore does the Lord wait for the devotee? After the hard journey, if the devotee reaches the shore of the river that is opposite to where the Lord is, he would be upset. This fear is removed in this Yajus.

Lord is on both sides of the river-banks. Obviously, the near-side is easier to reach and the near-side is where we all normally dwell. Therefore, Lord is amongst us, near us, as the Divine force to steer our life of 'pravṛtti-mārga' or worldly-life. The far-side is beautiful, but it requires some hardship on our part to reach as the far-side represents the 'nivṛtti-mārga', the life-style of absolute renunciation.

At either banks we have the grace of Lord Paramēśwara, and therefore no matter what our chosen life-style be, surely we can attain the grace of the Lord!. This is comforting import from this mantra.

नमः प्रतरणाय चोत्तरणाय च

namah pratarāṇāya cōttarāṇāya ca (Yajus 8.14)

To Lord Paramēśwara, Who is in the form of Vedic mantras and worships that help to surpass the Karma-phala, and Who is in the form of supreme knowledge of the Brahman that helps to transcend the ocean of Samsāra, may my obeisance be!

(प्रतरणाय च pratarāṇāya ca) To the Lord Who is in the form of Veda mantras that help to transcend the river of Karma-Phala, and (उत्तरणाय च uttarāṇāya ca) Who is in the form of supreme knowledge to transcend the ocean of Samsāra, (नमः namah) are our prostrations!

Note:

The Lord awaits on both sides of the river-banks, as told in the previous Yajus 8.13. If we consider, the near-side of the 'Jīvā-nadhi', where we dwell in this life of Karma, then His presence in the near-side shore is in the form of remedial mantras and rituals that are in the Vedas.

By following the prescribed rituals, worships and recitation of mantras, we get salvation from the clutches of Karma, slowly but surely, enabling us to perform our Karmas as Karma-Yoga. As we have seen before, only by doing every act as a Karma-Yoga, we get the liberation from the clutches of Karma, and the qualification to seek liberation. This is the goal that we must seek first as the attainment of such pure mind and focused intellect. Then we can start to attract the Lord Who awaits in the far-end of the river-bank. This we do easily as we are able to swim across the river, without drowning in its tides and whirlpools of Karma. On the far-end, the Lord awaits to grant us the Jnānam, the supreme knowledge about Ātma, and the ultimate import of the Veda Mahā-Vākyam 'aham brahmāsmi'.

नम आता॒र्याय॑ चाला॒द्याय॑ च॒

namā ātāryāya cālādyāya ca (Yajus 8.15)

To Lord Paramēśwara, Who is comes again again into the world (to protect the Jīvā who suffer in the Samsāra) and Who is the witness to the consumption of Karma-Phala (of the Jīvā, in which the Lord indwells), may my obeisance be!

(आता॒र्याय॑ च ātāryāya ca) To the Lord Who comes again and again and
(अला॒द्याय॑ च alādyāya ca) Who consumes the Kama-Phala, (नमः namah) are
our prostrations!

Note:

The literal meaning of the Yajus 8.15, on its own may mislead as it says, that the Lord is born again and again and is subjected to the joy and miseries of the embodied life. But if we interpret with the context of the previous four Yajus, a comforting meaning is available for our contemplation.

For the Jīvā, Who is able to cross the river of Karmas and reach the far-side of the shore and surrender to the awaiting Lord, 'mukti' is the reward. Liberation means, the Jīvā attains the Oneness with the Lord and there is no duality and all the associated anxieties and grief.

But what about others, who are not able to reach the other shore! What about those who do not even reach the near-shore and surrender to the awaiting-Lord! When thy die, and come back to the world again, is there a recourse!

Yes, says this Yajus. It is because, Lord is also 'born' again to meet us in every birth that we take. As the 'Jīvā-nadhi' is perpetual, so are its shores and so is the divinity at its shores. If we miss the opportunity to pursue and attain spiritual progress, there is always another life and another opportunity! The more intense

is our search for freedom, much less is the count of rebirths that we (and the God as our Saviour) need to endure!

Why is then the Yajus says that God consumes the Karma-Phala! This must be understood as the reference to the Lord Who is the indwelling witness-consciousness, watching the impact of Karma-phala that the Jīvā endures. From the perspective of the Jīvā, who does not differentiate the 'Seer' in Him from the 'Seen', the suffering is total. To him, if God is within, then He too appears to be suffering as the Jīvā. The liberation is only when the Ātma-jñānam dawns.

This Yajus therefore offers the opportunity to the aspirant, for a very challenging and rewarding contemplation on the Self, the 'Ātma-vichāram'

नमः शष्प्याय च फेन्याय च

namaḥ śaṣpyāya ca phēnyāya ca (Yajus 8.16)

To Lord Paramēśwara, Who is in the tender grass and Who is in the bubble of foam, may my obeisance be!

(शष्प्याय च śaṣpyāya ca) To the Lord Who is in the tender grass and
(फेन्याय च phēnyāya ca) Who is in the bubble of foam, (नमः namaḥ) are our
prostrations!

Note:

In Yajus 8.16, divinity is seen even in the lowest and temporal forms.

The tender grass which is supple, could withstand storms when even the large trees fall! Like that, Lord, in whatever form He takes, endure, and untouched by

calamities. Yet, His manifestations are inconceivable, like a foam or a bubble, sometimes His presence is felt momentarily only.

For most of us, who are yet to wake-up to the eternal awe-inspiring nature that is in front of us, but keenly look for miracles to see the divine-hand of God, then such miracles do happen as the Lord appears in such flashes of miracle, like the bubble of foam, to attract our attention. Seldom we catch those moments of grace. This is an inspired interpretation of this Yajus, as it drives us to see the divine presence of God in all things in the world - big and small, momentary and eternal!

नमः सिकत्याय च प्रवाह्याय च।

namah sikatyāya ca pravāhyāya ca। (Yajus 8.17)

To Lord Paramēśwara, Who is in the sands and Who is in the flowing rivers, may my obeisance be!

(सिकत्याय च sikatyāya ca) To the Lord Who is in the form of sands and
(प्रवाह्याय च pravāhyāya ca) Who is in the flowing waters, (नमः namah) are our
prostrations!

Note:

In this last Yajus 8.17, the devotee prays to the Lord poetically in the form of Sand as well as the flowing river. Sand is in the river-banks and as the bed of the flowing river. It is sand that helps the river to flow and it is sand that remains when the river is dried. Lord is in the form of sand, that sustains the river of life to flow and also as the unattached witness, that remains when all is dried.

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@menalaya

Thus ends
the 8th Anuvākam of Śrī Rudram - Namakam,
comprising of 17 Yajus.

NAMAKAM
॥ Anuvākam 09 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

अनुवाकः ९

नम॑ इरि॒ण्याय॑ च प्रप॒थ्याय॑ च
नमः॑ कि॒र्ग॒शिला॑य च क्षय॑णाय च
नमः॑ क॒र्प॒दि॒नै च॑ पु॒ल॒स्त॒यै च॑
नमो॑ गो॒ष्ठ॒आय॑ च गृ॒ह्याय॑ च
नम॒स्त॒ल्प्या॑य च गे॒ह्याय॑ च
नमः॑ का॒ट्या॑य च ग॒ह्व॒रे॒ष्ठाय॑ च
नमो॑ हृ॒द॒य्या॑य च नि॒वे॒ष्या॑य च
नमः॑ पा॒ग् स॒व्या॑य च र॒ज॒स्या॑य च
नमः॑ शु॒ष्क्या॑य च ह॒रि॒त्या॑य च
नमो॑ लो॒प्या॑य चो॒ल॒प्या॑य च
नम॑ ऊ॒र्व्या॑य च सू॒र्म्या॑य च
नमः॑ प॒र्ण्या॑य च प॒र्ण॒श॒द्या॑य च
नमो॑ ऽप॒गु॒र॒मा॑णाय चाभि॒घ्न॒ते च॑
नम॑ आ॒खि॒व॒द॒ते च॑ प्र॒खि॒व॒द॒ते च॑
नमो॑ वः कि॒रि॒के॒भ्यो दे॒वाना॑ग्ं हृ॒द॒ये॒भ्यो
नमो॑ वि॒क्षी॑ण॒के॒भ्यो नमो॑ वि॒चि॒न्व॒त्के॒भ्यो
नम॑ आ॒नि॒र्ह॒ते॒भ्यो नम॑ आ॒मी॒व॒त्के॒भ्यः ॥ 9 ॥

anuvākaḥ 9

namá iriṇyāya cha prapāthyāya cha
namāḥ kigṃśilāyā cha kṣayaṇāya cha
namāḥ kapardinē cha pulastayē cha
namō gōṣṭhyāya cha grhyāya cha
namāstalpyāya cha gēhyāya cha
namāḥ kātyāya cha gahvarēṣṭhāyā cha
namō hradāyyāya cha nivēṣpyāya cha
namāḥ pāgṃ savyāya cha rāṣyāya cha
nama-śśuṣkyāya cha harītyāya cha
namō lōpyāya chōlāpyāya cha
namā ūrvyāya cha sūrmyāya cha
namāḥ paṇyāya cha paṇaśadyāya cha
namō-'paguramāṇāya chābhghnatē cha
namā ākhkhidatē cha prakkhidatē cha
namō vaḥ kirikēbhyō dēvānāgṃ hṛdayēbhyō
namō vikṣīṇakēbhyō namō vichinvatkēbhyō
namā ānir hatēbhyō namā āmīvatkēbhyāḥ ॥ 9 ॥

॥ Anuvākaḥ 9 ॥

The 9th Anuvāka consists of 19 Yajus constituting the last 35 divine names of Śrī Rudra Trisathi. Learned have instructed that the first 12 Yajus of this Anuvāka to be considered as one group as a mantra and the rest, from 13 to 19 as another.

नमं इरिण्याय च प्रपथ्याय च

namā iriṇyāya ca prapathyāya ca (Yajus 9.1)

To Lord Paramēśwara, Who abides in the saline tracts and untrodden pathways, may my obeisance be!

(इरिण्याय च iriṇyāya ca) To the Lord Who abides in saline tracts and (प्रपथ्याय च prapathyāya ca) Who is in the untrodden pathways, (नमः namaḥ) are our prostrations!

Note:

The compassionate and peaceful Lord, Who awaits the devotees at the holy river-banks and holy places, as told in the 8th Anuvāka, is now augured with a different perspective.

He is also in the form of untrodden saline tracts and difficult pathways. This is to further develop the devotee's spiritual progress, and prepares him to cope with all walks of life, seeing only the divinity in all.

नमः किंशिलाय च क्षयणाय च

namaḥ kiṁśilāya ca kṣayaṇāya ca (Yajus 9.2)

To Lord Paramēśwara, Who is in the rocky and uninhabitable places and Who is the comfortable and habitable places, may my obeisance be!

(किंशिलाय च kiṁśilāya ca) To the Lord Who is in rocky and uninhabitable tracts and (क्षयणाय च kṣayaṇāya ca) Who is in the comfortable and habitable places, (नमः namaḥ) are our prostrations!

Note:

In Yajus 9.2, the devotee see the Lord in places that are rough, filled with rocks of and generally uninhabitable.

For the term 'kiṁśilāya', the commentators imply both uneven rocks as well as gems-like rocks yet indistinguishable from the stones. Life is like that, as it brings so many challenges, both good and bad, as ordeals and opportunities and we have to deal with those. It is generally difficult for us to know if an ordeal or a challenge is an opportunity or a threat. Yet we need to cope with those, respect the situations, as in those too, is the divine presence of the Lord.

We normally think of God only when we face challenges or misery. When our life is comfortable, like living in a habitable and convenient place, we don't normally seek the intervention of God. Why see a doctor when we are doing well is our attitude. But this Yajus reminds us that both in comfortable and miserable conditions of life, God should be in all our thoughts, deeds and words as is His grace that fills all.

नमः कपर्दिने च पुलस्तये च

namāḥ kapardinē ca pulastayē ca (Yajus 9.3)

To Lord Paramēśwara, Who binds His matted lock like a crown and Who appears in front of the devotees with His free-flowing hair, may my obeisance be!

(कपर्दिने च kapardinē ca) To the Lord Who binds His matted locks like a crown and (पुलस्तये च pulastayē ca) Who appears in front of the devotees with the freely flowing hair, (नमः namāḥ) are our prostrations!

Note:

Lord Paramēśwara Who is majestic with His matted locks that are tied into an elegant tiara, sometimes appears playfully with His wavy and curly hair freely flowing. The devotee thus sees the Lord for both His formal majesty and great condescension, as He is both formal and informal to our approach.

@menalaya

नमो गोष्ठ्याय च गृह्याय च

namō gōṣṭhyāya ca grhyāya ca (Yajus 9.4)

To Lord Paramēśwara, Who resides in the cow-sheds and Who is in the homesteads, may my obeisance be!

(गोष्ठ्याय च gōṣṭhyāya ca) To the Lord Who resides in the cattle-barn where cows are kept and (गृह्याय च grhyāya ca) Who resides in the homesteads, (नमः namāḥ) are our prostrations!

Note:

No matter, what the place is, Lord Paramēśwara is there. As He is the indwelling light in all, He is in the nests, caves, barns, yards and households alike.

नमस्तल्प्याय च गेह्याय च

namastalpyāya ca gēhyāya ca (Yajus 9.5)

To Lord Paramēśwara, Who rests in the sofa-bed and Who dwells in high-raised residence, may my obeisance be!

(तल्प्याय च talpyāya ca) To the Lord Who rests in the sofa and (गेह्याय च gēhyāya ca) Who resides in high-towered residence, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.5, the devotee sees divinity in the comforts of living, be it the pleasures of sofa or the residence at homes of tall structures.

नमः काट्याय च गह्वरेष्ठाय च

namāḥ kāṭyāya ca gahvarēṣṭhāya ca (Yajus 9.6)

To Lord Paramēśwara, Who rests in the sofa-bed and Who dwells in high-raised residence, may my obeisance be!

(काट्याय च kāṭyāya ca) To the Lord Who is in the thorny and impenetrable woods, and (गह्वरेष्ठाय च gahvarēṣṭhāya ca) Who is in inaccessible mountain-caves, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.6, the devotee sees the pathway to reach the Lord may be in the impenetrable forest and inaccessible cave. Veda is compared to forest for its dense content and not so easily understandable text of esoteric knowledge. As the core of Veda is the Lord, to reach Him through the study and understanding of Vedic texts and performing the rituals, is like trying to navigate in the vast forest of impenetrable woods. Lord is also indwelling within every being. So, the devotee thinks, instead of searching through the 'Veda-Āranyam', why not seek through the caves of the mountains, the cave being the depth of devotee's heart. That proves to be a challenge too, as the cave is so deep and dark, and whenever the devotee tries to enter, the impediments of desires and the 'vritti' or thoughts rise to inhibit progress. This, Yajus 9.6 leads the devotee to contemplate upon the need of Guru and His guidance that shed the light of knowledge to steer.

@menalaya

नमो ह्रदय्याय च निवेष्ट्याय च

namō hradayyāya ca nivēṣṭyāya ca (Yajus 9.7)

To Lord Paramēśwara, Who is in the deep waters and Who is in the dew drops, may my obeisance be!

(ह्रदय्याय च hradayyāya ca) To the Lord Who is in the deep waters, and (निवेष्ट्याय च nivēṣṭyāya ca) Who is in the dew drops, (नमः namaḥ) are our prostrations!

Note:

The devotee continues to adore the pervasiveness of the Lord. He sees the Lord in the waters of the deep cave. Continuing the context of previous Yajus, the devotee when he penetrates the dense woods and the deep caves, he sees the unspoilt, still water that is deep.

The deep water that is calm and not stirred is the pure mind, without blemish, upon which the devotee is able to see his true self, resolving his quest for knowing who really, he is. That eternal water, serene and deep is the place of Lord.

The devotee also sees the same divinity in a miniscule dew-drop. Momentary for its existence, yet reflecting the whole world within its bubble of light, a dew-drop is also the residence of the Lord, in the view of virtuous devotee.

नमः पाग्ं सव्याय च रजस्याय च

namahḥ pāgṁ savyāya ca rajasyāya ca (Yajus 9.8)

To Lord Paramēśwara, Who is in the subtle particle of dust and Who is in gross particle of dust, may my obeisance be!

(पाग्ं सव्याय च pāgṁ savyāya ca) To the Lord Who is in the subtle particle of dust, and (रजस्याय च rajasyāya ca) Who is in the gross particle of dust, (नमः namahḥ) are our prostrations!

Note:

Lord Paramēśwara is beyond all dimensions as He is omnipresent, yet at His will of manifestations, He is in every minute particle of the Universe. The devotee

therefore adores, every dust particle that he can sense as gross form as divine, and worships the subtle nature of the Lord Who is in everything that is sub-atomic level, beyond all common as well scientific scrutiny.

नमः शुष्क्याय च हरित्याय च

namaḥ śuṣkyāya ca harityāya ca (Yajus 9.9)

To Lord Paramēśwara, Who is in the dried leaves and woods and Who is in the green fertile things, may my obeisance be!

(शुष्क्याय च śuṣkyāya ca) To the Lord Who is in the dried things, and (हरित्याय च harityāya ca) Who is in the green or fertile things, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.9, the devotee sees the Lord both in the lush green leaves and such fertile things as well in the dried leaves and woods that are no more capable of fruition. The keen aspirant contemplates on this Yajus as it refers to both 'Pravṛtti-mārga', the life style of worldly pursuits and 'Nivṛtti-mārga', the life style of renunciation.

In both paths, God is the centre and His divinity is the driver.

नमो लोप्याय चोलप्याय च

namō lōpyāya cōlapyāya ca (Yajus 9.10)

To Lord Paramēśwara, Who is in the arid land that sustains no vegetation and Who is in the few sparse and coarse grasses, may my obeisance be!

(लोप्याय च lōpyāya ca) To the Lord Who is in the arid land and (उलप्याय च ulapyāya ca) Who is in the coarse and sparse grasses, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.10, the devotee adores the Lord for His divinity that is present even at the arid places of no vegetations. The desert too is divine. In such harsh places, one could see the coarse grasses here and there, sustaining life! In them too, the devotee sees the Lord.

Thus, without the grace of Lord, no life can exist and even where there is no conceivable life, there is God! Is not our vain search so far, for life in other planets giving the most awe-inspiring views and utter submission of our efforts to the unseen divinity!

नम ऊर्व्याय च सूर्म्याय च

namā ūrvyāya ca sūrmīyāya ca (Yajus 9.11)

To Lord Paramēśwara, Who is in the land and Who is in the water, may my obeisance be!

(ऊर्व्याय च ūrvyāya ca) To the Lord Who is in the earth, and (सूर्याय च sūrmīyāya ca) Who is in the fair waves, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.11, the devotee worships the Lord as the divinity filling the land as well as the water. Perhaps, the devotee's contemplation is moving towards seeing the Lord in the 'panca-bhūta', the five natural elements.

In this Yajus, the devotee see the Lord both in the land and the water, the two of the five elements.

नमः॑ पर्ण॑याय च पर्ण॑श॒द्याय च॑

namaḥ paṛṇyāya ca paṛṇaśadyāya ca (Yajus 9.12)

To Lord Paramēśwara, Who is in the pile of green leaves and Who is in the pile of dried leaves, may my obeisance be!

(पर्णयाय च paṛṇyāya ca) To the Lord Who is in the pile of green leaves, and (पर्णशद्याय च paṛṇaśadyāya ca) Who is in the pile of dried leaves (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.12, the devotee recalls again the divinity that is present in the pile of green leaves as well as in the pile of dried-leaves. Both piles represent different states of the leaves and their different potencies. Yet, both are sustained by the constituent particles that made them, which in turn is the incomprehensible divinity - shall we call the 'God-Particle'!

Perhaps this Yajus fits after 9.9, logically to support our limited interpretation, nevertheless lends itself for our contemplation.

नमोऽपगुरमाणाय चभिघ्नते च

namō'paguramāṇāya cābhighnatē ca (Yajus 9.13)

To Lord Paramēśwara, Who commands the army of Rudras who are upholding their weapons, and Who strike at their targets from the front, may my obeisance be!

(अपगुरमाणाय च apaguramāṇāya ca) To the Lord of army of Rudras who are upholding the weapons, and (अभिघ्नते च abhighnatē ca) Who strike from the, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.13, the devotee goes back to the form of Śrī Rudra Who rules the army of Rudras in all directions, at all times, holding the weapons of immense grace readily poised, and when required to strike at the target, from the front. We have seen already the purport of Rudra's anger and the weapons. In this Yajus, the key inference is that the devotee accepts the essentiality and the divinity of army of gods at the service of the Lord to protect and nurture the Universal-order. Interesting to note that the attack of Rudra's weapon is always from the front, meaning, that it is not by stealth or trickery that His weapons effect changes in our lives.

Why do we concur to this as we do not know what is coming in the future! Is not all impact to our lives are unexpected and therefore catching us unguarded! It may appear to be only until we learn and accept that what we draw towards us

in terms of good and bad is what we earn through our Karma. Therefore, an evil act that we knowingly do will bring evil results, straight to us, one day! So are the good deeds, bringing the good results.

The element of surprise goes away once we realize the truth about the Karma-phala and develop an attitude of forbearance, even better, the reverential acceptance of all outcome as the gift of God.

नमं आखिखदते च प्रखिखदते च

namā ākhkhidatē ca prakhkhidatē ca (Yajus 9.14)

To Lord Paramēśwara, Who afflicts gently and Who afflicts gravely, may my obeisance be!

(आखिखदते च ākhkhidatē ca) To the Lord Who afflicts gently, and (प्रखिखदते च prakhkhidatē ca) Who afflicts gravely, (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.14, following the previous Yajus, the devotee sees the Lord as the punisher and course-corrector of all beings. In the Yajus 9.13, he saw the Lord commanding an army of Rudras to be forever ready and strike where necessary. So, the very presence of the Lord with the intent to hurt upon evil, and the army of Rudras with the uplifted weapons already cause tremors in the erring devotees, making him to undertake course-corrections.

In this Yajus, the devotee prostrates to the Lord Who may gently punish, and at times, gravely hurt, all for the sake of steering towards spiritual progress.

नमो वः किरिकेभ्यो देवानां हृदयेभ्यो

namō vaḥ kirikēbhyō dēvānāgṃ hṛdayēbhyō (Yajus 9.15)

To the innumerable Rudras, Who strike at Their will and Who are known only by the gods (as they are beyond human-perception) may my obeisance be!

(किरिकेभ्यो kirikēbhyō) To those Rudras Who strike at their will, (देवानां हृदयेभ्यो dēvānāgṃ hṛdayēbhyō) Who are known only to gods i.e. beyond our perception (नमः namaḥ) are our prostrations!

Note:

In this Yajus 9.15, the devotee pays obeisance to those many invisible forces of Śrī Rudra, who all are beyond human-perception but only known by the gods! This is an important mantra conveying that the Supreme Lord executes His commands through innumerable Rudras as the forces of nature, and therefore oblations and obeisance to all such invisible forces be done by all, at all times.

This includes not only the prayers and rituals as per the Vedas, but also the righteous conduct in our life that nurture harmony and in line with the nature,

नमो विकीर्णकेभ्यो

namō vikṣīṇakēbhyō (Yajus 9.16)

To the innumerable Rudras, Who afflict in so many ways, and Who are known only by the gods (as they are beyond human-perception) may my obeisance be!

(किरिक्केभ्यो vikṣīṇakēbhyō) To those Rudras Who afflict in so many ways +
(देवानागं हृदयेभ्यो dēvānāgṃ hṛdayēbhyō) Who are known only to gods i.e.
beyond our perception (नमः namaḥ) are our prostrations!

Note:

The phrase 'dēvānāgṃ hṛdayēbhyō' is applicable to the rest of the Yajus in this Anuvākam, as instructed by the commentators.

नमो विचिन्वत्केभ्यो

namō vicinvatkēbhyō (Yajus 9.17)

To the innumerable Rudras, Who keenly monitor all to furnish equitable rewards or punishments, and Who are known only by the gods (as they are beyond human-perception) may my obeisance be!

