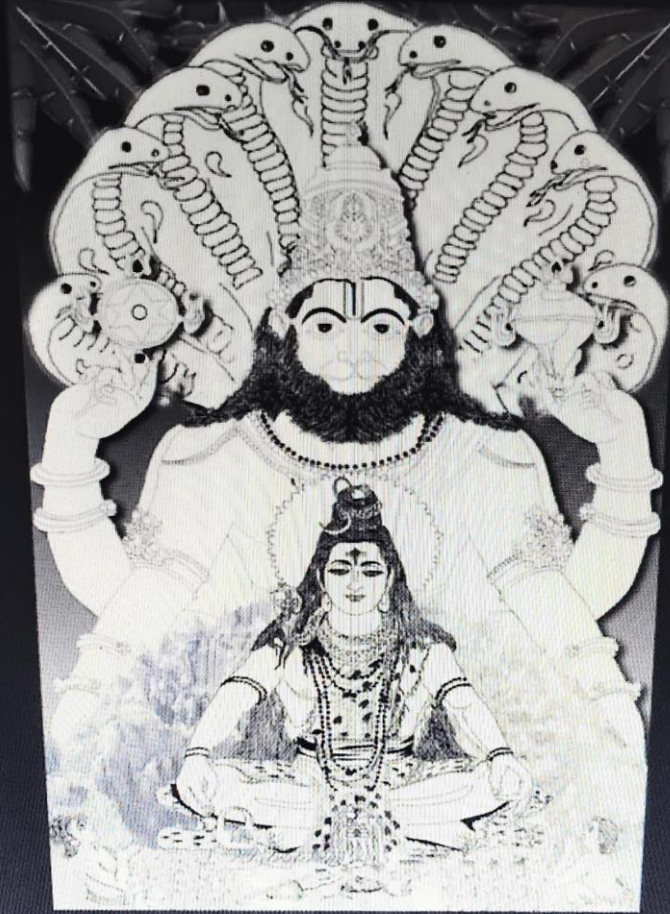


# Sri Rudram and Lord Narasimha



Sadagopan Varadachari

# SRI RUDRAM AND LORD NARASIMHA

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# Foreword

Some twenty years back (January 1991) , I gave a series of Lectures on Sri Rudram at the Hindu Temple at Queens , NY . A participant in those sessions assembled all those lecture materials and persuaded me to release them as a full monograph on the Veda Mantrams of Sri Rudram.

I prepared a hand written manuscript and almost forgot about it thereafter . Few months back , another friend asked a few questions about the Veda BhAgam aspects of Sri Rudram and I remembered the copious lecture notes from two decades ago . I thought those notes on Sri Rudram might be useful to the students of Veda mantrams and the Astikaa community . I am releasing those notes now as a Monograph . I have been once again persuaded to release this study on Sri Rudram as a selfstanding book for the benefit of VaidhikAs .Here it is Twenty years later (December 2011) !

During February 2000 , I had the great good fortune of performing Prapatti/SaraNAgathi at the sacred feet of Sri Lakshmi Narasimhan as guided by HH Srimath Azhagiya Singar , the reigning PeetAdhipathi of Sri Ahobila MaTham . I consider this BhAgyam of performing Prapatti at the sacred feet of Sri Lakshmi Narasimhan as the very best thing that could happen to me in this world .

Sri Lakshmi Narasimhan is the ArAdhya devatai of Sri Rudran ,who performed SaraNAgati through His own Mantra Raaja Padha stOtram and Sri Rudram is the Yajur Veda BhAgam that praises the Vaibhavam of that Sarvajn~an , Sri Rudran .

Sri Rudram is the holiest of all prayers dedicated to Lord Siva. It is found in the middle of Yajur Vedam and provides the home for the Sacred Manthram known as Panchakshari used by the worshippers of Lord Siva (Sri Rudran) .

Sri Rudram has been described by some of the Vedic scholars as "Yajusham Saaram," or the essence of the entire Yajur Vedam. It has 169 Manthrams, organized in eleven Anuvakaas or chapters. Sri Rudram is also known RudrOpanishad and Sata Rudreeyam. The latter name is associated with the fact that the Upasana Moorthy of Sri Rudram is praised in all the 101 branches (Sakas) of Yajur Vedam as inferred from the comment of Sri Bhatta Bhaskara, a celebrated commentator (Bhashyakarar) of Sri Rudram. Besides Sri Bhatta Bhaskara, Sri Sayana, Sri Abhinava Sankara and, most recently, Brahma Sri Mutthu Krishna Sastrigal have written commentaries on Sri Rudram. Brahma Sri Sastrigal's commentary is in Tamil and was published approximately Fifty-five years ago as a Hitha Bhashini release from Tanjavoor.