(विचिन्वत्केभ्यो vicinvatkēbhyō) To those Rudras Who find and scrutinize all (to bestow equitable grace or afflictions) + (देवानागं हृदयेभ्यो dēvānāgṃ hṛdayēbhyō) Who are known only to gods i.e. beyond our perception (नमः namaḥ) are our prostrations!

नमं आनिर्हतेभ्यो

namā ānirhatēbhyō (Yajus 9.18)

To the innumerable Rudras, Who impart punishments that are proportionate to the evil actions, and Who are known only by the gods (as they are beyond human-perception) may my obeisance be!

(आनिर्हतेभ्यो ānirhatēbhyō) To those Rudras Who administers equitable punishments for the evil-doers + (देवानागं हृदयेभ्यो dēvānāgṁ hṛdayēbhyō) Who are known only to gods i.e. beyond our perception (नमः namaḥ) are our prostrations!

नमः आमीवत्केभ्यः ॥

namā āmīvatkēbhyāḥ॥ (Yajus 9.19)

To the innumerable Rudras, Who surround and push the evil-doers, and Who are known only by the gods (as they are beyond human-perception) may my obeisance be!

(आमीवत्केभ्यः āmīvatkēbhyah) To those Rudras Who surround and put pressure on the evil-doers + (देवानागं हृदयेभ्यो dēvānāgṁ hṛdayēbhyō) Who are known only to gods i.e. beyond our perception (नमः namaḥ) are our prostrations!

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@menalaya

Thus ends
the 9th Anuvākam, Śrī Rudram - Namakam,
comprising of 19 Yajus.

NAMAKAM
॥ Anuvākam 10 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

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अनुवाकः १०

द्रापे अन्धसस्पते दरिद्रनीललोहित ।
एषां पुरुषाणामेषां पशूनां मा भेर्माऽरो मो एषां किञ्चनाममत् ।

या ते रुद्र शिवा तनूः शिवा विश्वाहभेषजी ।
शिवा रुद्रस्य भेषजी तया नो मृड जीवसे ॥

इमागं रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतिम् ।
यथा नश्शमसद्विपदे चतुष्पदे विश्वं पुष्टं ग्रामै अस्मिन्ननातुरम् ।

मृडा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र प्रणीतौ ।

मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
मा नोऽवधीः पितरं मोत मातरं प्रिया मा नस्तनुवो रुद्र रीरिषः ।

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितोऽवधीरहविष्मन्तो नमसा विधेम ते ।

आरातै गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्रमस्मे ते अस्तु ।
रक्षा च नो अर्घि च देव ब्रह्मथा च नः शर्म यच्छ द्विबरहाः ।

स्तुहि श्रुतं गतंसदं-युवानं मृगन्न भीममुपहन्तुमुग्रम् ।
मृडा जरित्रे रुद्र स्तवानो अन्यन्ते अस्मन्निवपन्तु सेनाः ।

परिणो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दर्मुति रंघायोः ।
अवं स्थिरा मघवञ्च-स्तनुष्व मीढ्वस्तोकाय तनयाय मृडय ।

मीढष्टुम शिवंतम शिवो नः सुमनां भव ।
परमे वृक्ष आयुधन्निधाय कृत्ति-वैसान् आचर पिनाकं बिभ्रदागंहि ।

विकिरिद् विलोहितं नमस्ते अस्तु भगवः ।
यास्तैः सहस्रं हेतयोन्यस्मन्निवपन्तु ताः ।

सहस्राणि सहस्रधा बाहुवोस्तव हेतयः ।
तासामीशानो भगवः पराचीना मुखा कृधि ॥ 10 ॥

anuvākaḥ 10

drāpē andhāspatē daridrāṇīlālōhita ।
ēṣā-mpurūṣāṇāmēṣā-mpāśūnā-mmā bhērmā-'rō mō ēṣā-ṛkiñchanāmāmat ।

yā tē rudra śivā taṇū-śśivā viśvābhēṣajī ।
śivā rudrasyā bhēṣajī tayā nō mṛḍa jīvasē ॥

īmāgṃ rudrāyā tavaśē kapardinē kṣayadvīrāya prabhārāmahē maṭim ।
yathā naśśamasāddvipadē chatuṣpadē viśvā-mpuṣṭa-ṅgrāmē āsminnanātūram ।

mṛḍā nō rudrōta nō mayāskṛdhi kṣayadvīrāya namāsā vidhēma tē ।
yachCha-ñcha yōścha manūrāyajā pītā tadāśyāmaḥ tava rudra praṇītau ।

mā nō mahāntāmūta mā nō arbhaka-mmā na ukṣāntāmūta mā nā ukṣītam ।
mā nō-'vadhīḥ pītara-mmōta mātarā-mpriyā mā nāstanuvō rudra rīriṣaḥ ।

mā nāstōkē tanāyē mā na āyūṣi mā nō gōṣu mā nō aśvēṣu rīriṣaḥ ।
vīrānmā nō rudra bhāmītō-'vadhīrhaṣiṣmaṇtō namāsā vidhēma tē ।

ārāttē gōghna uta pūruṣaghnē kṣayadvīrāya sumnamāsmē tē astu ।
rakṣā cha nō adhi cha dēva brūhyathā cha na-śśarmā yachCha dvībarhāḥ ।

stuhi śrūta-ṅgārtasadaṃ yuvāna-mmrganna bhīmamūpahantumugram ।
mṛḍā jāritrē rūdra stavānō anyantē āsmannivāpantu sēnāḥ ।

pariṇō rudrasyā hētirviṇaktu pari tvēṣasyā durmaṭi rāghāyōḥ ।
avā sthīrā maḡhavadbhya-stanuṣva mīdhvāstōkāya tanāyāya mṛḍaya ।

mīdhūṣṭama śivātama śivō nā-ssumanā bhava ।
paraṃē vṛkṣa āyūdhanidhāya kṛtīm vasāna āchāra pināka-mbibhṛadāgāhi ।

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

vikiridaḥ vilōhitaḥ namāstē astu bhagavaḥ ।
yāstē saḥasragṛh̥ hētayōnyamaṣmannivāpantu tāḥ ।

saḥasrāṇi saḥasradhā bāhuvōstavaḥ hētayaḥ ।
tāsāmīśānō bhagavaḥ parāchīnā mukhā kṛdhi ॥ 10 ॥

@meenalaya

॥ Anuvākaḥ 10 ॥

द्रापे॒ अन्ध॑सस्पते॒ दरि॑द्रन्नील॑लोहित।
ए॒षां पु॑रुषाणामे॒षां प॑शूनां मा भेर्मा॑ऽरो मो ए॒षां कि॑ञ्चनाम॑मत्।

drāpē andhāspatē daridrannīlālōhita
ēṣāṁ puruṣāṇāmēṣāṁ paśūnāṁ mā bhērmā'rō mō
ēṣāṁ kiṁcānāmāmatī (Rik 10.1)

O Lord Paramēśwara! (with Your punishment for our sins), You make our life miserable (or) drive us towards dispassion, You are the Lord of food that nourishes all, (Yet) as if poor, You remain unattached to any possession! You are dark (throated) and luminous red! May my kith and kin and the cattle be all unafraid of Thine form! May none of them perish or suffer from sickness!

(द्रापे drāpē) Thou shunt the sinners in contemptible life (or) drive the devotees towards dispassion! (अन्धसस्पते andhāspatē) Thou art the Lord of food! (दरिद्रः daridra:) Unattached to any possession as if impoverished, (नीललोहित nīlālōhita) Who is dark and red, (एषां पुरुषाणामेषां ēṣāṁ puruṣāṇāmēṣāṁ) these my kith and kin, (पशूनां paśūnāṁ) cattle (मा माभेः mā bhēh) be not afraid, (एषां किञ्चन ēṣāṁ kiṁcān) even one among them, (मो आममत् माऽरो mō āmamat mā'rō) may not suffer from illness or death.

Note:

After offering prostrations to the Lord from the 2nd to 9th Anuvākam, now the devotee prays for the wellbeing of him and all his friends and families, and possessions. Lord Paramēśwara, in the form of Śrī Rudra is both the Tormenter and the Comforter of all beings; He torments to punish for the misdeeds and

curb unrighteousness and He comforts as the loving parent at times of needs. Therefore, He is the solace. He owns all yet He is unattached thus showing the inherent dispassion to 'vishayānanda' the temporal pleasures of worldly objects. He is therefore the source for our true happiness.

या ते रुद्र शिवा तनूः शिवा विश्वाहंभेषजी।
शिवा रुद्रस्य भेषजी तया नो मृड जीवसे।

yā tē rudra śivā tanūḥ śivā viśvāhābhēṣajī
śivā rudrasya bhēṣajī tayā nō mṛḍa jīvasē (Rik 10.2)

O Śrī Rudra, Whose body is auspicious, Who is revered as Lord Paramēśwara, Whose form is the all-time cure for all sorts of our miseries and the ultimate medicine to end the entrapment of Samsāra, with that gracious form, make us lead a peaceful and prosperous life!

(रुद्र rudra) O Rudra! (या ते तनूः yā tē tanūḥ) Whose body is, (शिवा) auspicious, (शिवा śivā) Whose form is revered as 'Lord Siva', (विश्वाहंभेषजी viśvāhā bhēṣajī) Which is the all-time-cure for all sorts of ailments, dread and miseries, (रुद्रस्य भेषजी rudrasya bhēṣajī) the medicine that removes the entrapment of Samsāra, (शिवा तया) by that gracious (नः मृड जीवसे nah mṛḍa jīvasē) make us lead a blissful life.

Note:

Lord Paramēśwara appears as 'Ghōra', the terrific form of Śrī Rudra as the protector and controller of all beings. He also appears as 'Agora', the most compassionate form which is 'Śiva' auspiciousness. That gracious form heals all our grief. This is indicated by the two graceful forms of 'Śiva'.

The term 'viśvāhā bhēṣaji' refers to the compassionate form that comes to our rescue in our worldly life, addressing all our problems and to our plea. As we mature and realize the futility of the material possessions and the cycle of birth and death, another form of auspicious Śiva, which is referred as 'rudrasyā bhēṣaji' comes to our rescue. This takes us to 'nivṛtti-mārga', starting with 'vairāgya' or profound dispassion towards all that are temporal and inhibiting freedom.

When we are at the stage of progress, we seem to be bit disillusioned and uncomfortable with the proceedings of our life. This reluctance is a sign of positive change, and this is also what is implied in the earlier Rik 10.1 by the term 'drāpē'. i.e., for the sinners, He makes their life miserable so that they repent and change, and for the seekers of freedom, He makes their life greatly contemplative so they can make course-corrections to spiritual progress. Therefore, the devotee is seeking in this Rik 10.2, the mercy of the Lord, in both forms, a pleasant virtuous life and blissful transition to freedom.

इमाग् रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतिम्।
यथा नः शमसद्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम्।

imāgm rudrāya tavaśe kapardinē kṣayadvīrāya prabhārāmahē matim
yathā naḥ śamasāddvipadē catuṣpadē viśvaṁ puṣṭaṁ grāmē aśminnanāturam
(Rik 10.3)

O Lord Paramēśvara, Who releases from the bondage of Samsāra (which is the root of all grief and therefore) Who is all Powerful (the majesty of Whom is indicated by) Whose raised matted-locks as the crown, to You, by the method through which we draw Thine grace that keep our two-legged and four-legged beings of our house-hold and also everyone and everything in our village stay blessed, in that special method, we do Thine adoration, Śrī Rudra Japa Yajnam!

O Lord, (रुद्राय *rudrāya*) Who removes the entrapment of Samsāra, (तवसे *tavasē*) Who is all powerful, (कपर्दिने *kapardinē*) Who has the tirana of matted locks, (क्षयद्वीराय *kṣayadvīrāya*) Whose enemies are annihilated instantly, (यथा मतिम् *yathā matim*) by which method, (इमां *imāṅm*) these penance of Śrī Rudra Japam and Yajnam are to be done for, (तुः *ṇaḥ*) our, (द्विपदे *dvipadē*) two-legged life forms; (चतुष्पदे *catuṣpadē*) four-legged life-forms, (शम-असद्-*śam-asād*) be well, (विश्वं *viśvām*) everyone and everything, (अस्मिन् ग्रामे *asmin grāmē*) in our village or the place of dwelling, (पुष्टं *puṣṭam*) be well-nourished, (अनातुरम् *nanāturam*) be free of sickness, (प्रभारामहे *prabharāmahē*) in that special methods, these are done!

Note:

Lord Paramēśwara is worshipped in this Rik (10.3), adoring His special grace. He is Śrī Rudra, '*rudrāya*', removing us from the clutches of Samsāra. Therefore, He is all powerful 'तवः' and His supremacy is shown by the raised matted locks '*kṣayadvīrāya*'.

To Him, we offer our contemplative meditation, by reciting the Śrī Rudram, in the specified way, so that our welfare in life-here and here-in-after is blessed. Not only that, all our people, animals and plants, and everything in the vicinity of our residence stay blessed.

Two key insights are given here: One is the importance of performing 'Śrī Rudra Japa Yajñā' in full adherence to the method advocated by the Seers. The other is that Second, the benefit of such penance brings welfare and blessing, not only to the devotee, but to his entire community.

It is imperative, therefore, the whole community should revere and support whenever 'Śrī Rudra Japa Yajñā' is organized and performed by the devotees.

मृडा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते।
यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र प्रणीतौ।

mṛḍā nō rudrōta nō mayāskṛdhi kṣayadvīrāya namāsā vidhēma tē।
yacchaṁ ca yōśca manūrāyajē pitā tadāśyāmaḥ tava rudra praṇītau। (Rik 10.4)

O Śrī Rudra! Make us live happily in this world and also grant us 'Mukti', the freedom from 'Samsāra'. To Thee, Who removed the onslaught of ferocious miseries at an instant, we offer our obeisance.

Whatsoever the material pleasures and the pure happiness without the mix of blemish (i.e. Liberation) which our forefather Manu had obtained when Thine grace fell upon Him, by that divine grace, may all those be secured by us!

(रुद्र rudra) O Śrī Rudra! (मृडा नः mṛḍā nah) Make us live happily; (उत नः uta nah) moreover to us, (मयःकृधि maya: kṛdhi) grant liberation, (ते tē) To Thee, (क्षयद्वीराय kṣayadvīrāya) Who removed the ferocious onslaught at an instant, (नमसा विधेम namāsā vidhēma) we offer our obeisance!

(यच्छं yacchaṁ) Whatever the material pleasure, (च ca) and, (योश्च yōśca) the unblemished bliss of Liberation, (पिता pitā) that our father, (मनु आयजे manu: āyajē) Manu had earned, (तव प्रणीतौ tava praṇītau) by the Thine grace, (तत् - आश्याम tat-āśyāma) may we attain those by Thine grace! ॥

Note:

In this Rik 10.4, the devotee is direct and with absolute clarity asking the Lord, for His grace to live happily in this world and upon death, attain liberation. This he does together with a gentle reminder: Is not Lord Paramēśwara known for His grace that instantly remove all miseries! Didn't the grace of Lord grant all such blessings to Manu, the forefather of Mankind!

Therefore, the devotee, who is performing the Śrī Rudra Japa Yajna as prescribed in the Vedas, to the best of his abilities, must also be blessed with all such favours! This is his conviction on the strength of his 'Śraddhā'.

मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
मा नोऽवधीः पितरं मोत मातरं प्रिया मा नस्तनुवो रुद्र रीरिषः।

mā nō mahāntāmuṭa mā nō arbhakaṁ mā na ukśāntamuṭa mā na ukśitam
mā nō'avadhīḥ pitaraṁ mōta mātaraṁ priyā mā nāstanuvō rudra rīriṣaḥ (Rik 10.5)

O Śrī Rudra! May You not cause hurt to our old people! May You not cause hurt to our children! May You not cause hurt to our youngsters! May You not cause hurt to our unborn babies!

May You not hurt our Parents! May You not hurt all our beloved bodies (people and things) with ailments and alike!

(रुद्र rudra) O Śrī Rudra! (नः महान्तम् nah mahāntam) to our old people, (उत uta) also, (नः naḥ) to our, (अर्भकं arbhakaṁ) children, (नः उक्षन्तम् naḥ ukśāntam) to our youngsters, (उत uta) also, (नः उक्षितम् naḥ ukśitam) to our unborn babies that are in the wombs, (मा रीरिषः mā rīriṣaḥ) May You not cause hurt with ailments and alike!

(नः naḥ) to our, (पितरं pitaraṁ) father, (मा अवधीः mā avadhīḥ) do not cause harm, (उत uta) also, (नः naḥ) to our, (मातरं mātaraṁ) mother, do not cause harm, (नः naḥ) to our (प्रियाः तनुः priyāḥ tanuḥ) beloved bodies, (मा रीरिषः mā rīriṣaḥ) May You not cause hurt!

Note:

In Rik 10.5 also, the devotee is direct and with absolute clarity on his plea.

May the Lord protect him and all in his family and community. Old and young, children and even unborn babies to be protected from all harm. Our parents should be free from ailments. The devotee also makes a sweeping statement: Whoever and whatever he loves, may all those be protected from all sorts of miseries.

The import of the Rik is the clear assurance of the efficacy of Śrī Rudram in resolving the devotees fear, anguish and grief and rejuvenating for progress.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः।
वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तो नमसा विधेम ते।

mā nāstōkē tanayē mā na āyūṣi mā nō gōṣu mā nō aśvēṣu rīriṣaḥ
vīrānmā nō rudra bhāmitō'vadhīrhaviṣmāntō namāsā vidhēma tē। (Rik 10.6)

O Śrī Rudra, Who is angry at our misdeeds! May You not cause hurt to our children and sons! May You not cause hurt to our full life-span! May You not cause hurt to our cattle, horses and such riches! May You not cause hurt to our work force! Praying for such welfare, we are devotedly performing the Śrī Rudra Japa Yajnam, offering appropriate oblations and our service.

(रुद्र rudra) O Śrī Rudra! (भामितः bhāmitaḥ) Who is full of rage (towards our misdeeds), (नः naḥ) to our, (तोके) children, (तनये tanayē) sons, (मा रीरिषः mā rīriṣaḥ) May You not cause hurt! (नः naḥ) to our, (आयुषि āyūṣi) life-span, (मा रीरिषः mā rīriṣaḥ) May You not cause hurt! (नः गोषु naḥ gōṣu) to our cows,

(मा रीरिषः mā rīṣaḥ) May You not cause hurt! (नः अश्वेषु naḥ aśvēṣu) to our horses, (मा रीरिषः mā rīṣaḥ) May You not cause hurt!

(नः वीरान् naḥ vīrān) to our work-force, (मा रीरिषः mā rīṣaḥ) May You not cause hurt! (हविष्मन्तः haviṣmāntaḥ) As devotees offering the appropriate oblations in the Śrī Rudra Japa Yajnam, (ते tē) to Thee, (namāsā vidhēma) we pay our obeisance and offer our services!

Note:

In this Rik 10.6, the devotee reiterate the plea to protect his children, lineage, life-span and his possession as well as the employees. In short, he is cementing the guarantee with the Lord to live a long happy life in this world with the happy surroundings.

He is also pointing out to the Lord, as he is asking for blessings in this life and life-here-in-after, he is performing the Śrī Rudra Japa Yajna, with all that is possible for him to follow the prescribed method, including the oblations or the sacrifices.

Although the 'dravya-yajna', the sacrifice of material objects as the oblations is a commanded procedure, the supreme sacrifice is the giving up the 'ahamkāra' and 'mamakāra' only; thus, no matter how poor we are with the material possessions, Śrī Rudra Japa Yajnam is in all our reach and therefore must be in our resolve!

आरा॒त्ते गो॒घ्न उ॒त पू॒रुष॒घ्ने क्षय॑द्वी॒राय सु॒म॒म॒स्मे ते॑ अ॒स्तु।
रक्षा॑च नो॒ अधि॑ च दे॒व ब्रू॒ह्यधा॑ च नः॒ शर्म॑ यच्छ द्वि॒बर॑हाः॥

ārāttē gōghna uta pūruṣaghne kṣayadvīrāya sumnamasmē tē astu।
rakṣā ca nō adhi ca dēva brūhyadhā ca naḥ śarmā yaccha dvībarhāḥ। (Rik 10.7)

O Lord Paramēśwara Who destroys the cows (prosperity) of the Sinners and also their lineage including the soldiers of sin! May Thine compassionate form be always near us! Also, May You protect us! And O Lord, May You speak on our behalf to protect and promote us! Moreover, O Lord Who bestows grace for the welfare in this embodied life and liberation, May You grant those blessings to us!

O Lord, (गोघ्न gōghna) Who destroys the cows or the prosperity of sinners, (उत uta) as well as, (पूरुषघ्ने pūruṣaghñē) the sons, (क्षयद्वीराय kṣayadvīrāya) terminating all protections, (अस्मे asmē) to us, ते tē) MayThine, (सुम्नम् sumnam) graceful form, (अस्तु astu) be (आरात्ते ārāttē) nearby!

(नः रक्षां च nḥ rakṣā ca) Also protect us! (च ca) Moreover, (देव dēva) O Lord, (नः nḥ) for us, (अधि ब्रूहि adhi brūhi) May You speak! (अथा च adhā ca) Moreover, (द्विवर्हाः dvibarhāḥ) O Lord Who grants the best in life-here and here-in-after! (नः nḥ) to us, (शर्म śarma) those blessings for this life and the liberation, (यच्छ yaccha) May You grant!

Note:

In Rik 10.7 the devotee is repeating his plea to have the vision of only the compassionate form of the Lord, that too, always near-by. By being near, the Lord is forever the protection for the devotee!

The Lord being near means, He is forever in the mind of the devotee as the ever-luminous consciousness. If so, the devotee is always being monitored by the pure awareness that is unblemished, thus cautioning the devotee at the onset of any wrong-doing.

Thus, the devotee is steered towards righteous conduct, which is the prevention and protection against grief.

The Lord should also speak for the devotees! Didn't the Lord advocated the plight of Śrī Sundara Murthy Nayanār and Saint Appar!

Lord Paramēśwara is known for His unlimited mercy and easily moving heart for His devotees. So may He come to advocate my case, says the devotee. That request is not just for the ordeals of life in this world, but also for the removal of Samsāra and to gain liberation.

स्तुहि श्रुतं गर्तसदं युवानं मृगन्न भीममुपहनुमुग्रम्।
मृडा जरित्रे रुद्र स्तवानो अन्यन्ते अस्मन्निवपन्तु सेनाः।

stuhi śrutam gartasadam yuvānam mṛganna bhīmamupahatnumugram
mṛḍā jaritrē rūdra stavānō anyantē asmannivāpantu sēnāḥ (Rik 10.8)

May we praise Lord Paramēśwara Who is renowned for His compassion and omniscient, Who is the efulgent of indwelling Ātma, in all beings, yet unaffected by changes, as He is only the witness, Who is forever youthful, Who is powerful and majestic like Lion, ferocious in destroying the evil! O Śrī Rudra, Who is worshipped by us, May Thee grant happiness to us, who are trapped in perishable embodiment! May Thine army of gods, Who torment, strike at those who are different from us, i.e. do not bring miseries to us.

(स्तुहि stuhi) Praise The Lord, (श्रुतं śrutam) Who is renowned and omniscient (गर्तसदं gartasadam) Who indwells in the cave of the heart (युवानं yuvānam) Who is ever youthful, (मृगन्न mṛganna) like the Lion, (भीमं bhīma) Who is majestic, (उग्रं ugram) the ferocious (उपहतं upahatam) in destroying the evil

(रुद्र rudra) O Śrī Rudra, (स्तवानः stavānaḥ) Who is thus praised by us, (मृडा mṛḍā) grant happiness to, (जरित्रे jaritrē) us who are in the perishable embodiment, (सेनाः sēnāḥ) the army of Thine guards Who torment, (ते tē) may they, (निवपन्तु nivapantu) strike, (अस्मन् अन्यं asmat-anyam) those who are different than us!!

Note:

In Rik 10.8, the devotee takes divine vow to pray the compassionate Lord, Who is everywhere! He is sure to hear the plea of every devotee as He is indwelling in the hearts of all being. Therefore, our prayers never go in vain! So the devotee reminds everyone to positively pray to Lord Paramēśwara and also reminds the Lord that it is His onus to make His devotees, who thus pray, happy.

What about the army of Rudras Who are in the role of searching and punishing those Who are in the wrong! May the army of gods continue to strike but not us, not our kith and kind, not our cattle, not our village where we collectively pray and perform 'Śrī Rudra Japa Yajnam', but others different from us.

By making this plea, is the devotee trying to gain an unfair advantage as well as provoking harm to others different from his own?

No, the import is that the army gods may not find any reason to cause harm to the devotee and his people and possession because, there is absolute surrender and all deeds are done without selfish desires. Therefore, even the past bad karma-phala which are to be endured in this embodied life, are endured easily by the mercy of the God.

Secondly, may those who continue to err in their duties and indulge in unrighteous activities be punished as the will of the Lord. This is the perspective of the devotee in his plea, which is fair!

परिणो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दमृति रंघायोः।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृडय।

pariṇō rudrasyā hētirvṛṇaktu pari tvēṣasyā durmati rāghāyōḥ।
avā sthirā maghavadbhyastanuṣva mīḍhvastōkāya tanayāya mṛdaya। (Rik 10.9)

May Śrī Rudra's weapons that are blazing with rage all around with the intent to cause harm to the sinners and to reorient them, move far away from us! O Lord, May Thine strong bow and the strong will to cause hurt to us, who are performing the 'Śrī Rudra Japa Yajnam', be withdrawn and change the course! May Thine shower of grace be upon our children, specially to our lineage, bestowing happiness!

(रुद्रस्य हेतिः rudrasya hētiḥ) May Śrī Rudra's weapons, (त्वेषस्य tvēṣasya) blazing with rage, (परि pari) all around, (दमृति durmati) the intent to cause hurt (आघायोः āghāyōḥ) for the sins of and to correct the sinners, (परिवृणक्तु parivrṇaktu) by pass, (नः ṇaḥ) us,।

(स्थिरा sthirā) Thine strong will and the weapons, (मघवद्भ्य maghavadbhyaḥ) intended towards us who are performing the yajna. (अवस्तनुष्व avatanuṣva) be changed or withdrawn, (मीढ्वः mīḍhvaḥ) May the shower of Thine grace, (तोकाय tōkāya) to our children, (तनयाय tanayāya) specially to our lineage (मृडय mṛdaya) bestow happiness।

Note:

In Rik 10.9, the devotee submits that he is fully aware of the imminent wrath of the Śrī Rudra for the sins that he commits. As the devotee has taken the vow to keep good company and do good things, especially after taking the Śrī Rudra Japa Yajnam to please the Lord and seek His compassion, he is sure of protection. To reinforce his goal, he prays to the Lord that His arrows which are coming from all directions with the rage to hurt him, be redirected away from

him. In other words, the devotee, knowing fully well that his past bad deeds are going to hurt him, as the piercing arrows of Śrī Rudra, he confesses and asks forgiveness so that the Lord may turn the pace and direction of those arrows in the trajectory to save the devotee. The insight is, even for the sins we have committed, praying to the Lord and asking for his forgiveness shall rescue us from the miseries.

Then the devotee thinks! What about the strong desire of Śrī Rudra to send tormenting bows from His strong bow sometime in the future! Surely He is going to do for my misdeeds. Let the strong will of the Lord to cause hurt in the future be changed and withdrawn! May He not send the hurting arrows instead, May He shower His benign grace upon the devotee, to his children, especially the lineage, so that the tradition of Dharma and singing the glory of the Land may continue generation after generation!

Although the literal meaning of the word ‘**tanaya**’ means ‘**son**’, and many comment that the devotee seeks special protection to his sons as it is customary in ancient India for the Son to take up the role of the father.

Here we take the word ‘**tanaya**’ to mean the lineage, which includes both the lineage through children and through the disciples or ‘**Guru-sishya parampāra**’.

मीढृष्टम् शिवतम शिवो नः सुमना भव।
परमे वृक्ष आयुधनिधाय कृत्तिं वसान आचर पिनाकं बिभ्रदागहि।

mīḍhūṣṭama śivatama śivō naḥ sumanā bhava।
paramē vṛkṣa āyudhannidhāya kṛttim vasāna
ācara pinākam bibhṛadāgahi। (Rik 10.10)

May Lord Paramēśwara Who rains the shower of grace on the devotees, Who is supremely auspicious be auspicious towards us, with pleasing goodwill. May the Lord leave behind His tormenting weapons on the supreme (unreachable) divine tree, and approach us, clad in the delegate skin of the elephant, and bearing only His divine bow 'Pinākam' as a ceremonial weapon only!

May Lord Paramēśwara - (मीढृष्टम् mīḍhūṣṭama) Who bestows the supreme shower of grace, (शिवतम śivatama) Who is supremely auspicious, (शिवो śivō) be auspicious (सुमना भव sumanā bhava) bearing the pleasing goodwill, (नः naḥ) towards us।

(परमे वृक्षे paramē vṛkṣē) On the supreme tree, (निधाय nidhāya) having left-behind, (आयुधं āyudham) the weapons, (कृत्तिं वसानः kṛttim vasāna:) clad in the skin of elephant, (आचर ācara), May Thee come, (पिनाकं बिभ्रदागहि pinākam-bibhṛadāgahi) bearing only Thy Pinākam as the ceremonial bow!

Note:

Having already requested the Lord to withdraw His anger, change His intent to hurt and redirect the weapons to pass far away from the vicinity of himself, the devotee, in this Rik 10.10, confirms that he likes to have the presence of the compassionate form of Lord only, that too by his side, at all times. He therefore pleads with the Lord that the Lord leaves behind the tormenting weapons, on the

high tree, and approach the devotees in a pleasing form, wearing the rare skin of elephant and the ceremonial bow 'Pinākam'.

How much the devotee has matured in his views and spiritual progress!

The devotee who saw the Lord in the 1st Anuvāka as the most horrific and furious with the intent of causing miseries to all, now completely mesmerised by the glory of the Lord, Who is supremely auspicious and benevolent. The anger of Lord is what the Jīvā sees, as the result of misdeeds and ignorance. The moment the futility of Samsāra is realized and the redemption is seriously sought, the Jīvā is no more afraid of the weapons of Śrī Rudra as he now knows, those give course-corrections and steer the Jīvā from 'Jīvā-Bhāvam' to 'Ātma-bhōdam'.

Then he sees only compassion and auspiciousness in Śrī Rudra forever!

विकिरिद् विलोहित् नमस्ते अस्तु भगवः।
यास्ते सहस्रगं हेतयोन्यमस्मन्निवपन्तु ताः।

vikiridaḥ vilōhitaḥ namāstē astu bhagavaḥ।
yāstē sahasraḡraṁ hētayōnyamaḥsmannivāpantu tāḥ। (Rik 10.11)

May we prostrate to Lord Paramēśvara Who removes miseries with the shower of grace, Who is full of 'satva-guna' and therefore white (as well as full of 'rajō-guna' and therefore white), Who exhibits the six noble qualities as Bhagavan! O Lord, May Thine thousands of weapons strike at those evil-tendencies that are different from us!

To Lord Paramēśvara. (विकिरिद् vikirida) Who removes all that are hurtful with the shower of benevolence (विलोहित vilōhita) Who is white (satva-

guna) or red (rajō-guna), Who is the Bhagavan, possessor of six types of greatness, (नमस्ते अस्तु namastē astu) our prostrations be! (भगवः bhagavaḥ) ।

(याः ते सहस्रगृ-हेतयः yāḥ tē sahasragrī-hēṭayaḥ) Thousands of weapons which are Thine, (ताः tāḥ), may those, (निवपन्तु nivapantu) strike, (अस्मात् अन्यं asmat-anyam) those that are different to us - i.e. the evil tendencies) ॥

Note:

The matured devotee, who now sees the compassionate form of Śrī Rudra, having requested that compassionate form to be always be present for him, now pleads for the Lords weapons be put to good use from his perspective. In the previous Riks, the devotee had asked that the weapons be kept away from his vicinity and oriented towards those who commit sin.

Now he is clear that the weapons are not meant for the sinners, but the sinful activities. The evil tendencies arising out of the vacillating mind that is full of blemish must be stopped. The evil tendencies are the ones that stop the progress of the devotee and hinders his happiness. So, may the weapons of the Lord hit hard at the evil tendencies! If the Lord appears as 'Gora' when He torments the evil-tendencies in his mind, so be it, as the devotee is no more afraid.

The term 'vilōhita' could mean both white as well as red colours and therefore different interpretations are feasible. At some places, we saw Lord Paramēśwara being referred to as the One in Black and Red colour. It could mean He is with black-throat because of the poison that He retains and the rest of the body in luminous red as the Sun for His effulgence. Some say that the black colour refers to Mother Pārvati and the Red to Íśvara. Here we take the red colour to mean the 'Rajō guna' which drives all actions and the white to mean 'Satva guna' which sustains and balances all. As seen in the last nine Anuvāka, the form of Śrī Rudra is both enchanting and auspicious hence full of Satva and at the same time fierce and passion, hence full of rajas.

The 'guna' or the natural tendencies of every being is in the building fabric of our embodiment, both gross and subtle. The nature of the tendencies and the mix among the three types, 'satva', 'rajas' and 'tamas' is the gift of nature, reflecting the previous Karma-phala of the Jīvā. These are the building blocks of nature and the tools of 'prakriti', the 'Māyā-Śakthi' of Lord Paramēśwara.

All beings are the mix of these three tendencies only, and none are ever capable of remaining in only one tendency at any time as well as all tendencies at perfect balance. Such extremes are only possible for the God. Various, the Purāna illustrate this idea, for example, showing Rudra to be full of 'tamas', Hari full of 'satva' and Brahmādēva full of 'rajas'. Only in the 'Māyā-Śakthi' of Lord Paramēśwara all these tendencies are at balance and Lord Paramēśwara, the Parabrahmam, is beyond all guna. He is 'Guṇātīta:' but when He manifests as the trimūrties, the three divinities, different guna are at display.

Interestingly, Lord is also described as both black and white. Neither of these terms denote colours but only the amalgamation or abstraction of all colours. In the form of Hari, Parabrahmam is dark, the womb of all universes within. In the form Hara, Parabrahmam is white, the effulgence that powers all manifestation.

@meenalaya

सहस्राणि सहस्रधा बाहुवोस्तव हेतयः।
तासामीशानो भगवः पराचीना मुखो कृधि॥

sahasrāṇi sahasradhā bāhuvōstavā hēṭayāḥ।
tāsāmīśānō bhagavaḥ parācīnā mukhā kṛdhi॥ (Rik 10.12)

O Lord Paramēśwara! In Thine pair of hands, are thousands of weapons. As the Lord and Master of all (those weapons), May Thine grace make the tips of those weapons be turned away from our vicinity!

(बाहुवोस्तव bāhuvōstava) In Thine two hands, (सहस्राणि sahasrāṇi) thousands of, (हेतयः hētayah) weapons, (सहस्रधा sahasradhā) are held ॥

(भगवः bhagavaḥ) O Lord, (ईशानाः īśānaḥ) As the Lord and Master, (तासाम् tāsām) of those weapons, (कृधि kṛdhi) May You make, (मुखा mukhā) the tips of those weapons, (पराचीना parācīnā) be turned away from us ॥ (Rik 10.12)

Note:

In this last Rik 10.12 of the 10th Anuvākam the devotee calls for Lords kind attention, as the thousands of weapons that are held in His pair of hands may send tormenting darts in all directions. May the compassionate Lord, Who is the Master of all and therefore the Controller of His weapons, reprogram those to go far away from the vicinity of the devotee, thus protecting him and his community.

With that plea, the devotee, along with his community pay obeisance to the Lord and perform the Śrī Rudra Japa Yajnam.

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@menalaya

Thus ends
the 10th Anuvākam Śrī Rudram - Namakam,
comprising of 12 Yajus.

NAMAKAM
॥ Anuvākam 11 ॥

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

अनुवाकः ११

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् ।
तेषां सहस्रयोजनेऽवधन्वानि तन्मसि ।

अस्मिन्महर्त्यर्णवेऽन्तरिक्षे भूवा अधि ।
नीलग्रीवाः शितिकण्ठाः शर्वा अधः, क्षमाचराः ।

नीलग्रीवाः शितिकण्ठा दिवग् रुद्रा उपश्रिताः ।
ये वृक्षेषु सस्पर्शरा नीलग्रीवा विलोहिताः ।

ये भूतानामधिपतयो विशिखासः कपर्दिनः ।
ये अत्रेषु विविध्यन्ति पात्रेषु पिबन्तो जनान् ।

ये पथां पथिरक्षय ऐलबृदा यव्युधः ।
ये तीर्थानि प्रचरन्ति सूकावन्तो निषङ्गिणः ।

य एतावन्तश्च भूयाग्सश्च दिशो रुद्रा वितस्थिरे ।
तेषां सहस्रयोजनेऽवधन्वानि तन्मसि ।

नमो रुद्रेभ्यो ये पृथिव्यां-यैऽन्तरिक्षे ये दिवि येषामन्नं-वाँतो वरषुमिषं-वस्तेभ्यो दश प्राची-
दश दक्षिणा दश प्रतीची-दशो-दीची-दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु ते यं द्विष्मो यश्च
नो द्वेष्टि तं-वाँ जम्भे दधामि ॥ 11 ॥

त्र्यम्बकं-यँजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ।

यो रुद्रो अग्नौ यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवना विवेश तस्मै रुद्राय नमो
अस्तु ।

तमुं हृदि यः स्विषुस्सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वामहे सौमनसाय रुद्रं नमोभिदेर्वमसुरं दवुस्य ।

अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिमरश्नः ।

ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।
तान् यज्ञस्य मायया सर्वानव यजामहे ।

मृत्यवे स्वाहा मृत्यवे स्वाहा ।
प्राणानां ग्रन्थिरसि रुद्रो मां विशान्तकः ।
तेनान्नेनाप्यायस्व ॥

ॐ नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥

सदाशिवोम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

anuvākaḥ 11

sahasrāṇi sahasraśō yē ruḍrā adhi bhūmyām ।
tēṣāḡm sahasrayōjanē-'vaḍhanvāni tanmasi ।

asminmahāṭyārṇavēm-'tarikṣē bhavā adhi ।
nīlāgrīvā-śśitikanṭhā-śśārvā adhaḥ, kṣāmācharāḥ ।

nīlāgrīvā-śśitikanṭhā divaḡm ruḍrā upāsritāḥ ।
yē vr̥kṣēṣu saṣpiñjārā nīlāgrīvā vilōhitāḥ ।

yē bhūtānāmadhipatayō viśikhāsāḥ kapardināḥ ।
yē annēṣu vīvidhyānti pātrēṣu pibātō janān ।

yē pāthā-mpāthirakṣāya ailabṛdā yavyudhāḥ ।
yē tīrthāni prācharānti sṛkāvāntō niṣaṅgiṇāḥ ।

ya ētāvāntaśca bhūyāḡmśaśca diśō ruḍrā vitasthirē ।
tēṣāḡm sahasrayōjanē-'vaḍhanvāni tanmasi ।

namō ruḍhrēbhyō yē pṭhivīyām yē-'ntarikṣē yē divi yēṣāmannam vātō var
ṣamiṣāvastēbhyō daśa prāchīrdaśa dakṣiṇā daśa pratīchī-rdaśō-dīchī-
rdaśōrdhvastēbhyō namastē nō mṛdayantu tē ya-ndviṣmō yaśchā nō dvēṣṭi tam
vō jambhē dadhāmi ॥ 11 ॥

tryāmbakaṃ yajāmahē sugāndhi-mpuṣṭivardhanaṃ ।
urvārukamivā bandhānānmṛtyōrmukṣīya mā-'mṛtāt ।

yō rudrō agnau yō apsu ya oṣādhīṣu yō rudrō viśvā bhuvānā vīvēśa tasmai
rudrāya namō astu ।

tamu ṣṭuḥi ya-ssviṣussudhanvā yō viśvāsyā kṣayāti bhēṣajasyā ।
yakṣvāmaḥē saūmaṇasāyā rudra-nnamōbhirdēvamasūra-nduvasya ।

aya-mmē hastō bhagāvānaya-mmē bhagāvattaraḥ ।
aya-mmē viśvabhēṣajō-'yagṃ śivābhimarśanaḥ ।

yē tē sahasrāmayuta-mpāsā mṛtyō martyāya hantāvē ।
tān yajñasyā māyayā sarvānavā yajāmahē ।
mṛtyavē svāhā mṛtyavē svāhā ।

prāṇānā-ṅgranthirasi rudrō mā viśāntakaḥ ।
tēnānnēnāpyāyāsva ॥

ōm namō bhagavatē rudrāya viṣṇavē mṛtyūrmē pāhi ॥
sadāśivōm ।

ōm śānti-śśānti-śśāntiḥ ॥

॥ Anuvākaḥ 11 ॥

In this 11th Anuvākam, the devotee is paying obeisance to the innumerable Rudras of innumerable kinds, Who all are appointed by Lord Paramēśwara to protect, correct and grace all beings in the earth, according to their Karma-phala.

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम्।
तेषां सहस्रयोजनेऽध्वानि तन्मसि।

sahasrāṇi sahasraśo yē rudrā adhi bhūmyām।
tēṣāṅm sahasrayōjanē'vadhanvāni tanmasi (Rik 11.1)

Those thousands of Rudras of thousands of kinds Who rule the earth, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us.

(सहस्राणि sahasrāṇi) Thousands of, (ये रुद्राः yē rudrāḥ) those Rudras, (सहस्रशो sahasraśo) in thousand types (भूम्याम् अधि bhūmyām adhi) as the rulers of the earth, ।

(तेषां tēṣāṅm) their, (ध्वानि dhanvāni) bows, (अवतन्मसि avatanmasi) we shall cause to be unstrung and left behind, (सहस्र-योजने sahasra-yōjanē) thousands of yōjana far away from us! ॥

Note:

The devotee asserts that through his prayers and penance, and by doing only righteous and virtuous things in the world, he and his people shall make those

Rudras, to leave their bows, loosened and left behind, far away from the vicinity of the devotees. The only way to be free from the tormenting arrows of the Rudras is to pray and be good in our conduct. The power of Lord Paramēśwara manifesting as Rudras are many of many kinds, appropriate to the type of Jīvā they protect, correct and nourish. Therefore, all forms of gods and nature are included in these prayers. Also, the vow and assertions are made as ‘**bahu-vacana**’ or plural, to indicate that these are not just by the devotee but his entire community. The part of the Rik, ‘**tēṣāḡṛṇ sahasrayōjanē’vadhanvāni tanmasi**’ - “we shall make those loosened bows to be left far behind” is implied in the following eight Riks too to complete their import.

अस्मिन्महत्त्यर्णवेऽन्तरिक्षे भवा अधि ।

asminmāhṭyārṇavē’ntarikṣē bhavā adhiḥ (Rik 11.2)

Those Rudras Who dwell in the ocean and the space between the earth and heaven, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us.

(अस्मिन् asmin) In this, (महत् māhat) enormous (अर्णवे arṇavē) ocean, (अन्तरिक्षे antarikṣē) and the expanse of space, (भवा अधि bhavā adhi) dwelling as the Lords: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us!

Note:

In this Rik 11.2, the devotees sing the glory of the innumerable Rudras, who are not only ruling the earth as they dwell in the vast ocean and the infinite space that fills between the earth and the heavens. Yet, through prayers and righteous living, the devotees wish to make those Rudras to remain unarmed.

नीलग्रीवाः शितिकण्ठाः शर्वा अधः, क्षमाचराः ।

nīlāgrīvāḥ śitikaṇṭhāḥ śarvā adhaḥ kśāmācarāḥ। (Rik 11.3)

Those Rudras Whose throats are darkened due to the poison which was consumed to protect all beings, which are otherwise luminous white like rest of Their forms, Who wander in the nether regions as the Lords, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us.

(नीलग्रीवाः nīlāgrīvāḥ) Those Rudras Whose throat are darkened, (शितिकण्ठाः śitikaṇṭhāḥ) yet Whose throat are intrinsically white, (शर्वा अधः śarvāḥ adhaḥ) Who all are as the Lords of the nether regions, (क्षमाचराः kśāmācarāḥ) wander about: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us! ।

Note:

In this Rik 11.3, the prayer is repeated after praising the Rudras for their immense goodwill towards all beings, by inferring to their darkened throats.

Is not the most compassionate Lord Paramēśwara Who came forward to save all by taking the most venomous poison that came out while the Dēvas and Asuras churned the milky-ocean in search of many riches! Then how could Rudras, the manifestations of Lord Paramēśwara be cruel to us! The darkness of fury is only the outer layer as He is intrinsically full of luminous white, that is of great beatitude and benevolence.

नीलग्रीवाः शितिकण्ठा दिवग् रुद्रा उपश्रिताः।

nīlāgrīvāḥ śitikaṇṭhā divaḡm rudrā upāśritāḥ। (Rik 11.4)

Those Rudras Whose throats are darkened due to the poison which was consumed to protect all beings, which are otherwise luminous white like rest of Their forms, Who rule the Heavens, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us.

(नीलग्रीवाः रुद्राः nīlāgrīvāḥ rudrā) Those Rudras Whose throat are darkened, (शितिकण्ठाः śitikaṇṭhāḥ) yet Whose throat are intrinsically white, (दिवग् उपश्रिताः divaḡm upāśritāḥ) Who are the Lords of the Heavens: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us! ।

Note:

The innumerable Rudras Who are described in the previous Riks as Those dwelling in the earth, ocean and the space, here in Rik 11.4 are adored as the Lords of the Heavens.

The inference is that there are many heavens too. After all, the 'world' or 'lōka' of a Jīvā is the field of experience that the Jīvā endures, is it not! The root of the Sanskrit word 'lōka' is 'luk' which refers to perception. The worlds of 'hell' and 'heaven' are therefore the domains of experiences that the Jīvā attains and hence those can be as innumerable as the Jīvās are.

ये वृक्षेषु सस्पर्जरा नीलग्रीवा विलोहिताः।

yē vṛkśēṣu saṣpiñjārā nīlāgrīvā vilōhitāḥ। (Rik 11.5)

Those Rudras of tender-grass hue, with darkened throats and red bodies, dwelling on the trees, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us.

(ये yē) Those Rudras, (सस्पर्जरा saṣpiñjārā) of the colour of tender grass, (नीलग्रीवा nīlāgrīvā) Who are blue-thorated, (विलोहिताः vilōhitāḥ) Red-bodied (वृक्षेषु vṛkśēṣu) dwelling on the trees: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us! ।

ये भूतानामधिपतयो विशिखासः कपर्दिनः।

yē bhūtānāmadhipatayō viśikhāsaḥ kapardināḥ। (Rik 11.6)

Those Rudras Who are the leaders of many subtle forces in the nature, Who appear with no hair as well as with matted locks, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us!

(ये yē) Those Rudraas, (भूतानाम् अधिपतयो) Who are the Masters of Bhūtā, the subtle forces, (विशिखासः viśikhāsaḥ) Who are bald, (कपर्दिनः kapardināḥ) Who have matted locks: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us! । ।

ये अन्नैषु विविध्यन्ति पात्रेषु पिबन्तो जनान्।

yē annēṣu vīvidhyānti pātrēṣu pibāto janāḥ। (Rik 11.7)

Those Rudras Who are dwelling in the food and drink, by infecting which, cause harm to the people who eat and drink, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us!

(ये yē) Those Rudras, (अन्नैषु पात्रेषु annēṣu pātrēṣu) Who are by dwelling in the food and drinks, (विविध्यन्ति vividhyānti) and cause hurt to, (पिबन्तो जनान् pibatō janāḥ) those who eat and drink: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us! ।

Note:

In this Rik 11.7, the infection caused by food and drinks are also considered to be the effect of Śrī Rudra's arrows, delivering the Karma-phala in the form of sickness and miseries. The devotees pray that such calamities may not occur as their penance would make the weapons of Rudras to be shunted far away from the vicinity of the devotees.