Sri Sayana's commentary, on the other hand, dates back to the era of the Vijaya Nagara empire. The Abhinava Sankara's Bhasyam includes the listing of appropriate Rishis (Sages), Chandas (Meters) and Devathaas (Godheads) for each of the 169 Manthras as required for the individual Veda Mantrams . The present commentary in English is based on the above original sources in general and on Brahma Sri Mutthu KrishNa Sastrigal's commentaries in particular.

The purpose of adding yet another commentary on Sri Rudram is to address the needs of overseas Residents of Indian origin, who worship Lord Siva at the many Hindu Temples and in their own homes across the landscape of the many continents. It is sincerely hoped that this

publication would serve the goals of gaining a fuller appreciation by them of the majesty and beauty of Sri Rudram as a Veda BhAgam .

As a Sri VaishNavan and a Prapannan totally committed to Kaayika , Vaachika and Maanasa Kaimkaryams to Sriman NaarAyaNan , I have been moved by the Prapatti made by Sri Rudran to His Supreme Master , Sriman NarAyaNan in the Mantra Raaja Padha StOtram and in AhirBudhnya Samhita .Lord Sri Rudra-Sivan is recognized and revered as a Parama Bhaagavta , Prapannan and a Sarvajn~an by ParamaikAnti Sri VaishNavaas including Swamy Desikan . Sri Rudran emphasises in His SaraNAGathi that He is a dhAsabhUtan (liege) of Sri Lakshmi Narasimhan .

This monograph is released for the benefit of all VedAbhimAnis. Vedam is profound and the meanings of Veda mantrams can be interpreted at many levels . For instance , “Sivan” can mean one who is auspicious in a v general sense or it could refer to the Lord of Parvati having His home in the snowy peak of the HimAlayAs in a particular sense .

Let us now enjoy the individual Veda Mantrams of Sri Rudram of the Yajur Vedam .

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# Dedications

To My parents , Sriman Poundarikapuram Srinivasaraghava Varadachar Swamy and Srimathi Perugavaazhuntaan Alar mEl Mangai AmmaL and my sister , Vidhwamsini Srimathy Padma Veeraraghavan , the composer of the 72 Mela Raaga Kritis on our Kula dhaivam , Sri Bhumi Devi Sametha Sri Oppiliappan of Thiruvinnaagar divya desam .

## Acknowledgement

All the AchAryaas of Sri Ahobila Matham I am deeply grateful to Kumari Aditi Banerjee , who edited the manuscript with great care . This monograph is released for the benefit of all VedAbhimAnis.

I am very happy to have had the invaluable help of Kumari Swetha, the authoress of “ KrishNa , the Butter Bandit” in creation of this book on “Sri Rudram” for digital release. She has guided me with great care in preparing this monograph . Her help is extending the outreach of this important Veda BhAgam , Sri Rudram to all AstikAs around the world is very much appreciated .

It is indeed my pleasure to acknowledge the precious help of Kumari Chitralekha Rangan in preparation of two most beautiful images that have been created for the cover of this book and for the inside section . Her computer graphics skills to bring out the bhakti and BhAvam of divine images are well established through her many special art works that she has created for the ebooks of our portal , Sadagopan.org / We are all looking forward to her new release on the pictorial tribute to the devotional literature of Sri VaishNavam .

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I will be remiss in my duties if I do not acknowledge the commitment and dedication of Muralidharan , who has helped me Srimathy Jayashree create more than 300 ebooks archived in our digital library of Sadagopan.org / Over the past 8 years , she has added so much value that it is hard to make reference to them in a manner that they should be recognized . In short , she is an inestimable asset to our ebook content enrichment to serve the world wide community of devotees .

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# Methods for the Recitation of Sri Rudram:

There are number of traditional methods for the recitation of Sri Rudram and for performing Sri Rudra Homam. Vedic scholars follow mainly four methods, which are known as Sri Rudram, Sri Rudraikadasini, Maha Rudram and Athirudram.

## **Sri Rudram Method:**

This is also known as the Ekaadasarudram. Here, one recites the 11 Anuvaakams of Sri Rudram and follows that with the recitation of the first Anuvaakam of Chamakam. The entire Sri Rudram is recited again followed by the Parayanam of the second Anuvaakam of Chamakam. This method consists thus of the recitation of Sri Rudram 11 times and the recitation of each of the 11 Anuvaakams of Sri Rudram and Chamakam once.

## **Sri Rudraikadasini Method:**

This method requires the recitation of Sri Rudram 121 times and the Paarayanam (recitation) of Chamakam 11 times. This Sri Rudraikadasini is equivalent to the performance of 11 Ekaadasa Rudrams. Sri Rudraikadasini is also known as Laghu Rudram. One-tenth of Laghu Rudram should also be performed as Homam.

## **Maha Rudram Method:**

This consists of performing 11 Laghu Rudrams and is therefore equivalent to 1331 recitations of Sri Rudram and 121 recitations of Chamakam. One-tenth of Maha Rudram should also be performed as Sri Rudra Homam.

## **Athi Rudram Method:**

The performance of Athi Rudram requires the recitation of Sri Rudram 14,641 times (11 x 11 x 11 x 11 x 11) and Chamakam 1,331 times. This enormous task is achieved in shorter time periods by the simultaneous recitation of Sri Rudram for 121 times by 121 Pundits and the Parayanam of Chamakam for 11 times by the same assembly of scholars. There are some differences in the nomenclature of Rudram, Rudraikadasini, Laghu Rudram, Maha Rudram and Athi Rudram based on the total number of recitations of Sri Rudram and Chamakam. In one method, Rudram consists of one recitation of Sri Rudram followed by Chamakam once. The recitation of Sri Rudram for 11 times and Chamakam once constitutes the performance of Rudraikadasini; Laghu Rudram consists of an 11-time multiplier of Rudraikadasini and so on.

Sri Rudram praises Lord Siva's multifaceted attributes. His Omniscience, His Omnipotence, His Omnipresence, His benevolence and His fearsome features are the subject of Sri Rudram. The unique place of Sri Rudram in the Vedic tradition is indicated by the generally held belief that it is superior to the sections that constitute the entire Vedas, viz., Karma, Upasana and Jn~Ana Kaandams. The long-lasting benefits of the recitation of Sri Rudram has been elaborated by sacred religious texts such as Maharnavam, Sootha Samhitha, Puranas such as Koorma and Linga, Smrithis such as Adhri, Yagnyavalkya and Satatapa, Ithihasam such as Maha Bharatham et al. Sri Rudra Parayanam is always accompanied by the recitation of Chamakam. The prayers enshrined in Chamakam request Lord Siva for various blessings after pleasing Him with a recitation of Sri Rudram. Daily paraayanam of Sri Rudram-

Chamakam has been recommended by the sages to get the blessings of Lord Siva. It is particularly recommended for recitation on Pradhosam days and Maha Sivarathri night.

The following passage from Soothasamhita describes the benefits that accrue from the recitation of Sri Rudram:

**Rudr a Japi VimuchyatEMaha Paataka  
pancharaath samyak Jn~Anamcha LabhatE  
tEna Muchyeta Bandanath anena Sadhrusam  
JapyamnaastiSathyam SruthouSmruthou**

It states that the reciter of Sri Rudram gets release from the cage of great sins. He also realizes Brahma Jn~Anam and he gets freed ultimately from the bonds of Samsara. The passage asserts that there is no recitation in the Vedas or Smrithis that equals Sri Rudram in terms of the auspicious blessings that a reciter can hope to get.

May the full blessings of Lord Siva shower on those who perform Sri Rudra-Chamaka Veda Paarayanam and enhance their Jn~Anam to seek Moksha Sukham from Sriman NaarAyaNan , the one and only Moksha Daayakan !

Hierarchical Relationship Between Sriman NaarAyaNan and Sri Rudran

For the VaishNavAs , who have performed Prapatti to Sriman NaarAyaNan as their Para Devatai , He is the one and only one , who can grant them Supreme Boon of Moksham . It is therefore important to be fully clear about the hierarchical relationship between Sri Rudran and Sriman NaarAyaNan . Let us now study briefly those links . For details , I would like the readers to refer to the Sixth Chapter of Srimad Rahasya Traya Saaram of Swamy Vedantha Desikan entitled “ ParadEvata PaaramArthyaadhikAdhikAram “ ( ebook # 91 , Page 35 to 45 : nAmAs from 834 to 858 of <http://www.sundarasimham.org> / Additional information based on Srutis and Upanishads on the Supremacy of Sriman NaarAyaNan over all those dEvataS created by Him is also available at ebooks 40 and 41 of the Srihayagrivan ebook series, Chitra Saaram ( <http://www.srihayagrivan.org>) .