ये पथां पथिरक्षय ऐलब्दा यव्युधः।

yē pathāṁ pāthirakṣaya ailabḍā yavyudhāḥ। (Rik 11.8)

Those Rudras Who are the guardians of the pathways (the chosen righteous way of living in the world and in spiritual progress), Who bring food to all beings, Who fight against the evil; unto them, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us!

(ये yē) Those Rudras (पथां पथिरक्षय pathāṁ pāthiraksāya) Who are the protectors of the pathways, (ऐलबृदा ailabṛdā) the bearers of food, (यव्युधः) Who fight against the enemies: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us!

Note:

In the previous Rik 11.7, the devotees prayed to Rudras Who cause harm through food-poison; in contrast, in this Rik 11.8, Rudras are seen as the bearers of food nourishing and protecting all along their life-paths. This covers both Vedic ways in pursuing spiritual enrichment as well as worldly ways that are righteous and in compliance to the Dharma. Rudras protect those who are righteous.

ये तीर्थानि प्रचरन्ति सूकावन्तो निषङ्गिणः।

yē tīrthāni pracarānti sūkāvāntō niṣaṅgiṇaḥ! (Rik 11.9)

Those Rudras, Who are wielding sharp knives and long swords, and wandering in the sacred places, we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us!

(ये yē) Those Rudras, (प्रचरन्ति pracaranti) Who wanders in, (तीर्थानि tīrthāni) sacred places, (सूकावन्तो sūkāvāntō) wielding short sharp-knives (निषङ्गिणः niṣaṅgiṇaḥ) and swords: their bows, we shall cause to be unstrung and left behind thousands of yōjana far away from us!

Note:

In this 11.9, the devotees see the Rudras as the guardians of the sacred places so that no evil is done.

In both Riks11.8 and 11.9, it is clearly stated that the weapons of Rudras are for fighting the enemies that are evil and to protect the pathways of devotees and the holiness of sacred places. Then, is it appropriate to say that we pray for the weapons of Rudras to be unstrung and kept far away? Here we should take that the weapons to be put away are those what may hurt us! The devotee has already prayed to the Lord, that He must use His divine weapons to hurt all that is evil. So there is no misalignment.

य ए॒ताव॑न्तश्च॒ भू॒याग्ं॑सश्च॒ दि॒शो॑ रु॒द्रा वि॑तस्थि॒रे।
तेषा॑ग्ं॒ सह॑स्रयो॒जने॑ऽव॒धन्वा॑नि तन्मसि॒।

ya ētāvantaśca bhūyāgmsaśca diśō rudrā vitasthirē
tēṣāgṁ sahasrayōjanē'vadhanvāni tanmasi (Rik 11.10)

Those (thousands of) Rudras that have are mentioned and over and above them, there are innumerable Rudras entered in all directions and positioned for ruling the quarters: we shall cause their bows to be loosened and unstrung, and be left behind thousands of yōjanas, i.e. far away from us!

(य ए॒ताव॑न्तश्च॒ रु॒द्रा ya ētāvantaśca rudrā) Those (thousands of) Rudras so far mentioned and, (भू॒याग्ं॑सश्च॒ bhūyāgmsaśca) many more than them, and (दि॒शो वि॑तस्थि॒रे diśō vitasthirē) Who have entered the quarters and rule them,

(तेषा॑ग्ं॒ tēṣāgṁ) their, (धन्वा॑नि dhanvāni) bows, (अ॒वत॑न्मसि॒ avatanmasi) we shall cause to be unstrung and left behind, (सह॑स्र-यो॒जने sahasra-yōjanē) thousands of yōjana far away from us! ॥

Note:

In this mantra, the devotees reiterates his plea for the compassion of Rudras.

नमो रुद्रेभ्यो ये पृथिव्यां येऽन्तरिक्षो ये दिवि येषामन्नं वातो वरषमिष्वस्तेभ्यो दश
प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु ते यं द्विष्मो
यश्च नो द्वेष्टि तं वो जम्भे दधामि॥

namō rudrēbhyō yē pṛthivyām yē'ntarikṣē yē divi yēṣāmannam vātō
varṣamiṣāvastēbhyō daśa prācīrdaśa dakṣiṇā
daśa pratīcīrdaśōdīcīrdaśōrdhvāstēbhyō namaṣtē nō mṛdayantu tē yaṁ dviṣmō
yaścā nō dvēṣṭi taṁ vō jambhē dadhāmi॥ (Yajus 11.11)

The learned have decomposed this Yajus 11.11 into three mantras and in each, the devotee is perceiving the all-pervading Rudras, turing the forces of nature, which nourish all beings, as their weapons against the evil tendencies of all beings. These three parts are outlined below.

To those Rudras, the devotee offers obeisance, by prostrating in each direction.

नमो रुद्रेभ्यो ये पृथिव्यां यैः ऽन्तरिक्षे ये दिवि येषामन्नं-वाँतो वरषुमिषवस्तेभ्यो दश
प्राचीर्दश दक्षिणा दश प्रतीची-र्दशो-दीची-र्दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु ते यं द्विष्मो
यश्च नो द्वेष्टि तं-वाँ जम्भे दधामि ॥ 11 ॥

namō rudrēbhyō yē pṛthivyām yēṣāmannam iṣavaḥ
tēbhyō daśa prācīrdaśa dakṣiṇā daśa
praticīrdaśa udīcīrdaśa daśōrdhvāḥ tēbhyō namaḥ
tē nō mṛdayantu tē yaṁ dvīṣmō yaścā nō dvēṣṭi taṁ vō jambhē dadhāmi॥
(Yajus 11.11.1)

To the Rudras dwelling on the earth (pervading in all directions) and turning
our food into Their tormenting arrows, I offer my obeisance, with my ten fingers
joined (folded hands) towards East, South, West and North (in all directions)!
May the Rudras make me happy, as I consign those who hate me and those who
I hate into the mouths of Rudras that are kept ajar!

(ये yē) Those Rudras, (पृथिव्यां pṛthivyām), on the earth, (येषाम् yēṣām), to
whom, (अन्नं annam) food, (इषवः iṣava:) turns into arrows, (तेभ्यः रुद्रेभ्यः tēbhyah
rudrbhyah) for those Rudras, (दश प्राची daśa prācī) with the ten fingers
towards the east, (दश दक्षिणा daśa dakṣiṇā) with the ten fingers towards the
south, (दश प्रतीची daśa praticī) with the ten fingers towards the west, (दश
उदीची daśa udīcī) with the ten fingers towards the north, (तेभ्यः नमः tēbhyah
namaḥ) I offer obeisance! (ते tē) May They, (मृडयन्तु नः mṛdayantu naḥ)
make us happy! (ते tē) Those Rudras, (नमः namaḥ) thus we worshipped, (वः
vaḥ) in Their, (जम्भे jambhē) opened-mouth, (तं taṁ) those both, (यं द्विष्मः
yaṁ dvīṣmaḥ) who I dislike, (नः द्वेष्टि naḥ dvēṣṭa) and who dislike me, (दधामि
dadhāmi) May I deposit!

Note:

As the Rudras, the guardians of all quarters are pervading everywhere, the
devotee offers prayers by prostrating towards each direction, with his folded

hands. May the Lord be pleased and be happy, thus making the devotees happy!

The devotee is cognizant of the fact that the all-pervasive Rudras, Who nourish all life-forms with the supply of food, also turn the same food into His shafts for tormenting. The food here means, not just the gross food that we eat to nourish our physical body, but also all that we consume by our senses and mind. In those consumption, if we do not discriminate and reject those that create evil tendencies in us, then we are bound to do evil things, triggering the wrath of Rudras, Who turn the food that we consumed into the cause of miseries. Therefore, the devotees submit to the Lord his adoration and prays for the grace of Rudras to be happy.

It is also interesting that the devotee suggests to the Lord, that he may deposit in to the ever-opened mouths of Rudras, those who hates and those who hate him, as if those are the food for Rudras. It may sound evil that the devotee is praying for the destruction of others, as hate itself is evil. Why should the devotee hate someone!

The import here is to hate and discard all things that are evil. Evil tendencies in others that make them hate the devotee as well as the evil tendencies within the devotee that make him hate others, be all consigned to the mouths of Rudras, so that those evil tendencies are destroyed.

नमो रुद्रेभ्यो येऽन्तरिक्षो येषां वातो इषवः
तेभ्यो वश प्राचीर्दश दक्षिणा वश प्रतीचीर्दशोर्दीचीर्दशोर्ध्वास्तेभ्यो
नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे दधामि॥

namō ruderbhyō yē'ntarikṣō yēśām vātō iṣavaḥ
tēbhyō vaśa prācīrdaśā dakṣiṇā vaśa prāṭicīrdaśōrdīcīrdaśōrdh vāstēbhyō
nō mṛdayantu tē yaṁ dviṣmō yaścā nō dvēṣṭi taṁ vō jambhē dadhāmi ॥
(Yajus 11.11.2)

To the Rudras dwelling on the middle region between the earth and the heaven,
and turning the wind into Their tormenting arrows, I offer my obeisance, with my
ten fingers joined (**folded hands**) towards East, South, West and North (**in all
directions**)¹ May the Rudras make me happy, as I consign those who hate me
and those who I hate into the mouths of Rudras that are kept ajar!

(ये yē) Those Rudras, (अन्तरिक्षो antarikṣō), dwelling in the outer space,
(येषाम् yēśām), to whom, (वातः vātaḥ) the wind, (इषवः iṣava:) turns into their
arrows, (तेभ्यः रुद्रेभ्यः tēbhyāḥ rudrbhyaḥ) for those Rudras, (दश प्राची daśa
prācī) with the ten fingers towards the east, (दश दक्षिणा daśa dakṣiṇā) with
the ten fingers towards the south, (दश प्रतीची daśa prāṭicī) with the ten fingers
towards the west, (दश उदीची daśa udīcī) with the ten fingers towards the
north, (तेभ्यः नमः tēbhyāḥ namaḥ) I offer obeisance!

(ते tē) May They, (मृडयन्तु नः mṛdayantu naḥ) make us happy! (ते tē) Those
Rudras, (नमः namaḥ) thus we worshipped, (वः vaḥ) in Their, (जम्भे jambhē)
opened-mouth, (तं taṁ) those both, (यं द्विष्मः yaṁ dviṣmaḥ) who I dislike, (नः
द्वेष्टि naḥ dvēṣṭa) and who dislike me, (दधामि dadhāmi) May I deposit!

नमो रुद्रेभ्यो ये दिवि येषां वरषामिषवः
तेभ्यो वशा प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो
नमस्ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे दधामि॥

namō rudrēbhyō yē divi yēṣām varṣam iṣavaḥ
tēbhyōr vaśa prācīrdaśa dakṣiṇā daśa pratīcīr daśōdīcīr daśōrdhvāstēbhyō
namastē nō mṛdayantu tē yaṁ dviṣmō yaścā nō dvēṣti taṁ vō jambhē dadhāmi ॥
(Yajus 11.11.3)

To the Rudras dwelling in the heaven, and turning the nourishing rain into Their tormenting arrows, I offer my obeisance, with my ten fingers joined (folded hands) towards East, South, West and North (in all directions)¹ May the Rudras make me happy, as I consign those who hate me and those who I hate into the mouths of Rudras that are kept ajar!

(ये yē) Those Rudras, (दिवि divi), dwelling in the heaven, (येषाम् yēṣām), to whom, (वरषां varṣam) the nourishing rain, (इषवः iṣava:) turns into their arrows, (तेभ्यः रुद्रेभ्यः tēbhyah rudrbhyaḥ) for those Rudras, (दश प्राची daśa prācī) with the ten fingers towards the east, (दश दक्षिणा daśa dakṣiṇā) with the ten fingers towards the south, (दश प्रतीची daśa pratīcī) with the ten fingers towards the west, (दश उदीची daśa udīcī) with the ten fingers towards the north, (तेभ्यः नमः tēbhyah namaḥ) I offer obeisance!

(ते tē) May They, (मृडयन्तु नः mṛdayantu naḥ) make us happy! (ते tē) Those Rudras, (नमः namaḥ) thus we worshipped, (वः vaḥ) in Their, (जम्भे jambhē) opened-mouth, (तं taṁ) those both, (यं द्विष्मः yaṁ dviṣmah) who I dislike, (नः द्वेष्टि naḥ dvēṣta) and who dislike me, (दधामि dadhāmi) May I deposit!

Note:

Thus, the Yajus (11.11) offers prostrations to the Rudras, Who are in the earth, in the outer space and in the heavens when we look externally, as well as Who are in the body, in the mind and in the witnessing consciousness when we look internally!

Thus ends

the 11th Anuvākam Śrī Rudram - Namakam,

comprising of 10 Riks and 1 Yajus.

Special Mantras

Though the following text are not within Śrī Rudram, the following mantras are also recited as part of Śrī Rudra Pārāyanam, especially in South India.

(Mantra 1)

त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्॥

tryāmbakam yajāmahē sugandhim puṣṭivardhanam।
urvārukamiva bandhanānmṛtyōrmukṣīya mā'mṛtāt।

To Lord Paramēśwara, Who is three-eyed, Who is of divine fragrance, Who nourishes all beings, we pay our obeisance! May He, Śrī Rudra, release us from the perils of death (i.e. from the entrapment of Samsāra) seamless as the release of ripened melon from its stock! May He not take us away from immortality, the supreme Truth!

To Lord Paramēśwara, (त्र्यंबकं tryāmbakam) Who hath three eyes, (सुगन्धिं sugandhim) Who is of divine fragrance, (पुष्टिवर्धनम् puṣṭivardhanam) Who bestows nourishment and prosperity, (यजामहे yajāmahē) we pay our obeisance! (उर्वारुकमिव urvārukamiva) like the ripen melon, (मुक्षीय) freeing, (बन्धनात् bandhanānat) from the binding-stock, (मृत्योर्मुक्षीय mṛtyōrmukṣīya) May I be released from death, (मा अमृतात् मा अमृतात् मुक्षीय mā amṛtāt mukṣīya) not from the immortality.

Note:

Popularly known as **Śrī Mrutyunjaya Mantra**, this Mahā-mantra prays for freedom from death, and therefore from the cycle of birth and death, and such freedom to occur seamless without causing any pain or strenuous effort.

Freedom is to be free of all fears! Fear of death is the deepest of all fears, which in turn drives our desires and the desire-driven actions. So, to be free means, to be deathless, to be immortal! How is it possible! Don't we see all beings perish! All things change and vanish at some time! Even the great incarnations of God die, shedding the mortal bodies! So how can there be deathlessness!

This we need to understand in two perspectives.

As Bhagavān says in Śrīmad Bhagavad-Gītā , in the beginning there is only the Brahman as the unmanifest. In the end too, there is only the Brahman as unmanifest. Yet in the middle are all the '**vyaktam**' or manifestations!

All that manifest must be coming out of the unmanifest (**avyaktam**) and going back into the unmanifest and in between exist as the ever-changing objects. So even in the case of objects that are temporal, death is only a change to their state or form of manifestations. All continue to exist in some form or abide into the formless as unmanifest. All that are not in the beginning and not in the end thus must be deemed as temporal and not eternal. Therefore, the question is, are we eternal or temporal?

To understand this, we need to understand the life itself.

Vedānta defines life as a chain of experiences or '**anubhava-dhāra**'. But experience imply, the existence of a subject who experiences and an object of experience. When this duality does not exist, then there is unity and that is known as '**anubhūti**' of non-differentiated existence. That is '**Mōksha**'. But for the embodied life, we have duality and therefore one says: "I see that I am the One

who experiences and everything else form the objects of my experiences”.

If we use the term ‘Jīvā’ for the One who ‘experiences’ and the term ‘Jagat’ for the world of objects of experiences, then our original question of death must relate to the death of ‘Jīvā’ and the ‘world of objects’. All the objects other than me, are subjected to my experience and so change at all times and perish. That includes my kith and kin, as well as my physical body. So, what we consider as the death of Jīvā, is just the discarding of physical embodiment by the Jīvā.

What is Jīvā, without its physical embodiment?

It is the subtle embodiment, the ‘manas’, the mind and its sensory faculties together with the life-energy, ‘Prāna’. This bundle, when sheds the physical body, remains as the ‘subtle-body’, still subjected to hunger and thirst due to ‘Prāna’ and also with ‘vṛtti’ or thoughts due to the ‘manas’, needs to continue to have objective experiences!

Prāna needs to nourish the body in which it brings life-energy. When there is gross-body, the thirst and hunger are resolved by consuming gross drinks and food. When the Prāna operates only with the subtle-body, then the food and drink that the subtle body needs are also subtle in nature. These are what we offer as oblations in the rituals like ‘tharpan’ and ‘shraddam’ as we pray homage to those Jīvā, who have discarded their physical bodies.

How does Jīvā experience? Is not the ‘subtle-body’ inert as the ‘gross-body’!

Indeed so! Vedānta reveals to us that like the polished mirror, the ‘manas’ has the capacity to absorb and reflect the “light of consciousness”, which is the all-pervading effulgence of Ātma,. A piece of glass by reflecting the light of the Sun can bring lustre to other bodies. Similarly, the inert mind attains sentience by the grace of Ātma, and lights up all faculties. But instead of looking inward to the source of light, the mind behaves as if it is the light and holds a false notion of identity. This is ‘ahamkāra’ and then comes the spiral of ignorance caused by the

duality that the mind seeks and establishes.

The inference therefore, am I the inert mind?

No! As I can also ‘see’ my mind, as I am aware of my thoughts, the underlying awareness, which is not the thought, must be the real “I”. Therefore, “I am the knower, I am the Seer, I am the witnessing consciousness that pervades all. I am therefore eternal”.

When this realization dawns, there is no duality. There is nothing other than me! All I perceive is only the temporal manifestation of the Self! Then where is fear! Where is death!

Just by this realisation, like the ripen melon leaves the stock that was holding it so far, we leave the entrapment of Samsāra. Until such realization dawns to the devotee, the merciful Lord, keeps him well, nourishing his body and mind, and keeping in the company of good, as implied by the words ‘pūṣṭivardhanam’ and ‘sugandhim’!

A far greater insight comes from the words of Śrī Śrī Māha Periyavāl of Kānchi, on the renunciation from this Mahā-mantra. He says, “It is not the ripened melon that had strived and left the stock, but the stock and the entire creeper that was holding the melon, had gently left their grip on the ripened melon as the maturity and the supreme state of the melon, i.e. its fruition, is beyond their reach and entrapments.” In the same way, when the devotee realizes the true nature of the Self by the grace of the Lord, then all entrapments that tided his growth, leave automatically, making him of supreme renunciation, that too without any effort, and be a ‘Jīvān Mukta’, beyond the clutches of death. He is immortal.

(Mantra 2)

यो रुद्रो अग्नौ यो अप्सु य ओषधीषु यो
रुद्रो विश्वा भुवना विवेश तस्मै रुद्राय नमो अस्तु॥

yō rudrō agnau yō apsu ya ōṣadhīṣu yō
rudrō viśvā bhuvānā vivēśa tasmai rudrāya namō astu॥

To Śrī Rudra, Who is the essential core of all elements, the heat of fire, the coolness of water, the essence of all vegetation, and thus, indwelling and pervasive in all beings and in all worlds, unto Him are my obeisance!

(यो रुद्रो yō rudrō) The Rudra Who (अग्नौ agnau) in the Agni, (विवेश vivēśa) present as the power of heat, (यो अप्सु yō apsu) Who is present in the water, (य ओषधीषु ya ōṣadhīṣu) Who is present in the vegetation, (यो रुद्रो yō rudrō) The Rudra Who is, (विश्वा भुवना viśvā bhuvānā) pervading in all worlds, (तस्मै रुद्राय tasmai rudrāya) unto that Rudra, (नमो अस्तु) is my salutation!

@meenalaya

(Mantra 3)

तमुं ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य।
यक्श्वाँमहे सौमनसाय रुद्रं नमोभिदेर्वमसुरं दवुस्य॥

tamū ṣṭuhi yaḥ sviṣuḥ sudhanvā yō viśváśya kṣayāti bhēṣajasya।
yakśvāmaḥē saūmanasāya rudraṁ namōbhirdēvamasuraṁ dvasya॥

May you pray to Śrī Rudra, who holds the best arrows and the best bow, and Who is the domain of all cures (for all our miseries)!

May you perform for gaining abundance of peace in mind, to the effulgent Śrī Rudra, Who is mighty, with the power to grant us long life! With your prostration done in devotion, may you adore Him!

(यः yaḥ) Śrī Rudra Who is, (स्विषुः sviṣuḥ) the holder of the best arrows, (सुधन्वा sudhanvā) the wielder of the best bow, (यो yō) (विश्वस्य viśvasya) (भेषजस्य क्षयति bhēṣajasya kṣayati) the filed of all cures, (तमु tamu) to That Rudra, (ष्टुहि ṣṭuhi) May You pray!

(महे mahē) For the abundant, (सौमनसाय saūmanasāya) peace of mind, (देवं रुद्रं dēvam rudraṁ), to the effulgent Rudra, (असुरं asuraṁ) Who is mighty, Who grants long life, (यक्श्वा yakśvā) may you do the Puja! (नमोभिः namōbhiḥ) May you with your prostrations (दुवस्य duvasya) adore Him!

(Mantra 4)

अ॒यं मे॒ ह॒स्तो॒ भग॑वान॒यं मे॒ भग॑वत्तरः।
अ॒यं मे॒ वि॒श्वभे॑षजो॒ऽयं शि॒वाभि॑मर्शनः॥

ayaṁ mē hastō bhagāvāṇayaṁ mē bhagāvattaraḥ।
ayaṁ mē viśvabhēṣajō'yagṁ śivābhimarśanaḥ॥

My hand, by the virtue of performing the adoration, abhisheka and pūja, touches the auspicious Śiva-Lingam, and thus my hand is blessed; My hand is blessed indeed! Obeisance to the ever auspicious.

(अयं हस्तः ayaṁ hastah) This hand of, (मे mē) mine, (शिवाभिर्मर्शनः śivābhimarśanaḥ) touching the auspicious Śiva linga (in the rituals), (अयं ayaṁ) this hand is, (भगवान् Bhagavān) blessed; (अयं मे भगवत्तरः ayaṁ mē bhagavattaraḥ) this hand of mine is blessed!! (सदाशिवोम् sadāśivōm Obeisance to the ever auspicious!)

(Mantra 5)

ये ते स॒हस्र॑म॒युतं॑ पा॒शा मृ॒त्यो म॒र्त्याय॑ ह॒न्त॒वे।
ता॒न् य॒ज्ञस्य॑ मा॒यया॑ स॒र्वान॑व॒ यजाम॑हे।

yē tē sahasrāmayutaṁ pāśā mṛtyō martyāya hantāvē।
tān yajñasya māyayā sarvānavā yajāmahē।

Oh, the Lord of Death, through the efficacy of our devoted prayers and steadfast contemplation upon Thou, may we loosen those thousands and tens of thousands of nooses of Thine weapons that afflict all mortal beings!

(मृत्यो mṛtyō) Oh, Lord of Death, (हन्तवे hantavē), for afflicting (मर्त्याय martyāya) all mortal beings, (ते tē), Thine, (सहस्रमयुतं sahasrāmayutaṁ) thousands and tens of thousands of, (पाशाः pāśāḥ) nooses, (तान् सर्वान् tān sarvān) all of those, (यज्ञस्य मायया yajñasya Māyāyā) by the efficacy of our prayers and contemplations, (अवयजामहे avayajāmahē) may we loosen.

(Mantra 6)

मृत्यवे स्वाहा। मृत्यवे स्वाहा॥

mṛtyavē svāhā mṛtyavē svāhā॥

May I offer the oblations in the sacrificial rites to Lord of Death, the destroyer of Samsāra! May I do so again and again!