The essence of the teachings by the illustrious Sri VaishNava AchAryan , Swamy Desikan for a Prapannan to remember is : (1) Any one lacking knowledge about who is the ParadEvatai ( the Supreme God) can not become a ParamaikAnti (2) Any one who is not a ParamaikAnti can not gain Moksham without delay.(3) Sriman NaarAyaNan is that Para dEvatai over all gods/devatAs devatAs like Brahma , Rudra ,Agni , Indhran et al (4) Brahma , Rudran and others are created by Sriman NaarAyaNan and they gained their status through unique Araadhanams to Sriman NaarAyaNan .(5) They (Brahma, RudrAdhis are influenced by VishNu Maayaa and are Karma vasyALs (6)They gain their Jn~Anam from Sriman NaarAyaNan and serve Him (7) They can not grant Moksham to any one . This power is strictly reserved by Sriman NaarAyaNan to Himself (8) Brahma , Rudhran et al are Sriman NaarAyaNan's attributes ( viSEshaNams) (9) Their AchAryan is SarwESwaran , Sriman NaarAyaNan (10) Although sAstrams at some places identify Rudran , Sooryan and other Devatas as grantors of Moksham , it is meant to indicate that they grant the Jn~Anam to seek Moksham from Sriman NaarAyaNan , their Supreme Lord. Let us study now the links between Sriman

NaarAyaNan and Sri Rudhran through the study of Mantra Raaja Padha stOtram . Sri Rudram and Mantraraja Padha stotram of Lord SivA on His Master Sri Lakshmi

### **Narasimhan:**

Sri VaishNavAs consider Rudran as the grandson of Sriman NaarAyaNan , who created chatur-mukha Brahma first ; That Brahma in turn created Rudra-Sivan as His son . In the VaishNava Matham ( VisishtAdhvaita Darsanam), Sriman NaarAyaNan is the Supreme Being ( Para Brahmam) and Supreme doctrine ( Para Tattvam). Sriman NaarAyaNan is the indweller , energizer and commander of all devatAs including Brahma , SivA , Indhran et al. These devatAs attain their lofty positions through austere penances to Him and have long but finite lives .There are many BrahmAs and RudrAs over the chatur Yugams. Lord NarayaNan is the instructor of all the four VedAs and their meanings to Chaturmukha Brahma to enable Brahma to perform His assigned duties of creating the nAma-roopa Prapancham. Rudra-Sivan is recognized as the One who has been assigned the duties of samhAram Sri VaishNavAs consider Rudran as the grandson of Sriman NaarAyaNan , who created chatur-mukha Brahma first ; That Brahma in turn created Rudra-Sivan as His son . In the VaishNava Matham ( VisishtAdhvaita Darsanam), Sriman NaarAyaNan is the Supreme Being ( Para Brahmam) and Supreme doctrine ( Para Tattvam). Sriman NaarAyaNan is the indweller , energizer and commander of all devatAs including Brahma , SivA , Indhran et al. These devatAs attain their lofty positions through austere penances to Him and have long but finite lives .There are many BrahmAs and RudrAs over the chatur Yugams. Lord NarayaNan is the instructor of all the four VedAs and their meanings to Chaturmukha Brahma to enable Brahma to perform His assigned duties of creating the nAma-roopa Prapancham. Rudra-Sivan is recognized as the One who has been assigned the duties of samhAram or destruction of the world and its beings at the end of the universal deluge . The word Siva is interpreted by VaishNavAs as one who is Auspicious . His Saastra Jn~Anam acquired from intense penance has earned Him(Rudran) the title of Sarvajn~an or Omniscient One. Swamy Desikan recognizes Him as a Sarvajn~an. Sivan in His AhirBudhnya Samhitai describes Himself as the daasan/liege of Lord Nrsimhan . Rudran is therefore recognized as a Prapannan and Parama BhAgavathan and as one who is very dear to Lord Sriman NaarAyaNan . For those interested to know more about Sivan's Vaibhavam as a SaraNagatan to Lord Narasimhan , the two ebooks on MantrarAja Padha StOtram ( ebook# 42 in <http://www.srihayagriavan.org> and Nrsimha Poorva Taapini Upanishad ,(ebook # 46) in the same series would be useful as source references .