(मृत्यवे स्वाहा mṛtyavē svāhā) May I offer this oblation in sacrifice to Śrī Rudra, the destroyer of Samsāra! (मृत्यवे स्वाहा mṛtyavē svāhā) May I offer this oblation in sacrifice to Śrī Rudra, the destroyer of Samsāra! ॥

(Mantra 7)

प्राणानां ग्रन्थिरसि रुद्रो मां विशान्तकः। तेनान्नेनाप्यायस्व।

prāṇānām granthirasi rudrō mā viśāntakaḥ। tēnānnēnāpyāyasva।

May I offer the oblations in the sacrificial rites to Lord of Death, the destroyer of Samsāra! May I do so again and again!

(रुद्रः rudraḥ) Oh, Lord Rudra, (प्राणानां prāṇānām) in the forces of life-energy and all sensory faculties, (ग्रन्थिरसि granthirasi) Thou art the like the चौसल् knot, (अन्तकः antakaḥ) Oh, the Finisher of All, (मां विशा mā viśā) May Thee indwell in me, (तेन tēnā) so that, (अन्नेन anna) with the food that I consume, (आप्यायस्व āpyāyasva) May You be gratified and graceful to me!

Note:

The effulgent witness-consciousness the 'Ātma' is Śrī Rudram. He is also the cause of subtle and gross embodiments, and the devotee infers this by adoring the Lord Who is in the knots of subtle energies. The knots perceived are the places for contemplation by the devotee and are variably called such as 'cakra', 'granti' etc. according to the types of spiritual practices. The life-energy, 'Prāna' is like an invisible rope that ties the subtle-body with the gross-body during the embodied living state. The knots are the binding points, that are unwrapped at the time of death. The 'Prāna' continues to tie the subtle-body with the causal-body, the bearer of all Karma-phala. Only when that knot is also removed, the Jīvā is liberated.

(Mantra 8)

नमो रुद्राय भगवते विष्णवे मृत्युर्मे पाहि॥
सदाशिवोम् ।

namō rudrāya bhagavatē viṣṇavē mṛtyūrmē pāhi॥
sadāśivōm ।

I offer my obeisance to Śrī Rudra, Who is omniscient May He protect me from death, the cycle of Samsāra!

(नमो भगवते रुद्राय namō bhagavatē rudrāya) Obeisance to Bhagavan Śrī Rudra, (विष्णवे viṣṇavē) Who is omniscient, (मृत्युर्मे पाहि mṛtyurmē pāhi) Protect me from the death cycle, the Samsāra!

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

ॐ शान्तिः शान्तिः शान्तिः
ōm śāntiḥ śānti: śānti:

Thus ends Śrī Rudram - Namakam.

Śrī Rudram – Chamakapraśnah

@menalaya

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

Śrī Rudram – Chamakapraśnah

The Chamakam occurs in the 4th Kānda 7th Prapataka of the Yajur Veda, forming part of Śrī Rudram. It is customary to recite the Chamakam after the recital of Namakam, either as one continuous mantra, or just one Anuvākam of Chamakam at a time, after every completion of Namakam recital.

When the clarified butter into the sacred fire is poured with a specially made wooded ladle of Oudhumbari wood, known as Vasōrdhara, in the Vedic ritual, the entire Chamakam is recited as one mantra and the splitting it up into eleven Anuvāka, as explained by the commentator Sayana, is for the use of reciting them in non-sacrificial rites.

Listening to the recital of Chamakam, like any Veda mantra, is pleasing to the ears and fulfilling our hearts. As the sound of the conjunction 'cha' that repeats, connecting 347 articles that the devotee is praying is emphatic and enchanting, the text is known as '**Chamakam**'. The entire Chamakam is the prayer to the Lord, seeking His grace upon us to give what all we require to lead a healthy, happy embodied life in this world, to perform the Vedic sacrifices and to attain salvation.

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

@meenalaya

॥ अनुवाकः १ ॥

॥ Anuvākam 1 ॥

ॐ अग्नाविष्णो सजोषसेमावर्धन्तु वां गिरः ।
द्युमैर्वाजैभिरागतम् ।

ōṃ agnāviṣṇō sajōṣāsēmāvārdhantu vā-ṅgirāḥ ।
dyumnairvājēbhīrāgatam ।

Ōṃ, Oh Lord Paramēśwara Who are in the form of Agni and Viśnu, May Ye in both forms, bestow goodwill towards me! Let these words of my prayers that sing Your glory flourish! May Ye come to me with abundance of riches and food!

(ॐ अग्नाविष्णो ōṃ agnāviṣṇō) ōṃ Agni and Viśnu, (युवां सजोषसै yuvām sajōṣasai) May Thou both bestow goodwill towards me!

(इमां गिरः imam girāḥ) these words of praise, (वां vām) upon You, (वर्धन्तु vardhantu) may flourish!

(द्युमैः dyumnaiḥ) with the abundance of riches, (वाजिभिः vājēbhiḥ) and food, (आगतम् āgatam) May You come!

Note:

The Vedas (Rik) begins with the worship of Agni both as the deity of the sacrifice and the ultimate Truth beseeched. In Vedānta, the elixir to Vedas, Agni is the indwelling and the all-pervading effulgence of Ātma. It is in the seen as well as in the unseen! Its omnipresence is indicated by the word 'Viśnu'. So 'Agni-Viśnu' is

the One, That is all-pervasive and all-inclusive. What the Purāṇa depict as 'Śiva-Viśnu' or 'Śiva-Śakti', is That Which the Vedas adore as 'Agni- Viśnu'.

If the all-pervasive, all-indwelling is God, then there is only God! If so, who prays to who! Why then are differences in this world! This supreme question is the driver to awaken the 'seekers' in us, who then seek the answers through different means, in different directions and stages, where the means of prayers and penance come to aid; at some point, is the arrival of the preceptor, the Guru, to give the seeker a new direction for the pursuit! Instead of searching externally, the seeker begins to inquire the very nature of the 'self', realizing that the eternal consciousness within is the only being, with which the Self settles.

The beauty is, while the all-pervading, all-indwelling divinity is trivial for the preceptor and the only-real for the seeker, for the common man, It is something esoteric, remote and all powerful as the Master, controlling all with the subordinated army of gods, Who are all need to be worshipped in order for us to be happy and free. That is why Vedas, the infinite source of knowledge and the essential means for human-life, provide the code of conduct and the way of life. Vedic Rituals are the important means for the communion with the God and the 'fire-ritual' is a form of 'Yajna', the most prominent.

In Vedic thought. Agni is seen outwardly as fire and light and inwardly as life and consciousness that pervades all things in the universe. In the Vedic view, Agni, the all-pervading Viśnu, manifest as the light, fire, and the lasting effulgence in all, the earth, heavens and the inter-space. Also, Agni, the all-indwelling Viśnu, is the witnessing-consciousness as the Self, manifesting as speech (vāk), prāṇa and intelligence (buddhi), the ruling forces of our embodiments.

The indwelling Agni is What bestows us the power to will, power to know and the power to act. It is the grace of the indwelling Agni that we perform all actions, and therefore, Agni-Viśnu is the beginning, the middle and the end in all our endeavours. That is the significance of Vedas and all important scriptural texts begin with the offering to Agni-Viśnu.

वाजंश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे
श्रावश्च मे श्रुतिश्च मे ज्योतिश्च मे सुवश्च मे प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं
च म आधीतं च मे वाक्च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलं च म ओजश्च
मे सहश्च म आयुश्च मे जरा च म आत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च
मेऽस्थानि च मे परूग्मि च मे शरीराणि च मे ॥ 1 ॥

vājaścha mē prasavaśchā mē prayātiścha mē prasitiścha mē dhītiśchā mē
kratúścha mē svaráścha mē ślōkāścha mē śrāvaśchā mē śrutiścha mē jyōtiścha
mē suváścha mē prāṇaśchā mē-'pānaśchā mē vyānaścha mē-'súścha mē chitta-
ñchā ma ādhīta-ñcha mē vākchā mē manáścha mē chakṣuścha mē śrōtra-ñcha
mē dakṣaścha mē balá-ñcha ma ōjaścha mē sahaścha ma āyúścha mē jarā
chā ma ātmā chā mē taṇuśchā mē śarmā cha mē varma cha mē-'ngāni cha mē-
'sthāni cha mē parūgm̐si cha mē śarīrāṇi cha mē ॥ 1 ॥

May the following enumerated items be granted to us!

1. Food; 2. Permission to give and consume the food; 3. Purity of the food; 4. The capacity to relish the food; 5. Good digestion;

6. The opportunities to perform Vedic sacrifices during which food is given as oblation and taken as 'Prasād'; 7. The appropriate knowledge and understanding for the proper intonation of Vedic Mantras in such Vedic rites; 8. The ability to recite those Vedic mantras; 9. The captivating voice and skills in reciting the Vedic mantras; 10. The ability to listen well, learn and understand the deeper meaning of the Vedic texts; 11. The luminous mind that is capable for such learning; 12. The attainment of heavenly pleasures through such performance of Vedic rites;

13. The proper functioning of life-energies Prāṇa, Apāna and Vyāna etc. for the healthy embodiment; 14. The vital air-flow that sustains my embodiment in pristine conditions; 15. The capacity of my intellect to grasp the subtle import of

scriptures; 16. The revelation from the Vedic knowledge, grasped by the mind; 17. The eloquence in the imparting of such scriptural knowledge for the benefit of others;

18. The support of a sane and serene mind; 19. Keen eyesight; 20. Good hearing; 21. Perfectly functioning organs of perception; 22. Perfectly functioning organs of actions; 23. The vitality of whole gross and subtle embodiments; 24. The virility or the essence of such vitality; 25. The ability of deploying the power to vanquish enemies; 26. A full life-span; 27. Reaching the reverend maturity in age; 28. Self-respect with the reverence for the esteemed 'Self';

29. The well-endowed physical body; 30. Beautiful and attractive physique; 31. Happiness of well-being; 32. The armour of protections to safeguard the health and happiness; 33. The complete and well-formed bones; 34. The perfect limbs; 35. Well-formed joints of the limbs; and 36. Overall goodness of physical and subtle embodiments.

(मे कल्पतां may kalpatām) May the following enumerated items be granted to us!

(वाजश्च मे vājaścha mē) food for me and, (प्रसवश्च मे prasavaścha mē) the permission to give and take food, and, (प्रयतिश्च मे prayatiścha mē) be cleansed and, (प्रसितिश्च मे prasitiścha mē) to relish and, (धीतिश्च मे dhītiścha mē) to digest well, and, (ऋतुश्च मे kṛatuścha mē) the yajnas in which I am permitted to give and take food, and, (स्वरश्च मे svaraścha mē) in those rites, the proper intonation of Vedic mantras and, (श्लोकश्च मे ślōkaścha mē) to recite the prayers, and, (श्रावश्च मे śrāvaścha mē) the ability to recite in enchanting ways, and, (श्रुतिश्च मे śrutiścha mē) to listen attentively, and (ज्योतिश्च मे jyōtiścha mē) to grasp the import of such Vedic mantras and hymns, and (सुवश्च मे suvaścha mē), upon such virtues, to attain the heavens, and, (प्राणश्च मे अपानश्च मे व्यानश्च मे prāṇaścha mē apānaścha mē vyānaścha mē) the proper functioning of the vital life-energies: Prāṇa, apāna and vyāna etc. in me, and, (असुश्च मे asuścha mē) all such vital airflow that sustains life, and,

(चित्तं च म चित्ता-ñcha ma) the faculty of mind, and (आधीतं च मे ādhīta-ñcha mē) the thoughts born of the mind, and, (वाक्च मे vākcha mē), the speech, and, (मनश्च मे manaścha mē), the mind, and, (चक्षुश्च मे chakṣuścha mē) the eyes, and, (श्रोत्रं च मे śrōtra-ñcha mē) the hearing faculties, and, (दक्षश्च मे dakṣaścha mē) the sensory powers, and, (बलं च म bala-ñcha ma) the vitality of all embodiments, and (ओजश्च मे ōjaścha mē) the essence of such vitality, and, (सहश्च म sahaścha ma) the potent power of attacking the enemies, and, (आयुश्च मे āyuścha mē) long life-span, and (जरा च म jarā cha ma) reverend maturity of age, and (आत्मा च मे ātmā cha mē) clear personality, and, (तनूश्च मे tanūścha mē) beautiful embodiment, and, (शर्म च मे śarma cha mē) happiness, and, (वर्म च मे varma cha mē) armour of protection, and, (अङ्गानि च मे aṅgāni cha mē) faultless organs, and, (अस्थानि च मे asthāni cha mē) appropriately established bone structure, and, (परुग्ंषि च मे parūgṃṣi cha mē) the well-formed limbs, and (शरीराणि च मे śarīrāṇi cha mē) in such perfect condition all parts of body, and॥ 1 ॥

Note:

The phrase ‘ मे कल्पतां may kalpatām’ means: “May the following enumerated items be granted to us”, which occurs in the 10th Anuvākam, must be added at the beginning of each Anuvākam to complete the meaning. Also across the Chamakam, the repeating term ‘मे mē’ means ‘to me’ or ‘for me’ and the conjugate ‘च cha’ means ‘and’ or ‘more over’.

In this 1st Anuvākam of Chamakam, the devotee is praying for his well-being with the well-endowed embodiments, both gross and subtle, that include the well-formed and well-functioning physical body, powered by the well-functioning respiration and the associated subtle forces of life-energy, along with the sensory and intellectual faculties of the mind that is luminous, availing the perfect support of both karma-indriyā (organs of action) and jñāna-indriyā (organs of knowledge), and such embodiments help with the long life, seeing past reverend old age, and be so at all births.

To support such fine embodiments, and also to apply those for the spiritual progress, may the grace of God bestow the nourishments, i.e., the food we eat, and all that we consume by our senses, for the well-being of the body and mind. To have the food is a blessing, and to have the capacity to consume, relish and digest is a greater blessing! What we take by our mouth as gross food, and by our senses as input to our mind, must all bring goodness to our embodiments. Also where and how we acquire the food for our consumption and distribution are important. The mantra indicates that the devotee has the duty to offer such pious food to others. This emphasises the importance of sacrifice, and the quality of sacrifice, for the benefit of others. Succinctly the devotee asks for 36 favours, of which 1-5 are related to the food, 6-12 performing to the Vedic sacrifices, and the rest about the overall well-being.

Having attained the good body and mind to last the full life-span what should the devotee do?

The embodied life should be used for both, enjoying the worldly endeavours and results as well as the spiritual advancement, gaining prominence among all, in

the life-here and here-in-after. This comes in the next Anuvākam.

॥ अनुवाकः २ ॥

॥ Anuvākam 2 ॥

जैष्ठ्यं च म॒ आधिप॑त्यं च मे म॒न्युश्च॑ मे भाम॑श्च मेऽम॑श्च मेऽम्भ॑श्च मे जे॒मा च॑ मे महि॒मा
च॑ मे वरि॒मा च॑ मे प्रथि॒मा च॑ मे व॒रष्मा च॑ मे द्राघु॒या च॑ मे वृ॒द्धं च॑ मे वृ॒द्धिश्च॑ मे स॒त्यं
च॑ मे श्रद्धा च॑ मे जग॑च्च मे धनं॑ च मे व॒शश्च॑ मे त्विषि॑श्च मे क्रीडा च॑ मे मोद॑श्च मे
जा॒तं च॑ मे जनि॑ष्यमाणं च मे सू॒क्तं च॑ मे सु॒कृतं॑ च॑ मे वि॒त्तं च॑ मे वेद्यं॑ च मे भू॒तं च॑ मे
भवि॑ष्यच्च मे सु॒गं च॑ मे सु॒पथं॑ च म ऋ॒द्धं च॑ म ऋ॒द्धिश्च॑ मे क्लृ॒प्तं च॑ मे क्लृ॒प्तिश्च॑ मे म॒तिश्च॑
मे सु॒मति॑श्च मे ॥ 2 ॥

jaiṣṭhya-ñcha ma ādhipatya-ñcha mē manyuśchā mē bhāmaśchā mē-'maśchā
mē-'mbhaśchā mē jēmā chā mē mahimā chā mē varimā chā mē prathimā chā
mē varṣmā chā mē drāghuyā chā mē vṛddha-ñchā mē vṛddhiśchā mē satya-ñchā
mē śraddhā chā mē jagāchcha mē dhanā-ñcha mē vaśāśchā mē tviṣiśchā mē
krīdā chā mē mōdaśchā mē jāta-ñchā mē janiṣyamāṇa-ñcha mē sūkta-ñchā mē
sukṛta-ñchā mē vitta-ñchā mē vēdyā-ñcha mē bhūta-ñcā mē bhaviṣyachchā mē
suga-ñchā mē supathā-ñcha ma ṛddha-ñchā ma ṛddhiśchā mē kLipta-ñchā mē
kLiptiśchā mē maṭiśchā mē sumatiśchā mē ॥ 2 ॥

May the following enumerated items be granted to us!

1. Respect and prominence in the world, as a senior by the reasons of virtues and knowledge; 2. Leadership amongst all;
3. Positive Anger to effect goodness; 4. The ability to direct the anger towards establishing justice; 5. The ability to control Anger in its application outwardly and for the righteousness;

6. The unfathomable depth of mind and character to deter the manipulation by others; 7. Sweet waters, referring to the purity and sweetness of the mind; 8. Success in all endeavours; 9. The ability and opportunity to enjoy the outcomes of the endeavours; 10. By such virtuous living, being looked-up by others; 11. Prosperity through virtuous living; 12. Good children; 13. Good lineage that brings honour; 14. Abundance of worldly goods and riches; 15. Greatness through superior knowledge and service;

16. Being truthful in thoughts, words and actions; 17. Absolute surrender and unshakeable faith in the Vedas and the tenets of San Purānadana-Dharma;

18. Owning and nourishing cattle and such live-stocks; 19. Abundance and readily accessible money and such wealth; 20. The ability to attract others; 21. The personality that is looked-up by others; 22. The maturity for taking all things easy; 23. The true happiness within; 24. Goodness of inheritance from the past (i.e. punya-phala passed on by the parents); 25. Goodness of lineage in the future (i.e. punya-phala to be passed on to the children);

26. Glory of learning Vedic Mantras; 27. Mastery in the recitation of Vedas; 28. Accrued merits earned by righteous actions in the past, 29. Forthcoming merits through righteous actions in the future, 30. Having happy-past through the result of punya-phala; 31. Having happy-future through the accumulation of punya-phala; 32. (thus) the opportunity to always travel along the serene pathways (i.e. the pleasant ways of living); 33. (by which) visiting nice and joyful places along the way (i.e. to have happy embodiments in life-here and here-in-after), 34. (thereby) forever progressing in wealth and well-being in the embodied-life; 35. (as well as) attaining spiritual progress and virtuous merits; 36. (along with) the ability to apply such merits in the advancement towards spiritual awakening; 37. (at the same time) sane and well-endowed with the common-sense relating to the worldly pursuits, 38. (and also) with special knowledge and merit to handle uncommon things and superior knowledge ॥ 2 ॥

(मे कल्पतां may kalpatām) May the following enumerated items be granted to us!

(जैष्ठ्यं च म जािष्ठ्या-ñcha ma) for me the reverence and prominence among all, and, (आधिपत्यं च मे ādhipatya-ñcha mē) the leadership, and, (मन्युश्च मे manyuścha mē) the positive anger, and, (भामश्च मे bhāmaścha mē) transparency of fury for just and fairness, and, (अमश्च मे amaścha mē) depth of character that are beyond the manipulation of others, and, (अम्भश्च मे ambhaścha mē) cool water, (जेमा च मे jēmā cha mē) success in all endeavours, and, (महिमा च मे mahimā cha mē) the ability to enjoy the outcome of all endeavours, and (वरिमा च मे varimā cha mē), being looked-up to and revered, and (प्रथिमा च मे prathimā cha mē) having abundance of prosperity, and, (वर्ष्मा च मे varṣmā cha mē) children, and (द्राघुया च मे drāghuyā cha mē) healthy lineage, and (वृद्धं च मे vṛddha-ñcha mē) plenty of worldly goods and prosperity, and (वृद्धिश्च मे vṛddhiścha mē) greatness through superior knowledge and good conduct, and, (सत्यं च मे satya-ñcha mē) being truthful in thoughts, words and deeds, and, (श्रद्धा च मे śraddhā cha mē) unshakeable faith and commitment to Vedas, and, (जगच्च मे jagachcha mē) possession of cattle, and, (धनं च मे dhana-ñcha mē) money and such wealth, and, (वशश्च मे vaśaścha mē) the ability to attract others, (त्विषिश्च मे tviṣiścha mē) glorious and attractive personality, and (क्रीडा च मे krīḍā cha mē) playfulness or the ability to take all things without anxiety, (मोदश्च मे mōdaścha mē), true happiness within, and (जातं च मे jāta-ñcha mē) the goodness of inheritance from the past, and, (जनिष्यमाणं च मे janīṣyamāṇa-ñcha mē) the goodness of lineage in the future, and, (सूक्तं च मे sūkta-ñcha mē) the mastery over the Vedic Riks, and, (सुकृतं च मे sukrta-ñcha mē) the glory of the recitation of those Vedic mantra, and, (वित्तं च मे vitta-ñcha mē) the virtues earned in the past through righteous karma, and (वेद्यं च मे vēdya-ñcha mē) the virtues to be earned by righteous actions in the future, and, (भूतं च मे bhūta-ñcha mē) the happy past, (भविष्यच्च मे bhaviṣyachcha mē) the happy future, (सुगं च मे suga-ñcha mē) serene paths to tread, and, (सुपथं च म supatha-ñcha ma) pleasing places to come and go or dwell, and (ऋद्धं च म ṛddha-ñcha ma) increase in my wealth and well-being, and, (ऋद्धिश्च मे

ṛddhiścha mē) increase in my spiritual progress and virtuous merits, and, (कृप्तं च मे kLipta-ñcha mē) increase in my merits and capabilities, and (कृप्तिश्च मे kLipticha mē) increase in the application of such merits for progress, and, (मतिश्च मे matiścha mē) well-endowed with the common sense of the world, and (सुमतिश्च मे sumatiścha mē) the special knowledge and capacity to address uncommon things and knowledge ॥ 2 ॥

Note:

With good health and abundant wealth, and the ability and opportunity of applying the goodness of body and mind in the pursuit of virtuous life in the 1st Anuvākam, in this 2nd Anuvākam of Chamakam, the devotee is asking for the grace of Lord for the abilities and opportunities to leverage on his wealth of embodiments, to lead a respectable life as the leader in the community (1-2). Like Śrī Rudra, the devotee prays for the anger in him be directed towards warding-off evil tendencies and to generate goodness to all. For this to happen, the devotee needs absolute control of his anger and its positive application. (3-5). Then he asks for his personality to be built upon strong mind, with purity of thought and sharpness of intellect, so that evil doers cannot manipulate or cause harm. (6). Then there is only goodness all around, and there are enumerated list of endowments (7-38).

The mantra signifies the importance of doing good karma, as the results affect our children and the lineage. Interesting also is the plea, as the devotee, while seeing the spiritual advancement and deep understanding of scriptural texts, he also likes to be well-versed with the common-sense and worldly knowledge to excel in all pursuits.

॥ अनुवाकः ३ ॥

॥ Anuvākam 3 ॥

शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनसश्च मे भद्रं च मे श्रेयश्च मे
वस्यश्च मे यशश्च मे भगश्च मे द्रविणं च मे यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे
विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे ऋतं
च मेऽमृतं च मेऽयुष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मेऽभयं
च मे सुगं च मे शयनं च मे सूषा च मे सुदिनं च मे ॥ 3 ॥

śa-ñchā mē mayāścha mē priya-ñchā mē-'nukāmaśchā mē kāmāścha mē
saumanasaśchā mē bhādra-ñchā mē śrēyāścha mē vasyāścha mē yaśāścha
mē bhagāścha mē draviṇa-ñcha mē yantā chā mē dhartā chā mē kṣēmāścha
mē dhṛtiścha mē viśvā-ñcha mē mahāścha mē saṃvichchā mē jñātrā-ñcha mē
sūśchā mē praśūśchā mē sīrā-ñcha mē layaśchā ma ṛta-ñchā mē-'mṛtā-ñcha
mē-'yakṣma-ñchā mē-'nāmayachcha mē jīvātūścha mē dīrghāyutva-ñchā mē-
'namitra-ñchā mē-'bhāya-ñcha mē suga-ñchā mē śayāna-ñcha mē sūṣā chā mē
sudinā-ñcha mē ॥ 3 ॥

May the following enumerated items be granted to us!