Let us now study briefly the Mantra Raaja Padha StOtram itself blessed to us by Sri Rudra-Sivan , when He performed SaraNagathi at the Lotus feet of Sri Nrusimhan , the fourth avatAram of Sriman NaarAyaNan.The MantrarAja Padha StoTram is uttered by Lord Sanakara(Sivan) Himself and described as tattva nirNayam by Him . In the 11th sLOkam of the Mantra Raaja Padha Stotram , Rudra-Sivan says: “ daasabhUtA: svatassarvE hyAtmAna: PramAtmana: , atOhamapi tE dAsa: iti matvaa namAmyaham “. Here RudraSivan says : “ All devotees of Parama Purushan Narasimhan seek His sacred feet as their refuge for protection . AdiyEn follows this group of blessed PrapannAs and perform SaraNagathi at Your feet with the mood (bhAvam) as Your servant.” Rudran states here that He is conducting Himself as the servant of Lord Narasimhan and as one who has performed Prapatti to Him as his (Sri Rudran's) Master. As a Vedic Text , Sri Rudram is recited by all Vaidhikaas . Sri Nrusimha Poorva Tapini upanishad elaborates the meanings of the individual Padhams of Sri Mantra Raajam or the King of MantrAs . Here Sri Rudran salutes Sri Narasimha Moorthy in His role

(Sri Nrusimhan) as His supreme devotee and eulogizes Lord Narasimhan in a moving manner . Here is the Mantra Raajam blessed to us by Lord

Rudran :

**ugram veeram MahA VishNumjwalantam  
sarvatOmukham Nrusimham bheeshaNam  
bhadram mrutyumrutyum namAmyaham**

The commentary on the various Padhams chosen by Sri Rudran that preceded His SaraNAgathi will be covered now :

- 1) Ugram:Here Rudra-Sivan , who Himself is a great warrior as saluted by the mantrams of Sri Rudram , offers His high salutations to Lord Nrusimhan as the Fierce (Ugram) and unmatched warrior . Lord Narasimhan is very hot in destroying His enemies . Taittireeya Brughuvalli (10.4) refers to His incomparable power to destroy His enemies this way : “ Tadh BrahmaNa: parimara ityupAseeta”. This mantram asks one to worship Him (Sri Nrusimhan) as the fierce destroying Force ( Parimara) of our enemies.
- 2) Veeram: Here, Sri Rudran recognizes the Veeryam (Valour , Heroism) of Lord Narasimhan. VishNu Sooktam pays tribute to the Veeryam of the Lord as : “ VishNOrukam VeeryANi pravOcham “.Sri Nrusimha Taapaneeya Upanishad offers its commentary on this MahA Veeran further :

**“ YasmAn svamahimnA sarvAn IOkAn , sarvAn dEvAn , sarvAn Atmana: ,  
sarvANi bhUtAni viramati , virAmayati , ajasram srujati , visrujayati ,  
vaasayati—tasmAd uchyatE Veeram iti”**

(Meaning): From His own loftiness(sva-mahimnA) , He provides rest , creates incessantly , grows and absorbs all worlds , all dEvAs, all Jeevans and all bhUtAs. Hence He is called Veeran.

- 3) MahA VishNum: Next , Rudran identifies Nrusimhan as MahA VishNu , who pervades and exists in all vastus , both inside and outside ( Sarva VyApi). Taittareeya Upanishad refers to the VishNu VyApti as:“tat srushtvaa tadhEvAnuprAviSat , tadhanupraviSya saccha tyacchAbhavat “

The mantram states that after anupravESam (entering inside) , He remains as what is explicitly seen and as what is not explicitly seen ( vyakatam and avyaktam). Therefore , He is saluted as MahA VishNu by Sri Rudra-Sivan.

- 4) Jwalantam: Lord Narasimhan is self-luminous ( svayam jyOthi). He is the light of lights ( Sa yEva JyOthishAm JyOthi:). With His radiance , all other lustrous bodies shine (sarvANi bhUtAni sva tEjasA jwalati , jwAlayati ).
- 5) sarvatOmukham : SvEtasvatara Upanishad (3.3) refers to His sarvathOmukhatvam this way : He has the eyes every where , mouth every where and hands every where. He has no indhriyams but He goes every where; He has no eyes but He sees every thing; He has no ears but He hears every thing and He is every thing. Hence Sri Rudran salutes Him(Sri Nrusimhan) as SarvathOmukhan.
- 6) Nrusimham:Among the animals , the lion is the most powerful and superior one. GitAchAryan refers to it : “ MrugANAm cha MrughEndhra: “.Combining that form with that of a man , the Lord took His avatAram as Narasimhan in deference to the boons given by Brahma devan to HiraNyakasipu. His extraordinary form was