Lasting Happiness: 1. In this life; 2. In life-here-in-after, 3. Through the loving relationships; 4. Through the attainment of objects of desire in this world; 5. Through the results of the merits yearned for life-here-in-after; 6. In the loving relationship of family and friends; 7. With the worldly riches; 8. As well as through spiritual progress 9. From the comfortable habitation; 10. From being well-known in the society for good reasons; 11. By having good fortune; 12. By possessing disposable wealth; 13. By the advice of great teachers; 14. By the care of Good parents; 15. By the safe-guards for protecting all riches and merits earned; 16. As the result of courage and fortitude event at the most testing condition;

17. Through the goodwill of others; 18. From the respect and reverence shown by others; 19. By the study and understanding scriptural text and scriptural knowledge; 20. By imparting the scriptural knowledge to others; 21. From the resulting respect and love from those who learn from me; 22. From the capacity to command and execute orders on those; 23. With the possession and use of appropriate tools for the endeavours; 24. From the absence of impediments in my pursuits; 25. (particularly) Trouble-free performance of Vedic sacrifices, resulting in; 26. The realization of the immortality of the Self, and thus gaining; 27. The freedom from the deadly diseases; 28. The freedom from seasonal or minor ailments; 29. By the availability of remedial cure for all ailments, thus resulting in 30. The well-being for the full life-span; 31. By being free of enemies and enmity, and so; 32. By being free from all fears; 33. In lasting peace during all day; 34. In lasting peace during restful sleep 35. In lasting peace at the glorious dawn of next day and thus; 36. From every beautiful and fruitful new day!

(मे कल्पतां may kalpatām) May the following enumerated items be granted to us!

(शं च मे śa-ñcha mē) happiness in this world for me, and, (मयश्च मे mayaścha mē) happiness in the after-life, and, (प्रियं च मे priya-ñcha mē) happiness through the loving relationships, and, (अनुकामश्च मे anukāmaścha mē) happiness through desired objects in this world, and, (कामश्च मे kāmaścha mē) happiness yearned for the life-here-in-after, and, (सौमनसश्च मे saumanasaścha mē) happiness through the relationship of good relative, and, (भद्रं च मे bhadra-ñcha mē) happiness of riches and goodness in this world, and, (श्रेयश्च मे śrēyaścha mē) happiness of spiritual progress, and, (वस्यश्च मे vasyaścha mē) happiness of comfortable habitation, and, (यशश्च मे yaśaścha mē) happiness through fame, and, (भगश्च मे bhagaścha mē) happiness by good fortune, and, (द्रविणं च मे draviṇa-ñcha mē) happiness of disposable wealth, and, (यन्ता च मे yantā cha mē) happiness through the guiding teachers, and, (धर्ता च मे dhartā cha mē) the parents, and (क्षेमश्च मे kṣēmaścha mē) happiness through the capacity of safe-guarding all earned, and, (धृतिश्च मे dhṛtiścha mē) happiness through the steadfast fortitude at

all ordeals, including the most testing-conditions, and, (विश्वं च मे viśva-ñcha mē) happiness through the earned good-will among others, and, (महश्च मे mahaścha mē) happiness of being respected and revered by all, and, (सं विच्च मे saṁvichcha mē) happiness through the scriptural knowledge, and, (ज्ञात्रं च मे jñātra-ñcha mē) imparting such scriptural knowledge to others, and thus, (सूश्च मे sūścha mē) the happiness of respect and love from those who learn from me, and, (प्रसूश्च मे prasscha mē) happiness through the capacity to command them and execute, and (सीरं च मे sīra-ñcha mē) happiness with the possession of all tools and implements in life-pursuits, and (लयश्च म layaścha ma) happiness from the absence of impediments in my endeavours, and, (ऋतं च मे ṛta-ñcha mē) happiness in the performance of rites and rituals as sacrifices, and (अमृतं च मे amṛta-ñcha mē) happiness of the resulting immortality, and so, (अयक्ष्मं च मे ayakṣma-ñcha mē) happiness of freedom from deadly diseases, and, (अनामयच्च मे anāmayachcha mē) the freedom from seasonal diseases, and, (जीवातुश्च मे jīvātuścha mē) happiness through the possession and use of remedial cure for all ailments, and so, (दीर्घायुत्वं च मे dīrghāyutva-ñcha mē) happiness of long, healthy life-span, and, (अनमित्रं च मे anamitra-ñcha mē) happiness from the absence of enemies and enmity, and, (अभयं च मे abhaya-ñcha mē) the ultimate happiness of fearlessness, and, (सुगं च मे suga-ñcha mē) the happiness of lasting peace, and, (शयनं च मे śayana-ñcha mē) happiness of restful sleep, and, (सूषा च मे sūṣā cha mē) happiness of glorious dawn, and to begin again, (सुदिनं च मे sudina-ñcha mē) happiness of a new fruitful day ॥ 3 ॥

Note:

In this 3rd Anuvākam of Chamakam, the devotee seeks happiness through 36 favours, to be bestowed by the Lord. If each day is peaceful, each night is peaceful leading to a beautiful dawn for the next day, what else one needs for the happy life in this world.

॥ अनुवाकः ४ ॥

॥ Anuvākam 4 ॥

ऊर्कं मे सूनृतां च मे पयश्च मे रसश्च मे घृतं च मे मधु च मे सग्धिश्च मे सर्पीतिश्च मे
कृषिश्च मे वृष्टिश्च मे जैत्रं च मे औद्भिद्यं च मे रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे
विभु च मे प्रभु च मे बहु च मे भूयश्च मे पूर्णं च मे पूर्णतरं च मेऽक्षितिश्च मे कूयवाश्च
मेऽन्नं च मेऽक्षुच्च मे ब्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे
गोधूमाश्च मे मसुराश्च मे प्रियङ्गवश्च मेऽणवश्च मे श्यामाकाश्च मे नीवाराश्च मे ॥ 4 ॥

ūrkhā mē sūnṛtā cha mē payāścha mē rasāścha mē ghr̥ta-ñchā mē madhū
cha mē sagdhiścha mē sapṭiścha mē kṛṣiśchā mē vṛṣṭiścha mē jaitrā-ñcha
ma audbhidya-ñcha mē rayiśchā mē rāyāścha mē puṣṭa-ñcha mē puṣṭiścha
mē vibhu chā mē prabhu chā mē bahu chā mē bhūyāścha mē pūrṇa-ñchā mē
pūrṇatāra-ñchā mē-'kṣitiścha mē kūyāvāśchā mē-'nnā-ñchā mē-'kṣūchcha
mē vṛīhayāścha mē yavāścha mē māṣāścha mē tilāścha mē mudgāśchā mē
khalvāścha mē gōdhūmāścha mē maśurāścha mē priyaṅgāvaśchā mē-'ṇavaścha
mē śyāmākāścha mē nīvārāścha mē ॥ 4 ॥

May the following enumerated items be granted to us!

1. Good and healthy food and drinks that nourish my gross-body; 2. Kind and good words and sensory inputs that nourish my subtle-body;
3. Pure Milk, 4. The essence, and the by-products of milk 5. Ghee in particular;
6. Honey;
7. Company of good people who dine with me; 8. Company of good people who

drink with me; 9. Ploughing the field deep and wide for the excellent growth of nourishing crops; 10. Timely and plentiful rain for nourishing the crops; 11. Good fertile-fields for growing the nourishing-crops; 12. The abundance of growth of nourishing-crops; 13; The emergence of luminous gold from the fields; 14, Precious gems; 15. Healthy lineage that take care of cultivating the nourishing-crops in the future; 16. Able and healthy bodies for such perpetual cultivation;

17. Availability of excellent varieties of nourishing-grains; 18; The teeming growth of nourishing crops; 19. The Plentifulness of their yield; 20; Profusion of the harvests; 21. Fulfilment from the proceeds; 22. Greater fulfilment from the proceeds, in such a way; 23. Continuous replenishment, as nourishing; 24. Small grains; 25. Primary grains; 26. That satisfy our hunger, such as; 27. The Paddy; 28. The Barley; 29. The Black-gram; 30. The Sesame seeds; 31. The Green-gram, 32. The Castor seeds; 33. The Wheat; 34. The White-gram; 35. The Millets; 36. The superior variety of Paddy; 37. The aromatic grains; 38. Other grains from the wild-woods.

(मे कल्पतां may kalpatām) May the following enumerated items be granted to us!

(ऊर्क्च मे ūrkcha mē) food for me, and, (सूनृता च मे sūnṛtā cha mē) kind and good words, and, (पयश्च मे payaścha mē) milk, and, (रसश्च मे rasaścha mē) the essence of milk, and, (घृतं च मे ghr̥ta-ñcha mē) the ghee, and, (मधु च मे madhu cha mē) honey, and, (सग्धिश्च मे sagdhiścha mē) good co-consumers, and, (सपीतिश्च मे sapītiścha mē) good co-drinkers, (कृषिश्च मे kṛṣiścha mē) good act of ploughing, and, (वृष्टिश्च मे vṛṣṭiścha mē) good rain for nourishment, and, (जैत्रं च मे jaitra-ñcha ma) good fertile fields, and, (औद्भिद्यं च मे audbhidya-ñcha mē) the growth of nourishing crops, and (रयिश्च मे rayiścha mē) the gold, and, (रायश्च मे rāyaścha mē) precious gems, and (पुष्टं च मे puṣṭa-ñcha mē) healthy lineage, and, (पुष्टिश्च मे puṣṭiścha mē) healthy body, and, (विभु च मे vibhu cha mē) excellent varieties of grains for nourishment, and, (प्रभु च मे prabhu cha mē) their teeming, and, (बहु च मे bahu cha mē) their plentifulness, and (भूयश्च मे bhūyaścha mē) their profusion, (पूर्णं च मे pūrṇa-ñcha mē) their fulfilment,

(पूर्णतरं च मे pūrṇatara-ñcha mē) their greater fulfilment, and, (अक्षितिश्च मे akṣitiścha mē) their non-diminution at any time through perpetual renewal, such as in the form of, (कूयवाश्च मे kūyavāścha mē) small grains, and, (अन्नं च मे anna-ñcha mē) primary grains, (अक्षुच्च मे akṣuchcha mē) as the satisfying-healers of hunger, such as, (व्रीह्यश्च मे vṛihyaścha mē) paddy, and, (यवाश्च मे yavāścha mē) barley, and, (माषाश्च मे māṣāścha mē) black gram, and, (तिलाश्च मे tilāścha mē) sesame, and (मुद्गाश्च मे mudgāścha mē) green gram, and, (खल्वाश्च मे khalvāścha mē) castor seeds, and, (गोधूमाश्च मे gōdhūmāścha mē) wheat, and, (मसुराश्च मे masurāścha mē) white gram, and, (प्रियङ्गवाश्च मे priyaṅgavaścha mē) millets, and (अणवाश्च मे aṇavaścha mē) soft and superior variety of paddy, and, (श्यामाकाश्च मे śyāmākāścha mē) aromatic grains, and, (नीवाराश्च मे nīvārāścha mē) wild wood grains ॥ 4 ॥

Note:

In this 4th Anuvākam of Chamakam, the plea is for healthy consumables in the form of food and drink that nourish the physical body as well as the kind words and goodness of sensory feeds that nourish the physical the mind.

The devotee also seeks the capacity, the infrastructure and the implements needed for producing such consumables – be it the fertile land, helping rains, ploughing tools and the labour. He is also seeking good company in the consumption of all so he is not selfish! His enumerated list of food and drinks are simple and specific that help to sustain the life as well as aid his duties and sacrifices. The list is also straightforward to understand for their literal meanings.

What could be a deeper inference? This is triggered by the first two items: Food and kind-good-words that nourish. Clearly, the devotee is not just seeking to keep his physical body to be hunger-and-thirst-free as he is also keen in the nourishment of his mind. The subtle body, comprising of prana, sensory faculties and the mind is nourished by good thoughts, words and actions.

Such goodness-to-be-consumed are produced mainly in the company of good

people. Such goodness-to-be-consumed needs a fertile mind that is weeds-free. The mind-field is to be ploughed deep and wide, and it has to be well-drenched by the grace of God who showers His compassion. The sacrifices through prayers and oblations are therefore for seeing the showers of God's grace. The Milk refers to 'satva-guna' which is to be relished; the by-products of 'satva-guna' are to be nurtured; the 'ghee', the core import of milk is the non-decaying 'mumūksatvam', the desire for freedom. This 'ghee' is what is to poured in the 'jnana-yajna'. The cultivation of 'Ātma-jnana', the eternal satisfier is therefore the primary task, not just for the devotee, but also for his lineage. So he prays for a good and healthy lineage that would take up the cultivation of 'Ātma-jnana' for the good of all. The nourishment of the mind, as in the case of physical body, requires a good mix of different grains of strength and vitality. Like the Paddy, that grows in good soil and plenty of water to produce the best energy, yet bowing down with goodness on its stocks when ripen, the devotee also dwells in good company to cultivate great virtues. Like the husk to be removed in the use of Paddy, the devotee discards the enveloping egoity. The mix of grains, of different colours and sizes, different flavours and tastes, are all needed to enrich his experience of drinking and dining. Likewise, the devotee seeks a variety of taste in his spiritual-dinner, being fully aware of the balance that he needs to maintain to streamline growth. Like the Sesame seeds, certain knowledge for spiritual progress is to be extracted by grinding the scriptures through hard-learning! Like the wild-grains of the woods, there are also instant and surprising revelations in the course of his life that the devotee must watch and ably catch and savour.

The Honey represents the Guru-vākya. Like the bees which gather honey from many flowers for their own consumption and deliver to the benefit of all, great Āchārya collect the import of scriptural knowledge, and make them matured with their own experience as 'anubhūti', and deliver in the form of Guru-vākya to the devotees, as the true elixir of immortality.

Thus, and further alike, are the deeper-contemplation for a discerning devotee from this Anuvākam!

॥ अनुवाकः ५ ॥

॥ Anuvākam 5 ॥

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं
च मेऽयश्च मे सीसं च मे त्रपुश्च मे श्यामं च मे लोहं च मेऽग्निश्च मे आपश्च मे वीरुधं
श्च म ओषधयश्च मे कृष्टपच्यं च मेऽकृष्टपच्यं च मे ग्राम्याश्च मे पशवं आरण्याश्च यज्ञेन
कल्पन्तां-वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे वसुं च मे वसुतिश्च मे कर्म च मे
शक्तिश्च मेऽर्थश्च मे एमंश्च मे इतिश्च मे गतिश्च मे ॥ 5 ॥

aśmā cha mē mṛttikā cha mē girayaścha mē parvatāścha mē sikatāścha mē
vanaspatāyaścha mē hirāṇya-ñchā mē-yaścha mē sīsā-ñchā mē trapuścha
mē śyāma-ñchā mē lōha-ñchā mē-gniśchā ma āpāścha mē vīrudhāścha ma
ōṣādhayaścha mē kṛṣṭapachya-ñchā mē-krṣṭapachya-ñchā mē grāmyāśchā mē
paśava āraṇyāśchā yajñēnā kalpantāṃ vitta-ñchā mē vittīścha mē bhūta-ñchā mē
bhūtiścha mē vasu cha mē vasuṭiśchā mē karmā cha mē śaktiśchā mē-rthāścha
ma ēmaścha ma itiścha mē gatiścha mē ॥ 5 ॥

May the following enumerated items be granted to us!

1. The stones; 2. The Earth; 3. The reverential hills; 4. The mountain ranges that are the sources of rivers; 5. The Sandy river-beds; 5. The lofty trees that bear fruits without blossoming; 6. The Gold; 7. The Silver; 8. The Lead; 9. The Tin; 10. The Iron and; 11. Such metals and minerals; 12. The Fire; 13. The Water and such natural forces, and; 14. The creepers and such nourishing vegetations; 15. The herbs and such healing plants; 16. Such cultivated-crops; 16. The wild-crops; 17. The animals and other life-forms living in my place; 18. Those living in remote places and in the woods;

19. By the sacrifices that I am doing, May there be efficacy for; 20. All those enumerated above, in their respective pursuits, as well as:

21. The legacy of my inheritance from the past; 22. The merits being acquired in the present; 23. The children and other accomplishments in the future; 24. Those that I have earned, including; 25. The Cattle (**peaceful qualities within myself**); 25. The residence (**embodiments**); 26. The virtuous sacrifices that I perform; 27. The will to do and the capacity for such virtuous acts; 28. The resulting fruits of such sacrifices; 29. The desire towards 'mukti', the ultimate goal or the parama-purushārtam; 30. The means to reach 'mukti' and; 31. The final realization of parama-purushārtam ॥ 5 ॥

(मे कल्पतां may kalpatām) May the following enumerated items be granted to us!

(अश्मा च मे aśmā cha mē) The stones for me, and, (मृत्तिका च मे mṛttikā cha mē) the Earth, and, (गिरयश्च मे girayaścha mē) the reverential mountains, and, (पर्वताश्च मे parvatāścha mē) the ranges that are sources of rivers, and, (सिकताश्च मे sikatāścha mē) the sandy river-beds, and, (वनस्पतयश्च मे vanaspatayaścha mē) the lofty trees that bear fruits without blossoming, and, (हिरण्यं च मे hirāṇya-ñcha mē) the gold, and, (ज्यश्च मे yaścha mē) the silver, and, (सीसं च मे sīsa-ñcha mē) the lead, and, (त्रपुश्च मे trapuścha mē) the tin, and, (श्यामं च मे śyāma-ñcha mē) the steel, and, (लोहं च मे lōha-ñcha mē) the metals alike, and, (अग्निश्च म agniścha ma) the fire, and, (आपश्च मे āpaścha mē) the water, and, (वीरुधश्च म vīrudhaścha ma) the creepers, and, (ओषधयश्च मे oṣadhayaścha mē) the herbs, and, (कृष्टपच्यं च मे kṛṣṭapachya-ñcha mē) such crops cultivated, and (अकृष्टपच्यं च मे akṛṣṭapachya-ñcha mē) other wild crops, and, (ग्राम्याश्च पशव मे grāmyāścha paśava mē) the animals and life-forms that are living in my village, and, (आरण्याश्च āraṇyāścha) those of forests, (यज्ञेन yajñēna) by the sacrifices I offer, (कल्पन्तां kalpantām) may those become efficient in their pursuits, and (वित्तं च मे vitta-ñcha mē) in the heritage of the past, and, (वित्तिश्च मे vittiścha mē) in the process of acquisition in the present, and, (भूतं च मे bhūta-ñcha mē) the children and all upcoming

accomplishments that are external, and, (भूतिश्च मे bhūtiścha mē) those earnings that are within, (वसु च मे vasu cha mē) the peaceful cattle and such resources, and, (वसतिश्च मे vasatiścha mē) the place of habitation, and, (कर्म च मे karma cha mē) the virtuous acts, and, (शक्तिश्च मे śaktiścha mē) the power of will and capacity to do such virtuous deeds, and (अर्थश्च म arthaścha ma) the fruits of such meritorious acts, and, (एमश्च म ēmaścha ma) the supreme goal of freedom and fulfilment, and, (इतिश्च मे itiścha mē) the ways and means of their accomplishment, and (गतिश्च मे gatiścha mē) the successful attainment! ॥ 5 ॥

Note:

In this 5th Anuvākam of Chamakam, there is more refinement in the devotee's plea. He sees the gift of Mother-nature all around him, in the stones, hills, rivers, river-beds, in the forces of nature like the Fire and Water, and the resources in the form of cultivated and uncultivated crops - all serving the needs of the Jīvarāsi, the life-forms, that are near him, in him and all around him, including in the remote woods. He recognizes the blessings of the Lord and therefore, instead of praying for his well-being along, the devotee offers the fruits of his labour, his sacrifices and prayers to go towards all beings in the world! May they all become efficient in their pursuits of their lives.

In this regard, the devotee prays for all his inheritance from the past, i.e., his past karma-phala, and the present earnings, i.e. his present karma-phala and the future accomplishments in the form of lineage and material accomplishments – the whole lot of external possessions, along with what he has acquired and nurtured within himself as virtues, may all be well utilized towards the noble sacrifice. He prays that his dwelling in the house (as well as his embodiment in birth after birth) be filled with useful and peaceful cattle (resources and tendencies that are good and peaceful). Thus well equipped, the devotee's desire is towards the supreme goal, the parama-purushārtam, the freedom from nescience, and the ways and means for that supreme goal, he prays, to be clear and easy!

॥ अनुवाकः ६ ॥

॥ Anuvākam 6 ॥

अ॒ग्निश्च॑ म॒ इन्द्र॑श्च मे॒ सोम॑श्च म॒ इन्द्र॑श्च मे॒ सवि॑ता च॒ म॒ इन्द्र॑श्च मे॒ सर॑स्वती च॒ म॒ इन्द्र॑श्च
मे॒ पूषा॑ च॒ म॒ इन्द्र॑श्च मे॒ बृह॑स्पतिश्च॒ म॒ इन्द्र॑श्च मे॒ मि॒त्रश्च॑ म॒ इन्द्र॑श्च मे॒ वरु॑णश्च॒ म॒ इन्द्र॑श्च
मे॒ त्वष्टा॑ च॒ म॒ इन्द्र॑श्च मे॒ धा॒ता च॑ म॒ इन्द्र॑श्च मे॒ विष्णु॑श्च॒ म॒ इन्द्र॑श्च मे॒ऽश्विनौ॑ च॒ म॒ इन्द्र॑श्च
मे॒ मरु॑तश्च॒ म॒ इन्द्र॑श्च मे॒ वि॒श्वे च॑ मे॒ दे॒वा इन्द्र॑श्च मे॒ पृथि॑वी च॒ म॒ इन्द्र॑श्च मे॒ऽन्तरि॑क्षं च॒
म॒ इन्द्र॑श्च मे॒ द्यौश्च॑ म॒ इन्द्र॑श्च मे॒ दि॒शश्च॑ म॒ इन्द्र॑श्च मे॒ मूर्धा॑ च॒ म॒ इन्द्र॑श्च मे॒ प्र॒जाप॑तिश्च॒ म॒
इन्द्र॑श्च मे ॥ 6 ॥

agnīśchā ma indrāścha mē sōmāścha ma indrāścha mē savitā chā ma indrāścha
mē sarāsvatī cha ma indrāścha mē pūṣā chā ma indrāścha mē bṛhaspatiścha ma
indrāścha mē miṭraśchā ma indrāścha mē varuṇaścha ma indrāścha mē tvaṣṭhā
cha ma indrāścha mē dhātā chā ma indrāścha mē viṣṇuścha ma indrāścha mē-
'śvinau cha ma indrāścha mē marutaścha ma indrāścha mē viśvē cha mē dēvā
indrāścha mē prthivī chā ma indrāścha mē-'ntarikṣa-ñcha ma indrāścha mē
dyauśchā ma indrāścha mē diśāścha ma indrāścha mē mūrdhā chā ma indrāścha
mē prajāpātiścha ma indrāścha mē ॥ 6 ॥

May the grace be upon us by the following enumerated forms of God, in the dual form (the manifest and the unmanifest):

1. Lord Agni, the power of heat, and the Indwelling Ātma; 2. Lord Sōma, the power of coolness as Moon light and the Indwelling Ātma; 3. Lord Savitha, the power of pre-dawn Sun and the Indwelling Ātma; 4. Goddess Saraswathi, the power of knowledge and the Indwelling Ātma; 5. Lord Pusa, the power of nourishment and the Indwelling Ātma; 6. Bṛhaspati, the power of Guru, and the

Indwelling Ātma; 7. Mitra the power of light and the indwelling Ātma; 8. Varuna, the god of rain and the indwelling Ātma; 9. Tvaṣṭhā, the power of creation and the indwelling Ātma; 10. Dhātā, the god of health and the indwelling Ātma; 11. Viṣṇu, the all-pervading power and the indwelling Ātma; 12. Áśvin Dēvas, the twin forces of hearing and health, and the indwelling Ātma; 13. Marutha, the power of destruction and the indwelling Ātma; 14. Viśva the god of universe and the indwelling Ātma; 15. Prithvi, the Mother Earth, and the indwelling Ātma; 16. Antarikṣa, the inter-space and the indwelling Ātma; 17. Heavens and the indwelling Ātma; 18. All quarters and the indwelling Ātma; 19. Powers above all directions, and the indwelling Ātma; 20. Prajāpati, the creator BrahmaDēva and the indwelling Ātma!

(मे कल्पतां may kalpatām) May the grace be upon us by the following enumerated forms of God, in the dual form (the manifest and the unmanifest):

(अग्निश्च म इन्द्रश्च मे agniścha ma indraścha mē) as Agni the god of heat and the indwelling Ātma, and, (सोमश्च म इन्द्रश्च मे sōmaścha ma indraścha mē) Soma, the god of cool moon-light and the indwelling Ātma, and, (सविता च म इन्द्रश्च मे savitā cha ma indraścha mē) Savitha, the power of pre-dawn Sun and the indwelling Ātma, and, (सरस्वती च म इन्द्रश्च मे sarasvatī cha ma indraścha mē) Saraswathi the power of knowledge and the indwelling Ātma, and, (पूषा च म इन्द्रश्च मे pūṣā cha ma indraścha mē) Pūṣā, the power of nourishment and the indwelling Ātma, and, (बृहस्पतिश्च म इन्द्रश्च मे bṛhaspatiścha ma indraścha mē) Bṛhaspati, the power of Guru and the indwelling Ātma, and, (मित्रश्च म इन्द्रश्च मे mitraścha ma indraścha mē) Mitra the power of light and the indwelling Ātma, and, (वरुणश्च म इन्द्रश्च मे varuṇaścha ma indraścha mē) Varuna, the god of rain and the indwelling Ātma, and, (त्वष्टा च म इन्द्रश्च मे tvaṣṭhā cha ma indraścha mē) Tvaṣṭhā, the power of creation and the indwelling Ātma, and, (धाता च म इन्द्रश्च मे dhātā cha ma indraścha mē) Dhātā, the god of health and the indwelling Ātma, and, (विष्णुश्च म इन्द्रश्च मे viṣṇuścha ma indraścha mē) Viṣṇu, the all-pervading power and the indwelling Ātma, and, (अश्विनौ च म इन्द्रश्च मे aśvinau cha ma indraścha mē) Áśvin Dēvas, the twin forces

of hearing and health, and the indwelling Ātma, and, (मरुतश्च म इन्द्रश्च मे marutaścha ma indraścha mē) Marutha, the power of destruction and the indwelling Ātma, and, (विश्वे च मे देवा इन्द्रश्च मे viśvē cha mē dēvā indraścha mē) Viśva the god of universe and the indwelling Ātma, and, (पृथिवी च म इन्द्रश्च मे pṛthivī cha ma indraścha mē) Prithvi, the Mother Earth, and the indwelling Ātma, and, (अन्तरिक्षं च म इन्द्रश्च मे antarikṣa-ñcha ma indraścha mē) Antarikṣa, the inter-space and the indwelling Ātma, and, (द्यौश्च म इन्द्रश्च मे dyauścha ma indraścha mē) Heavens and the indwelling Ātma, and, (दिशश्च म इन्द्रश्च मे diśaścha ma indraścha mē) All quarters and the indwelling Ātma, and, (मूर्धा च म इन्द्रश्च मे mūrdhā cha ma indraścha mē) Power above all quarters, and the indwelling Ātma, and, (प्रजापतिश्च म इन्द्रश्च मे prajāpatiścha ma indraścha mē) Prajāpati, the creator BrahmaDēva and the indwelling Ātma! ॥ 6 ॥

Note:

In this 6th Anuvākam of Chamakam, the devotee offers 21 prayers, mentioning different Vedic gods (20), and in each prayer, one half is offered to the particular Vedic god so named, along with the Indra (1).

Many commentators consider the name 'Indra' in this mantra referring to the Lord of Heavens, Indra, the controller of heaven and the demigods. However, a better insight is obtained when we take the term 'Indra' to mean the indwelling Ātma, the unmanifest, upon Which all forms of power manifests.

This assumption is valid as the Vedas use the term 'Indra' to mean the Paramātmā as well as the Lord of Heavens. Sri Viśnusūri, one of the famous commentators of Śrī Rudram, advocate this inference and we follow the same as it lends to more appealing reasoning in the interpretation of the mantra and contemplation.

॥ अनुवाकः ७ ॥

॥ Anuvākam 8 ॥

अ॒ग्ं॒शुश्च॑ मे र॒श्मिश्च॑ मेऽद॒भ्यश्च॑ मेऽधि॒पतिश्च॑ म उपा॒ग्ं॒शुश्च॑ मेऽन्तर्या॒मश्च॑ म ऐन्द्रवा॒य॒वश्च॑
मे मैत्राव॒रु॒णश्च॑ म आ॒श्वि॒नश्च॑ मे प्रतिप्र॒स्थान॑श्च मे शु॒क्रश्च॑ मे म॒न्थी च॑ म आग्र॒य॒णश्च॑ मे
वैश्वदे॒वश्च॑ मे ध्रु॒वश्च॑ मे वैश्वान॒रश्च॑ म ऋतु॒ग्रहा॑श्च मेऽति॒ग्राह्या॑श्च म ऐन्द्रा॒ग्नश्च॑ मे वैश्वदे॒वश्च॑
मे मरु॒त्व॒तीया॑श्च मे माहेन्द्रश्च॑ म आदि॒त्यश्च॑ मे सावि॒त्रश्च॑ मे सारस्व॒तश्च॑ मे पौष्णश्च॑ मे
पा॒त्नीव॒तश्च॑ मे हा॒रि॒यो॒ज॒नश्च॑ मे ॥ 7 ॥

agṁśuśchā mē raśmīśchā mē-'dābhyaśchā mē-'dhipatīśchā ma upāgṁśuśchā
mē-'ntaryāmaśchā ma aindravāyavaśchā mē maitrāvaruṇaśchā ma āśvinaśchā
mē pratiprasthānaśchā mē śukraśchā mē manthī chā ma āgrayaṇaśchā mē
vaiśvadēvaśchā mē dhruvaśchā mē vaiśvānaraśchā ma ṛtugrahāśchā mē-
'tigrāhyaśchā ma aindrāgnaśchā mē vaiśvadēvaśchā mē marutvaṭīyāśchā mē
māhēndraśchā ma ādityaśchā mē sāvitṛaśchā mē sārasmataśchā mē pauṣṇaśchā
mē pātnīvataśchā mē hāriyōjanaśchā mē ॥ 7 ॥

Let the following vessels used in the Soma sacrifices for holding the sacred Soma juice be granted unto me:

The different vessels mentioned are the first four as oblation: 1. Amsu, to mean the Prānāyāma; 2. Rasmi, the intellect; 3. Adhabya, the trust; 4. Adhipati which holds the curds to signify contemplation. Then the vessels for holding the Soma juice: 5. Upamsu, the access to higher understanding; 6. Antharyama, the inward focus; 7. Mithra, the radiance; 8. Varuna, the inner joy; 9. Aswins, the hearing;

Then the vessels for holding the milk and milk products, namely differently:

10. Prathiprasthana, the satva-guna; 11. Sukra, the luminous heart; the butter cup; 12. Manthi, the melting heart; fire-holder; 13. Agrayana, the buddhi; 14. VaisvaDēva; 15. Dhruva; 16. Vaisvanara; 17. Rithu; 18. Athigrahas; 19. Agni; 20. Indra; 21. VisveDēvas; 22. Maruts; 23. Great Indra; 24. Aditya; 25. Savitha; 26. Saraswathi; 27. Pusa; 28. Pathnevatha and 29. Hariyojanas.

(मे कल्पतां may kalpatām) May the following enumerated vessels be used in the sacrifice and hold the Soma juice granted unto me:

(अगुंशुश्च मे agmśuścha mē) the Amsu vessel (holding the will) and, (रश्मिश्च मे raśmiścha mē) the radiating Rasmi Vessel (holding the intellect) and, (अदाभ्यश्च मे adabhyaścha mē) Adabhya vessel (holding the Trust) and, (अधिपतिश्च म अधिपतिścha ma) the Adhipati vessel of curd (holding the Contemplation), (उपागुंशुश्च मे upāgmśuścha mē) the Upamasu vessel of Soma (holding inner-peace) and, (अन्तर्यामिश्च म ऐन्द्रवायवश्च मे antaryāmaścha ma aindravāyavaścha mē). Antharyama, the inward focus; (मैत्रावरुणश्च म maitrāvaruṇaścha ma) Mithra, the radiance and Varuna, the inner joy; (आश्विनश्च मे āśvinaścha mē) Aswins, the hearing; (प्रतिप्रस्थानश्च मे pratiprasthānaścha mē) then the milk vessel Prathiprasthana, the satva-guna; (शुक्रश्च मे śukraścha mē) Sukra, the luminous heart; (मन्थी च म आग्रयणश्च मे manthī cha ma āgrayaṇaścha mē) the butter cup Manthi, as the melting heart; fire-holder Agrayana, as the buddhi; (वैश्वदेवश्च मे vaiśvadēvaścha mē) Vessel for VaisvaDēva; (ध्रुवश्च मे dhruvaścha mē) Vessel for Dhruva; (वैश्वानरश्च म ऋतुग्रहाश्च मे vaiśvānaraścha ma ṛtugrahāścha mē) Vessels for Vaisvanara and Rithu; (अतिग्राह्याश्च म ऐन्द्राग्रश्च मे atigrāhyaścha ma aindrāgnaścha mē) Vessel for Athigrahas and the Vessels for Agni and Indra; (वैश्वदेवश्च मे vaiśvadēvaścha mē) Vessel for VisveDēvas; (मरुत्वतीयाश्च मे marutvatīyaścha mē) Vessel for Marut; (माहेन्द्रश्च म आदित्यश्च मे mātēndraścha ma ādityaścha mē) Vessel for Great Indra and Aditya; (सावित्रश्च मे sāvitraścha mē) Vessel for Savitha; (सारस्वतश्च मे sārāsvataścha mē) Vessel for Saraswathi; (पौष्णश्च मे pauṣṇaścha mē) Vessel for Puṣṇa; (पात्नीवतश्च मे pātnīvataścha mē) Vessel for Pathnevatha; (हारियोजनश्च मे hāriyōjanaścha mē) Vessel for Hariyojanas. ॥ 7 ॥

Note:

In this 7th Anuvākam of Chamakam, the devotee is praying for 29 vessels that are involved during the performance of the Soma Sacrifice to be bestowed upon him. Deeper understanding of this prayer must be learnt from the Āchāryas who guide and conduct Vedic Rituals, and Yajna.

If we contemplate upon the Yajna as the meditative penance within one's mind, then the vessels are the holders of different qualities and oblations that are necessary for the Yajna.

॥ अनुवाकः ८ ॥

॥ Anuvākam 8 ॥

इध्मश्च मे बरहिश्च मे वेदिश्च मे दिष्णिंयाश्च मे सुचश्च मे चमसाश्च मे ग्रावाणश्च मे
स्वरवश्च म उपरवाश्च मेऽधिषवणे च मे द्रोणकलशश्च मे वायव्यानि च मे पूतभृच्च म
आधवनीयश्च म आग्नीध्रं च मे हविर्धानं च मे गृहाश्च मे सदश्च मे पुरोडाशाश्च मे पचताश्च
मेऽवभृथश्च मे स्वगाकारश्च मे ॥ 8 ॥

idhmaśchā mē barhiśchā mē vēdiścha mē diṣṇiyāścha mē sruchaścha
mē chamaśāśchā mē grāvāṇaścha mē svarāvaścha ma uparavāśchā mē-
'dhiṣavāṇē cha mē drōṇakalaśaśchā mē vāyavyāni cha mē pūtabhṛchchā
ma ādhavanīyāścha ma āgnīdhra-ñcha mē havīrdhānā-ñcha mē grhāśchā
mē sadāścha mē purōḍāśāścha mē pachatāśchā mē-'vabhṛthaśchā mē
svagākāraśchā mē ॥ 8 ॥

May the following enumerated accessories for the performance of the sacrifice be granted unto me:

1. Dried holy sticks; 2. Sacred grass; 3. Short platform in the middle of the sacred-fire; 4. Raised platform around the sacred-fire; 5. Wooden vessels holding the oblations; 6. Wooden-plates holding the offerings; 7. Small stones for crushing the seeds for preparing the offerings; 8. Wooden knives and other implements fixed on the sacrificial post; 9. Four pits of certain depth where the oblations are put; 10. Flat slabs of wood made of fig-tree bark; 11. Drōṇa-kalasa, a type of pot that holds the Soma juice; 12. Wooden and mud vessels; 13. Specific mud pots; 14. Another type of mud pot; 15. The place for lighting the sacrificial fire; 16. Platform where the oblation is placed; 17. Area where the spouses of the priests dwell; 18. Platform from where the Priests are seated to recite the mantra; 19. The votive offerings that are made from the rice; 20. Place where the oblation is cooked; 21. Shower-rooms where bath is taken after the completion of the sacrifice; and 22. Certain prescribed mantras for invoking the gods during the sacrifice! ॥ 8 ॥

(मे कल्पतां may kalpatām) May the following enumerated accessories for the performance of the sacrifice be granted unto me:

(इध्मश्च मे idhmaścha mē) dried holy sticks and, (वर्हिश्च मे barhiścha mē) sacred grass, and, (वेदिश्च मे vēdiścha mē) the short platform in the middle of the sacred-fire, and, (दिष्ण्याश्च मे diṣṇiyāścha mē) the raised platforms around the sacred-fire, and, (स्रुचश्च मे sruchaścha mē) the wooden vessels holding oblations, and, (चमसाश्च मे chamasāścha mē) the wooden-plates holding the offerings, and, (ग्रावाणश्च मे grāvāṇaścha mē) small stones for crushing the seeds, and, (स्वरवाश्च म svaravaścha ma) the wooden implements fixed on the sacrificial post, (उपरवाश्च मे uparavāścha mē) the four pits of certain depth to hold the oblations, and, (अधिषवणे च मे adhiṣavanē cha mē) flat slabs made of fig-tree bark, (द्रोणकलशश्च मे drōṇakalaśaścha mē) Drona kalasa holding the Soma rasa, and, (वायव्यानि च मे vāyavyāni cha mē) wooden and mud vessels, and, (पूतभृच्च म pūtabhṛchcha ma) mud

pots, and, (आधवनीयश्च म ādhavanīyaścha ma) another type of mud pot, and, (आग्नीध्रं च मे āgnīdhra-ñcha mē) the place for lighting the fire, and (हविर्धानं च मे havīrdhāna-ñcha mē) the platform for placing the havis or the oblation, and, (गृहाश्च मे grhāścha mē) place where the spouses dwell, and (सदश्च मे sadaścha mē) platform from where the Priests recite, and, (पुरोडाशाश्च मे purōḍāśāścha mē) the votive offerings made from rice, (पचताश्च मे pachatāścha mē) the place where havis or oblation is cooked, and (अवभृथश्च मे avabhṛthaścha mē) the place where bath is taken after the sacrifice, and, (स्वगाकारश्च मे svagākāraścha mē) the prescribed mantras for invoking the gods during the sacrifice! ॥ 8 ॥

Note:

In this 8th Anuvākam of Chamakam, the devotee is praying for 22 items that he deems critical for the performance of the Soma sacrifice. The items are specific to the Vedic rituals which are to be learnt from the Āchārya who guide and conduct Vedic Rituals.

॥ अनुवाकः ९ ॥

॥ Anuvākam 9 ॥

अ॒ग्निश्च॑ मे॒ घ॒र्मश्च॑ मे॒ ऽक॑श्च॒ मे॒ सूर्य॑श्च॒ मे॒ प्रा॒णश्च॑ मे॒ ऽश्व॑मे॒धश्च॑ मे॒ पृथि॑वी च॒ मे॒ ऽदि॑तिश्च॒ मे॒
दि॑तिश्च॒ मे॒ द्यौश्च॑ मे॒ शक्व॑रीर॒ङ्गुल॑यो दि॒शश्च॑ मे॒ य॒ज्ञेन॑ क॒ल्पन्ता॒मृक्कं॑ मे॒ सामं॑ च॒ मे॒ स्तोम॑श्च॒
मे॒ य॒जुश्च॑ मे॒ दी॒क्षा च॑ मे॒ तप॑श्च॒ मे॒ ऋ॒तुश्च॑ मे॒ व्र॒तं च॑ मे॒ ऽहो॒रा॒त्रयो॑र्वृ॒ष्ट्या बृ॑ह॒द्रथ॑न्त॒रे च॒ मे॒
य॒ज्ञेन॑ क॒ल्पेता॒म् ॥ 9 ॥

agnīśchā mē gharmaśchā mē-'rkaśchā mē sūryāścha mē prāṇaśchā mē-
'śvamēdhaśchā mē pṛthivī cha mē-'ditiścha mē ditiścha mē dyauśchā mē
śakvārīraṅgulāyō diśāścha mē yajñēnā kalpantāmṛkchā mē sāmā cha mē
stōmaścha mē yajushcha mē dīkṣā chā mē tapaścha ma ṛtuśchā mē vrata-ñcha
mē-'hōrātrayōrvṛṣṭyā bṛhadrathantārē cha mē yajñēnā kalpētām ॥ 9 ॥

@meenalaya

May the following enumerated items be granted unto me:

1. The sacred fire for the Sōma-Yajna, for which are the FIVE sacrifices namely:
i. The specific ritual called 'Gharma' for initiation; ii. The sacrifice called 'Arka';
iii. The sacrifice called 'Surya'; iv. The 'Prana-Homa' and v. The sacrifice called
'Āśvamēdha' and also the grace of SIX deities namely, i. Pṛthivī-god, the Earth;
ii. the Adithi-god; iii. The Diti-god; iv. The Dyau-god, the Heaven; v. The Śakvari
god; and vi. The Diśa-god, the quarters, the five which spread like fingers,
pointing to the 'Virat-Purusha', the Cosmic-god!

May all gods be happy with my sacrifices and perform their duties well and
bestow grace upon me!

May the mantras from the FOUR Vedas, along with the FOUR key parts of the

Soma Yajna, namely: i. The Initiation rituals; ii. Specific penance done for the removal of sins; iii. The prayers for the allotted sacred-times for the performance of the sacrifice; iv. The prescribed fasting-rituals and taking of divine-vows; and in particular the recital of hymns from Sāma, known as 'Bṛhat' and 'Rathantara', - thus may these 21 items be granted for the sacrifice to be done me, pleased by which, may there be timely rains, day and night, in order that the crops are nourished, wealth is created and the riches for happy-life assured!

(मे कल्पतां may kalpatām) May the following enumerated items be granted unto me:

(अग्निश्च मे agniścha mē) the sacrificial fire, and, (घर्मश्च मे gharmaścha mē) the specific ritual called Gharma, and, (अर्कश्च मे arkaścha mē) the sacrifice called Arka, and (सूर्यश्च मे sūryaścha mē) the sacrifice called Surya, and, (प्राणश्च मे prāṇaścha mē) the Prana-Homa, and, (अश्वमेधश्च मे aśvamēdhaśchā mē) the sacrifice called Aśvamēdha, and (पृथिवी च मे pṛthivī cha mē) the Earth god, and, (अदितिश्च मे aditiścha mē) the Adithi god, and (दितिश्च मे ditiścha mē) the Dithi god, and (द्यौश्च मे dyauścha mē) the Dyau god, and (शक्वरीः च मे śakvarīḥ cha mē) the Śakvari god, and, (दिशश्च मे diśaścha mē) the quarters, (अङ्गुलयो aṅgulayō) outspread like fingers of Virat Purusha, (यज्ञेन कल्पन्तां मे yajñēna kalpantām mē) may be fulfilled by my sacrifice, (ऋक् साम च मे rik sāma cha mē) the Rik and Sāma Veda mantras, (स्तोमश्च मे stōmaścha mē) the Stōma mantra in Adharva Veda, and, (यजुश्च मे yajuścha mē) the Yajur Veda, and, (दीक्षा च मे dīkṣā cha mē) the initial purification rituals, and, (तपश्च म tapaścha ma) the rituals for removing the sins, and, (ऋतुश्च मे ṛtuścha mē) the specified sacred times for the sacrifice, and (व्रतं च मे vrata-ñcha mē) specific fasting and divine vows, and (बृहद्रथन्तरे च bṛhadrathantarē cha) the great Sāma hymns 'Bṛhat' and 'Rathantara', and (यज्ञेन मे mē yajñēna) by the sacrifices I perform, (अहोरात्रयाः वृष्ट्या ahōrātrayāḥ: vr̥ṣṭyā) may the rain during the day and night, (कल्पेताम् kalpētām) bring nourishments! ॥ 9 ॥

Note:

In this 9th Anuvākam of Chamakam, the devotee is praying for another 21 items for the performance of Soma sacrifice, which include: the sacred fire, five sacrifices, grace of six deities, four Vedas, four specific rituals, and the recital of a particular hymn from the Sāma Veda.

As the result of the sacrifices, the gods bestow grace, as the rains nourish the land, and the crops grow, leading to prosperous living.

The foremost request by the devotee is the '**sacrificial fire**'.

Why he is asking for the '**fire**' to be granted? Some may interpret that even making fire in ancient days was a rare feat and therefore the grace is sought. Other literal interpretation is that the knowledge of erecting the proper fire-place and initiating the divine flame for the performance of Vedic sacrifices is not common-knowledge and therefore, the devotee is asking for the guidance of Āchārya and the knowledge.

A compelling inference is that the sacrificial fire beseeched by the devotee is the '**chit-agni**', the fire or the light of knowledge, the effulgence of our consciousness. In Sri Lalitha Sahasranāma, Mother Sri Lalitha is worshipped as the Power of Lord Parameswara, raising from the Sacrificial Fire from the Yajnas performed by the Dēvas, who sought the help of Mother in the war against the Asuras.

That '**chit-agni**' is the awakening of the Self. The Dēva-Asura battle is the perpetual fight between the good and evil tendencies of the mind. Churning the mind with the alternating thoughts towards these polarised tendencies raises deeper contemplation and divine directions. The power of will to do anything is the fire that the '**buddhi**' must light, bestowed by the grace of consciousness. The '**śraddha**' or the power to commit and perform is the fire that the mind has to light-up, in which the distracting tendencies vanish. The strong will to do, the determination to pursue till completion, and the steadfast devotion all along

the performance are indicated by the 'sacrificial-fire' that the devotee seeks as the foremost requirement. When that fire of determination towards progress is lit, then its lustre dispels darkness, its warmth heals and its burning power consumes away, all that render obstacles to our freedom and fulfilment.