- frightening to AsurAs but His devotees take joy in seeing Him and worshipping Him . Sri Rudran refers to this adbhuta form of Nrusimhan here.
- 7) BheeshaNam: For fear of Him , the wind blows , the Sun shines . They follow His orders with fear and respect.The Child bhaktan , PrahlAdhan did not display any fear after HiraNya samhAram , while the assembled dEvAs and even MahA Lakshmi were afraid to approach Ugra Narasimhan . He is BheeshaNam to the enemies of His BhaagavatAs , while being a sulabhan to His devotees .
  - 8) Bhadram: He is SarvathObhadran , auspicious in every way . He is Raamabhadran, Ramaabhadran and MaalOlan. He is auspicious BhadrO and blesses one and all with auspiciousness ( bhUtvaA Bhadram dadhAti).His attribute as a MangaLa Moorthy is saluted by Sri Rudra-Sivan here.
  - 9) Mrutyumrutyum: He is the One , who has the power to remove mruthyu (death) and apamruthyu ( untimely death) of His bhaktAs ( mruthyum apamruthyum cha Maarayati) . He is the Mruthyu for the enemies of His bhaktAs.
  - 10) NamAmi: nama: saBdham refers to SaraNAgathi in all aspects . Lord Rudra-Sivan performs SaraNAgathi at the sacred feet of Sri Nrusimhan with the nama: saBdham . “nama: “ has three kinds of meanings as given by Ahirbudhnya Sivan Himself : (a) sThUlam (b)sookshmam and (c) Param . SthUlam meaning is based on VyAkarana sAstram and refers to the jeevan prostrating before the Lord and performing Prapatti .

The sookshma meaning is derived from niruktam and refers to the jeevan and anything related to it ( Maam cha madheeyam cha) are not its property (na mama) but that of the Lord. The Param meaning is based on akshara NigaNDu and it points out the the phalan of the Self-surrender ( Prapatti) performed at the sacred feet of the Lord is the Lord Himself. The sLOkams of AhirBudhnya Samhitai ( 2-32) explain in detail the many meanings of the “nama: “ saBdham and their links to SaraNAgathi .

Sri Mantra Raaja Padha StOtram and the Nrusimhanushtup mantram housed inside it is recommended by Sri Rudra-Sivan as the ripened and delectable fruit from the Veda-Agama Kalpaka Vruksham (sarva nigamaagama rasmAlayam) and invites us as rasikAs to enjoy that fruit of Prapatti to Sriman NaarAyaNan and sets SaraNAgathi to Lord exhortation is : “ PiBata hE Rasika SrlNrusimha tApaneeya rasamAlayam “.

With this contextual understanding of the special relationship between Sri Rudra-Sivan and Sriman Naarayana-Narasimhan , let us study the individual mantrams of Sri Rudram . We should also remember two more ancient upadEsams : “ Naarasimha Vapus-SrlmAn Kesava: PurushOttama: “ and “ Sarva deva namaskAram Kesavam pratigacchati” . Srimath Azhagiyasingar ThiruvadigALe SaraNam , Dhaasan , Oppiliappan Koil VaradAchAri Sadagopan an example to us by His own Narasimhan ( namAmyaham). His

## Sri Rudram

Sri Rudram has 11 chapters (Anuvakams) in all. In the first Anuvakam, the angry Rudra is requested by the Vedam to shed His anger and asks for His blessing. From the second to the ninth Anuvakams, Sri Rudra is praised and salutations are rendered to Him. In the tenth and the eleventh Anuvakams, an appeal is made to both Sri Rudra and his retinue (Rudra Ganams) for their blessings and protection.

# The First Anuvakam

## The First Manthram

Sri Rudra has both frightening and tranquil features. The tranquil feature is referred to as aghoram, and the frightening feature, known as ghoram with its fierce and intimidating weapons. He only gets angry at us when we trespass the prescribed codes of behavior outlined in the Vedas and Saasthraas. When we do things that are not enjoined by the Sruthis or Smrithis, He gets angry at us and punishes us to get us back to the righteous ways. His fierce aspect is meditated on in connection with the first manthram of Sri Rudram, which is as follows:

**NamastE Rudra ManyavaUtOta ishavE namah  
NamastE astudhanvanE Baahubhyamuta tE**

Namah(1)  
(meaning)  
hE Rudra Oh! Rudra!

**tE ManyavEnamah My obeisance to Youranger.  
tE ishavEnamah My obeisance to Yourarrow.  
TE dhanvanE namahastu Let my praNAMams be for Yourbow.**

atha tE Baahubhyaam namah Further, let me pay my respects to both of Your hands which carry the mighty bow and arrows.

This mantram like all other Sri Rudra Mantrams has its own Rishi, meter (chandas) and pertinent Godhead (devataa). The Rishi, Chandas and devataa for the first mantram are AtrEya, anushtup and Sri Rudran, respectively.

The Dhyaana Slokam for the first manthram is :

**Aakar a rshtE Dhanushi Jwalantheem  
dEveemishum bhaswathi santadhaanam  
dhyaayEn Mahesam mahaneeya Vesham  
devyaayutham YodhatanumYuvaanam**

The slokam visualizes an angry Rudra with the cord of His bow drawn up to His ears; the bow is adorned by a resplendent arrow; Sri Rudran is seen as the most beautiful male soldier in the prime of His life.

His Devi is seen next to Him in that fighting appearance. The slokam asks Maheswaran. us to meditate upon that fierce aspect of.

The books such as Rudra KalpArNavam describe the ways to do japam on each of the mantrams of Sri Rudram with dhyaanam, anganyaasam and karanyaasam. The japam based on these mantras is said to confer special benefits to the practitioner. For instance, when the first mantram is recited 11,000 times in the prescribed manner. the devotee has the ability to rise in status in society, lose all his sins and get Sri Rudran's full blessings.

## The Second Manthram

The second Rudra Mantram requests the angry Rudra seated on a chariot with His Devi to shed His anger and bless the devotee. The mantram is as follows: Yaa ta Ishu: Sivatamaa Sivam Babhoova tE dhanu: SivaaSaravyaa Yaa tavatayaa nO Rudra mruDaya (2)

(meaning):

hE Rudra -Oh, Rudra! T

E Yaa Ishuh Sivathamaa Babhoova, tayaa Nah Mr daya-Let us be free of worries, thanks to that arrow, which is the most auspicious one in Your hand.

tE Yaa Dhanuh Sivam Babhoova tayaa Nah Mr daya- Let us be comforted by the very same bow in Your hands that looks auspicious.

tava Yaa Saravyaa Sivaa Nayaa Nah Mr daya- By the auspicious arrow cage that You wear, let us get the benefits of prosperity and peace of mind. Here, the devotee looks at the angry Rudran, who is ready to shoot the arrow from His bow. He therefore prays to Lord Paramasivan to convert these terrifying weapons into tranquil jewelry type of adornments and to remove the fear from his mind. He prays to Lord Rudra to transform His intimidating weapons into symbols of peace and decoration and thereby allay the anxieties of the devotee. The Devataa for this mantram is Sambhu; the Rishi and chandas are the same as for the first mantram. The Dhyaana Slokam that goes with the second manthram of Sri Rudram is as follows:

**dh yaayethdEvamSasmithamSyandhanastham  
dEvyaa SaardhamtEjasaa dheepyamaanam  
shvishvaalankrthaabhyaambhujaabhyaam  
Sooraakaaram StUyamaanamSuraughai**

(meaning):Let us meditate on Sri Rudran with His beautiful smile, surrounded by the retinue of Devas offering their praises, resting on His chariot with His wife while holding the arrow and bow in His hands. Let us meditate on this glowing, beautiful form of Sri Rudran.

The second mantram is known as Maha Mantram, since the uninterrupted recitation of this is said to remove poverty in the home and the nation. It is recommended that this japam should be done for 12 days continuously, when one is awake. Prosperity in this world is assured by the proper recitation of this mantram.

## The Third Mantram

In this mantram, the devotee asks for the blessings of release from the cycles of birth and death. The mantra is as follows:

**Yaa tE Rudra Sivaa tanUraghoraapaapakaaSinee  
tayaa Nastanuvaa Santamayaa GiriSantaabhichaakaSeehi (3)**

The Rishi, chandas and Devathaa for this mantram are Kasyapar, Swaratanushtub and Sambhu. In this mantram, the form of Sri Rudran without any weapons is being invoked.