॥ अनुवाकः १० ॥

॥ Anuvākam 10 ॥

गर्भाश्च मे वत्साश्च मे त्र्यविश्च मे त्र्यवीच मे दित्यवाट् च मे दित्यौही च मे पञ्चाविश्च
मे पञ्चावी च मे त्रिवत्साश्च मे त्रिवत्सा च मे तुर्यवाट् च मे तुर्यौही च मे पष्ठवाट् च मे
पष्ठौही च मे उक्षा च मे वशा च मे ऋषभश्च मे वेहच मे ऽनङ्गाश्च मे धेनुश्च मे आयुर्यज्ञेन
कल्पतां प्राणो यज्ञेन कल्पतामपानो यज्ञेन कल्पतां व्यौनो यज्ञेन कल्पतां चक्षुर्यज्ञेन
कल्पतां श्रोत्र-यज्ञेन कल्पतां मनो यज्ञेन कल्पतां वाङ्मयज्ञेन कल्पतामात्मा यज्ञेन
कल्पतां यज्ञो यज्ञेन कल्पताम् ॥ 10 ॥

garbhāścha mē vatsāśchā mē tryaviścha mē tryāvīchā mē dityavāṭ chā mē
dityauhī chā mē pañchāviścha mē pañchāvī chā mē trivatsaśchā mē trivatsā chā
mē turyavāṭ chā mē turyauhī chā mē paṣṭhavāṭ chā mē paṣṭhauhī chā ma ūkṣā
chā mē vaśā chā ma ṛṣabhaśchā mē vēhachchā mē-'naḍvāñcha mē dhēnuśchā
ma āyuryajñēnā kalpatā-mprāṇō yajñēnā kalpatāmapānō yajñēnā kalpatām vyānō
yajñēnā kalpatā-ñchakṣuryajñēnā kalpatāg śrōtrām yajñēnā kalpatā-mmanō
yajñēnā kalpatām vāgyajñēnā kalpatāmātmā yajñēnā kalpatām yajñō yajñēnā
kalpatām ॥ 10 ॥

May the following enumerated items be granted unto me:

1. Calves in the wombs of my cows i.e. pregnant cows; 2. the new-born calves; 3-14. one-and-half-years, two-years, two-and-half years, three-years, four-years and five-years old male calves and female calves; 15. the breeding bulls; 16. the breeding cows; 17. the lordly bulls; 18. the matured cows that passed their breeding stage; 19. The bulls for pulling the carts and plough the fields; 20. the cows that are giving milk.

May I be bestowed as the result of by my sacrifices, with: 21. The full life-span; 22. The life-energy Prāna; 23. The life-energy, Apāna; 24. The life-energy, Vyāna (and by implication all life-energies); 25. The clear eye-sight; 26. Good hearing faculties; 27. Calm and positive mind; 28. Speech that is truthful and pleasing; 29. Good Personality; 30. Perfect and Fulfilling performance of sacrifices. ॥ 10 ॥

(मे कल्पतां may kalpatām) May the following enumerated items be granted unto me:

(गर्भाश्च मे garbhāścha mē) calves in the wombs of my cows, and, (वत्साश्च मे vatsāścha mē) the new-born calves, and (त्र्यविश्च मे tryaviścha mē) one-and-half-years old male calves, and, (त्र्यवीच मे tryavīcha mē) one-and-half-years old female calves, and, (दित्यवाट् च मे dityavāt cha mē) two-years old male calves, and, (दित्यौही च मे dityauhī cha mē) two-years old female calves, and, (पञ्चाविश्च मे pañchāviścha mē) two-and-half-years old male calves, and, (पञ्चावी च मे pañchāvī cha mē) two-and-half-years old female calves, and, (त्रिवत्सश्च मे trivatsāścha mē) three-years old male calves, and, (त्रिवत्सा च मे trivatsā cha mē) three-years old female calves, and, (तुर्यवाट् च मे turyavāt cha mē) four-years old male calves, and, (तुर्यौही च मे turyauhī cha mē) four-years old female calves, and, (पष्ठवाट् च मे paṣṭhavāt cha mē) five-years old male calves, and, (पष्ठौही च मे paṣṭhauhī cha ma) five-years old female calves, and, (उक्षा च मे ukṣā cha mē) the breeding bulls, and, (वशा च मे vaśā cha ma) the breeding cows, (ऋषभश्च मे ṛṣabhaścha mē) the lordly bulls, and, (वेहच्च मे vēhachcha mē) the cows, who passed their breeding stage, and, (अनड्वाच्च

मे anaḍvāñcha mē) the bulls for pulling the carts, and (धेनुश्च म dhēnuścha ma), the cows that are giving milk, and (आयुर्यज्ञेन कल्पतां āyuryajñēna kalpatām) May be bestowed to live full life-span, by my sacrifices, (प्राणो यज्ञेन कल्पतां prāṇō yajñēna kalpatām) May be bestowed with life-energy, by my sacrifices, (अपानो यज्ञेन कल्पतां apānō yajñēna kalpatām) May be bestowed with the efficacy of Apāna energy, by my sacrifices, (व्याँनो यज्ञेन कल्पतां vyānō yajñēna kalpatām) May be bestowed with the efficacy of Vyāna energy, by my sacrifices, (चक्षुर्यज्ञेन कल्पताम् chakṣuryajñēna kalpatām) May be bestowed with good eye-sight, by my sacrifices, (श्रोत्रं-यज्ञेन कल्पतां śrōtram yajñēna kalpatām) May be bestowed with the good hearing, by my sacrifices, (मनो यज्ञेन कल्पतां manō yajñēna kalpatām) May be bestowed with the clear mind, by my sacrifices, (वाँग्यज्ञेन कल्पतां vāgyajñēna kalpatām) May I be bestowed with the truthful and pleasing speech, by my sacrifices, (आत्मा यज्ञेन कल्पतां ātmā yajñēna kalpatām) May I be bestowed with the realization of the Self, by my sacrifices, (यँज्ञो यज्ञेन कल्पताम् yajñō yajñēna kalpatām) May the sacrifices prove complete and fulfilling, by my sacrifices! ॥ 10 ॥

Note:

In this 10th Anuvākam of Chamakam, the devotee is praying for another 30 items that are the necessary means for the life and the pursuits of Vedic rites.

Agriculture with the services offered by cattle was the way of life in Vedic time. Generating food and resources to feed all beings, and conduct the Vedic sacrifices are the only two important goals for the devotee. In this context, he prays for the abundance of Cows and Bulls of different ages, so that there is assurance for continued prosperity. It is said that the average life-span of cows and bulls is around 15-20 years and they become productive from one-and-half years onwards, be it for breeding, milking, ploughing etc. Therefore timely breeding, safe pregnancy of cows and delivery of calves of mixed variety are important. Especially, calves of young age are vulnerable to survive and therefore their gradual progress to be assured and the full life-span and health are sought.

While the milking cows are wished for, even the cows that have passed their breeding and milking age are also nourished with gratitude. Thus, in this Chamakam, the simple means of living and the honest use of the life-proceeds towards performing Vedic sacrifices are implied. By performing such sacrifices, the devotee prays to the Lord, may he be blessed with long-life span, and healthy faculties of gross and subtle bodies, and the personality full of reverence and respect. As the Vedic sacrifices offer such boons, the devotee prays that his sacrifices are done without blemish, perfect to the prescription by the Vedas and thus totally fulfilling.

The cow and bull could be also taken to mean the feminine and masculine qualities of the Jīva as their harmony should lead to productive and prosperous living, generation after generations. The food generated, offered as oblation and also consumed are the karmas and karma-phala. The sacrifice is the 'egoity', the false notion of 'doer-ship'. A long life of such pious living must result in the complete and fulfilling embodied life and eternal freedom.

॥ अनुवाकः ११ ॥

॥ Anuvākam 11 ॥

एकां च मे तिस्रश्च मे पञ्च च मे सप्त च मे नव च म॒ एकादश च मे त्रयोदश च मे
पञ्चदश च मे सप्तदश च मे नवदश च म॒ एकविंशतिश्च मे त्रयोविंशतिश्च मे पञ्चवि-
ंशतिश्च मे सप्तविंशतिश्च मे नवविंशतिश्च म॒ एकत्रिंशच्च मे त्रयस्त्रिंशच्च मे चतस्रश्च
मेऽष्टौ च मे द्वादश च मे षोडश च मे विंशतिश्च मे चतुर्विंशतिश्च मेऽष्टाविंशतिश्च मे
द्वात्रिंशच्च मे षट्-त्रिंशच्च मे चत्वारिंशच्च मे चतुश्चत्वारिंशच्च मेऽष्टाचत्वारिंशच्च मे
वाजश्च प्रसवश्चापिजश्च क्रतुश्च सुवश्च मूर्धा च व्यश्रियश्चान्त्यायुनश्चान्त्यश्च भौवनश्च भुवन-
श्चाधिपतिश्च ॥ 11 ॥

ēkā cha mē tīsraśchá mē pañchá cha mē sapta chá mē navá cha ma ēkādaśa
cha mē trayōdaśa cha mē pañchādaśa cha mē saptaadaśa cha mē navādaśa
cha ma ēkāvigṃśatīścha mē trayōvigṃśatīścha mē pañchāvigṃśatīścha
mē sapta vigṃśatīścha mē navāvigṃśatīścha ma ēkātrigṃśachcha mē
trayāstrigṃśachcha mē chatāśraścha mē-’ṣṭau chá mē dvādaśa cha mē
ṣōḍāśa cha mē vigṃśatīśchá mē chatūrvigṃśatīścha mē-’ṣṭāvigṃśatīścha
mē dvātrigṃśachcha mē ṣaṭ-trigṃśachcha mē chatvārigṃśachchá mē
chatuśchatvārigṃśachcha mē-’ṣṭāchāt vārigṃśachcha mē vājāścha
prasavaśchāpījaścha kratuśchá suvaścha mūrdhā cha vyaśniyaśchāntyāyanaśch
āntyāścha bhauvaṇaśchá bhuvāṇaśchādhīpatiścha ॥ 11 ॥

May the following FORTY-ONE enumerated items be granted unto me: 1. the odd One.; 2. the three; 3. the five; 4. the seven; 5. the nine; 6. the eleven; 7. the thirteen; 8. the fifteen; 9. the seventeen; 10. the nineteen; 11. the twenty-one; 12. the twenty-three; 13. the twenty-five; 14. the twenty-seven; 15. the twenty-nine; 16. the thirty-one; 17. the thirty-three; 18. the four; 19. the eight; 20. the

twelve; 21. the sixteen; 22. the twenty; 23. the twenty-four; 24. the twenty-eight; 25. the thirty-two; 26. the thirty-six; 27. The forty; 28. the forty-four; 29. the forty-eight; 30. the food; 31. the production of food; 32. The reproduction of food; 33. the desire to enjoy what has been produced; 34. the Sun, Who is the cause of Production; 35. Space; 36. Brahman Which pervades and transcends all; 37. Who is born at the end of all; 38. Who alone exists at the end of all; 39. Who exists (in the middle) in the manifested world; 40. Who is in the form of the world (i.e. all manifestations); 41. Who is the Ruler of all, indwelling in all! ॥ 11 ॥

(मे कल्पतां may kalpatām) May the following enumerated items be granted unto me:

(एका च मे ekā cha mē) the odd One for me, and, (तिस्रश्च मे tisraścha mē) the three, and, (पञ्च च मे pañcha cha mē) the five, and, (सप्त च मे sapta cha mē) the seven, and, (नव च म nava cha ma) the nine, and, (एकादश च मे ekādaśa cha mē) the eleven, and, (त्रयोदश च मे trayōdaśa cha mē) the thirteen, and, (पञ्चदश च मे pañchadaśa cha mē) the fifteen, and, (सप्तदश च मे saptadaśa cha mē) the seventeen, and, (नवदश च म navadaśa cha ma) the nineteen, and, (एकविंशतिश्च मे ekaviṁśatiścha mē) the twenty-one, and, (त्रयोविंशतिश्च मे trayōviṁśatiścha mē) the twenty-three, and, (पञ्चविंशतिश्च मे pañchaviṁśatiścha mē) the twenty-five, and, (सप्तविंशतिश्च मे saptaviṁśatiścha mē) the twenty-seven, and, (नवविंशतिश्च म navaviṁśatiścha ma) the twenty-nine, and, (एकत्रिंशच्च मे ekatriṁśachcha mē) the thirty-one, and, (त्रयस्त्रिंशच्च मे trayastriṁśachcha mē) the thirty-three, and, (चतस्रश्च मे chataśraścha mē) the four, and (अष्टौ च मे aṣṭau cha mē) the eight, and, (द्वादश च मे dvādaśa cha mē) the twelve, and, (षोडश च मे ṣoḍaśa cha mē) the sixteen, and, (विंशतिश्च मे viṁśatiścha mē) the twenty, and, (चतुर्विंशतिश्च मे chaturvīṁśatiścha mē) the twenty-four, and, (अष्टाविंशतिश्च मे aṣṭāviṁśatiścha mē) the twenty-eight, and, (द्वात्रिंशच्च मे dvātriṁśachcha mē) the thirty-two, and, (षट्-त्रिंशच्च मे ṣaṭ-triṁśachcha mē) the thirty-six, and, (चत्वारिंशच्च मे chatvāriṁśachcha mē) the forty, and, (चतुश्चत्वारिंशच्च मे chatuśchatvāriṁśachcha mē) the forty-four, and, (अष्टाचत्वारिंशच्च मे aṣṭachatvāriṁśachcha mē) the forty-eight, and, (वाजश्च

vājaścha) the food, and, (प्रसवश्चा prasavaścha) the production of food, and, (अपिजश्च apijaścha) more often its reproduction, and, (ऋतुश्च kṛatuścha) the desire to enjoy the produced, and (सुवश्च suvaścha) the cause of Production, the Sun god, and, (मूर्धा च mūrdhā cha) the all pervading sky, and, (व्यश्रियश्च vyaśniyaścha) that Brahman Which pervades and transcends all, and (अन्त्यायनश्चा āntyāyanaścha) Who is born at the end of all, and (अन्त्यश्च āntyāścha) Who alone exists at the end of all, (भौवनश्च bhauvanaścha) Who exists (in the middle – i.e. in the manifested world), and, (भुवनश्च bhuvanaścha) Who is in the form of the world (i.e. all manifestations), and, (अधिपतिश्च adhipatiścha) Who is the Ruler of all, indwelling in all!! 11 ॥

Note:

In this 11th Anuvākam of Chamakam, the devotee is seeking 41 items that he enumerates. However, the decoding of many of those items are left to the contemplation of the seekers.

When a Rishi (for that matter, any sincere aspirant) starts to outpour the heart-content into words of wisdom, unadulterated by the dry intellectual plan and articulation, then the output is pure emotion, soaked in true devotion, capable of offering a deeper revelation, to others who too sincerely seek.

Seekers, therefore, find treasures in such coded words. Some attempt to decode, by force-fitting their inference with a strain of purpose and logic. Others may simply immerse in the joy of reciting and hearing and let their hearts parse these coded texts, finding surprisingly in their hearts, an insight, appropriate to their own need of spiritual growth, and a revelation. So, thanks for such ambiguity in these spiritual texts, we have the freedom to rejoice varied inferences, knowing fully well that our own interpretations will eventually change to suit our spiritual maturity.

In this Anuvākam of Chamakam, the devotee is asking blessings through a series of quantifications, totalling 41.

(A) 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, 31, 33

There are SEVENTEEN odd numbers from 1 to 33 in this mantra, and we can take these to indicate benedictions for the microcosm, the subtle energies (gods) that indwell in the embodied life.

ONE is the Mūlaprakṛiti, the cause of Jagat and all its embodiments.

THREE are the three Guna, the inherent tendencies, the fabric that weave the nature and traits of every embodiment

FIVE are the Pancabhūta, the subtle primordial forces, which through the process of Pañcīkarana becomes the gross space, air, fire, water and earth, the bricks and mortar of the gross-body.

SEVEN are the constituent parts of the subtle body or the Jīvā, that comprises of the Indriyā (the organs of sensory perceptions), the Mind and the binding Prana.

NINE are the doorways of Prāna which binds the Jīvā to the gross-body, and through which the Jīva travels to take habitation across embodiments.

ELEVEN are the important branches of Prana: The FIVE major ones are known as Prāna (that regulates the heart-beat and breath), Apāna (excretion), Vyana (muscular action), Udana (voice), Samāna (metabolism) + Five minor: Nāga (Burping), Koorma (Blinking), Krikāla (Sneezing), Dēvadatta (Yawning), Dhananjaya (Opening and closing of heart valves) and the Mahākāsa: the space in the heart that propels the motion of Prana.

THIRTEEN are the spatial dimensions of embodiment (the EIGHT directions, up, down, in, out and the whole); these are adored as THIRTEEN Vastu mandala Dēvatas, namely, Apa, Savitri, Jaya, Rudra, Apavatsa, Savita, Vivudhadipa, Rājanyakshma, Aryama, Vivasvan, Mitra, Prithvidhara and Brahma.

FIFTEEN are the most important energy-channels or Nādi of which the Sushumna is the primary.

SEVENTEEN are the attributes of the subtle body; this, according to the Sāṅkya school, includes the FIVE organs of perception, FIVE organs of action, FIVE Pranas, Manas and Ahamkāra. Perhaps a fitting option could be the SEVENTEEN Guṇas of the Vaiseshika school, namely the rūpa (colour), rasa (taste), gandha (smell), sparśa (touch), saṁkhyā (number), parimāṇa (size/dimension/quantity), prthaktva (individuality), saṁyoga (conjunction/accompaniments), vibhāga (disjunction), paratva (priority), aparatva (posteriority), buddhi (knowledge), sukha (pleasure), duḥkha (pain), icchā (desire), dveṣa (aversion) and prayatna (effort).

NINETEEN are the components of Jīva when egoity and ignorance are added to the above 17.

TWENTY-ONE are the subtle and secret spots for contemplation; in the science of Yoga, those are defined as the spots that can repel or rejuvenate the flow of energy through the Nādi.

TWENTY_THREE are the gods as the guardians of the embodiment (in the form immunity)

TWENTY-FIVE are the gods as the enjoyers of the embodiment (in the form of releasing sensual and psychological excitements)

TWENTY-SEVEN are the classes of Gandharva, the celestial angels, spreading harmony to the minds of all.

TWENTY-NINE are the classes of Kinnera, the celestial angels promoting gender harmony to body

THIRTY-ONE are the number of planes of existence – divided into physical,

mental, astral and supra-conscious states; the legends describe figuratively in many ways; the Yoga Śāstra illustrates these through progressive stages of consciousness.

THIRTY-THREE are the Dēvatas consisting of TWELVE Aditya, ELEVEN Rudra and EIGHT Vasu together with the Prajāpati as the karana-dēvata and Mahēśvara, the Lord of all.

(B) 4, 8, 12, 16, 20, 24, 28, 32, 36, 40, 44 and 48

The second set of pleas is with a selected sequence of even numbers, and these are taken as the plea for the harmonious relationship of Jīva with the Macrocosm and the ultimate freedom

FOUR: are the Purushārta namely Dharma, Arta, Kāma, Mōksha

EIGHT are the reference to FOUR Vedas (Rig, Yajur, Sama, Adhava) and FOUR corresponding upaveda (Ayurveda, Dhanurveda, Gandharvaveda and Artha Śāstra)

TWELVE are the SIX Vedānga (Shiksha, Kalpa, Vyakarana, Nirukta, Chandas and Jyotisha) and SIX Darshana Śāstras (Yoga, Sāṅkhya, Pūrva-Mimāmsa, Uttara-Mimāmsa, Vyshēshika and Nyāya)

SIXTEEN are the Siddhis.

TWENTYT are the Mahā-Bhūtas that constitute the Cosmic-Being – the Hiranyagarpa.

TWENTY-FOUR, TWENTY-EIGHT, THIRTY-TWO, THIRTY-SIX, FORTY and FORTY-FOUR are the akshara count for the important Vedic-meters namely, Gāyatri, Ushnik, Anushtup, Brihati, Pankti, Trushtup etc.

FORTY-EIGHT includes THIRTY-SIX Śiva-tattvā, SEVEN Yoga Chakrā and Panchākshara Mantra, the pathway for liberation.

FORTY-EIGHT may also denote the days of Mandala, the count of consecutive days of penance.

There is huge potential to draw far greater insight from decoding these and there are many such inferences drawn by many.

ॐ इडा देवहू-र्मनुर्यज्ञनी-र्बृहस्पतिरुक्थामदानि शग्सिषद्विधे देवाः सूक्तवाचः
पृथिविमातर्मा मां हिंसीर्मधु मनिष्ये मधुं जनिष्ये मधुं वक्ष्यामि मधुं वदिष्यामि मधुमतीं
देवेभ्यो वाचमुद्यासगंशुश्रूषेण्यां मनुष्येभ्यस्तं मां देवा अवन्तु शोभायै पितरोऽनुमदन्तु ॥

Ōm iḍā dēvaḥū-rmanúryajñānī-rbr̥haspatirukthāmadāni śagm̐siṣadvīśvē
dēvāḥ sūktavācaḥ pṛthivimātarmā mā hīgmsīrmadhū manīṣyē madhū
janīṣyē madhū vakṣyāmī madhū vadiṣyāmī madhūmatīm dēvēbhyō
vācamudyāsagm̐suśrūṣēṇyāṁ manuṣyēbhyastam mā dēvā avantu śōbhāyai
pītarō'nūmadantu॥

Ōm! Oh Mother Earth! As I am blessed by the Heavenly Holy-Cow Who draws all Dēvas (of auspiciousness), Manu Who promotes dharma and the righteous performance of Veda Yajna in the world, Br̥haspati, the teacher Who recites the enchanting Veda Mantras and those Dēvas of sweet voices reciting melodious verses, May Thou not harm me!

(By Thine grace) May I be of good mind! May I do only good things! May I carry only goodness to all! May I speak only good words! To the Dēvas and the people who desire to hear good words, May I speak with honey-like sweetness!

(By Thine grace) Such person I am with words that are without blemish, May the Dēva protect me! May my ancestors grant permission for that grace to be bestowed upon me by Dēvas!

(ॐ ōṃ) Ōṃ, (इडा idā) Kamadenu, (देवहू dēvahūḥ) Who brings the Dēvas, (मनुः manuḥ) Manu, (यज्ञनीः yajñanīḥ) Who inculcates the performance of Vedic-Yajna, (बृहस्पतिः br̥haspatiḥ) Br̥haspati, (उक्थामदानि शग्ंसीषत् ukthāmadāni śagṃsiṣat) Who recites enchanting Veda Mantra, (विश्वेदेवाः viśvēdēvāḥ) the Dēvas, (सूक्तवाचः sūktavāchaḥ) Who recite the melodious verses, (पृथिविमातः pr̥thivimātaḥ) Oh Mother Earth! (मा हिंसीर्मधु mām māhigṃsīḥ) do not cause harm to me as I am blessed by the Dēvas!

(madhu maniṣyē) May I have good mind! (मधु जनिष्ये madhu janiṣyē) May I do good things! (मधु वक्ष्यामि madhu vakṣyāmi) May I carry only goodness! (मधु वदिष्यामि madhu vadiṣyāmi) May I speak only good words! (देवेभ्यो dēvēbhya) To the Dēvas, (शुश्रूषेण्यां śuśrūṣēṇyām manuṣyēbhyaḥ) To the people who desires to hear good words, (वाचमुद्यासगं vācham-udyāsagṃ) May I speak (मधुमतीं madhumatīm) With honey-like sweetness! (तंमा tammā) Such person I am, (शोभायै śōbhāyai) as my words are without blemish, (देवाः अवन्तु dēvāḥ avantu) May the Dēva protect! (पितरोऽनुमदन्तु pitarah anumadantu) May my ancestors grant permission for that grace by Dēvas!

Note:

As a Śānti-Patha, the devotee summarises his fortune, as he has performed the Śrī Rudra Japa Yajnam sincerely, he has gained the grace of all Dēvas and the all-wish-granting Kāmadēnu, and therefore, Mother Earth, on Whose lap he dwells, must lovingly take care of the devotee. By the grace of Mother Earth, the devotee prays, that his mind, words and actions to be virtuous, carry only goodness to all. May the ancestors see the progress of the devotee and therefore allow the Dēvas to grant all prosperity to the devotee. It is important to appease the Pitrus and make them happy as without the blessings of the ancestors, even the gods cannot extend their help to us. By performing Śrī Rudram Japa Yajnam,

the devotee directly pleases his ancestors, as if he has done the Shraddham and other rituals for the Pitrus. Thus, the devotee is free of their wrath and blessed with their compassion and grace.

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Thus is the completion of Śrī Rudram-Chamakam.

॥ श्री रुद्रप्रश्नः ॥
॥Śrī Rudrapraśnaḥ॥

ॐ शान्तिः शान्तिः शान्तिः
ōm śāntiḥ śāntiḥ śāntiḥ

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Aum Namah Śivaya



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