In the previous mantram, the Ghoraa aspect was invoked and in this mantra, the Aghoraa aspect is revered.

The prayer enshrined in this mantram is: Rudra Nah AbhichaakaSeehi (“Oh! Rudra, please make us understand the Brahma Jn~Anam, the true knowledge that is the lasting one through Your blessings represented by Your holy body. This prayer for Brahma Jn~Anam is at the heart of the message contained in the mantram .”)

Here, the auspicious body of the Lord is described as Sivaa Aghoraa and ApaapakaaSini.

Sri Rudra's body and limbs without weapons is very tranquilizing (Aghoraa) and nonintimidating. It is also capable of giving auspiciousness (Sivaa) on this earth; in addition, that auspicious body, when seen by the devotees, assures them of places in Siva Lokam. The conferral of that blessing known as “ mukthi in Siva lOkam “ arises from that bliss-giving sight of the Lord's body. The auspicious boon-giving Sri Rudran is addressed as GiriSantaa by the Vedam.

The word GiriSantaa has been interpreted in a number of ways. One interpretation is that the resident of Giri named Kailasa conferring His blessings on all living things and giving them happiness and comfort. “KailaasE Girau NithyaavirbhUthO yah PraaNibhyah Sam tanOti sa GiriSantah,” is the interpretation of one of the Bhashyakaaras. The second interpretation is, “Girau (Vede) tishtannartharupeNa Sam tanoti.” Here, Rudran is recognized as the inner meaning of the Vedas and thereby conferring His blessings on His devotees. Giri is another name for the Vedas. The third interpretation of the naamam, GiriSantaa, for Sri Rudran is as the one who is the conferrer of helpings, when meditated as the heart of Pranavam. “PranavE tishtan DhyeyarupeNa niratiSaya BrahmAnandha LakshaNam Sam tanoti,” is the corresponding interpretation by one of the Bhashyakaarars. Sri Rudran's body is hailed as Apaapakasini, which means that His body, when seen, removes all the sins (Paapam) and thereby gives Atma Jn~Anam.

The third mantram described above is also recited for the well being of the cows.

The Dhyaana Slokam for this mantram is a beautiful one, evoking the peaceful aspects of Lord Rudran's appearance and presence. The sloka is as follows:

**smEr aananamchandra kalaavatamsam  
Ganghadharam Saila Suta sahaayam!  
TriIOchanambasma bhujanga bhooshaNam  
dhyayEt Pasonam Pathimeesitaaram!!**

Here, the smiling face of Lord Rudra, with the digit of the moon and Ganga Devi on His tresses, is invoked. His presence, adorned by Gauri Devi, sitting next to Him and His viboothi-clad body and the decoration of snakes on His neck and arms are praised. He is recognized as the one who is the Lord of all pasus (cows or Jeevans) in Saiva SiddhAntam.

## The Fourth Manthram

The fourth manthram of Sri Rudram again appeals to Sri Rudran not to shoot the arrow at the poor sinners, but to make the arrow nondestructive and thereby protect the world. The mantram is as follows:

**YaamishumGiriSanta haste BhibharsharyastavE  
SivaamGiritra taamKuru MaaHimsee: Purusham Jagat(4)**

(meaning):

hE Girisantha -Oh! theinnermeaningofthe Vedas, hE Girithra-Oh! Lord residinginKailasam,

PurushamJagat maa himseeh-Please do not hurt me and my friends! Please do not destroy

**ourearthly wealth, either! Yaam ishumastavE  
hastE BhibharshithaamlshumSivaam Kuru-**

Please make auspicious that arrow which you wear in Your hand to shoot at the sinners. Protection from disasters (Anishta Pariharam) arising from the anger of Lord Rudran is prayed for through this mantram. The Fifth Manthram The fifth mantram of the Anuvakam prays for freedom from disasters and realization of desired comforts on this earth. The mantram is as follows:

**SivEna Vachasaa tvaaGirisaaccha Vadaamasi  
Yathaa na: sarvamijjagadayakshmagumSumanaa asat (5)**

This prayer is also addressed to Sri Rudran as Girisa, the resident of the holy mountain known as Kailasam. It says Vayam Vadaamasi, i.e., we beg You for this blessing. The blessing that is asked is that of the secret knowledge about the right way to praise Him so that the world will be populated by healthy, happy communities of people and herds of cows. Tvaa Acchaa SivEna Vachasaa Yataa Asatha tataa Kuru is the prayer.

People and herds of cows. Tvaa Acchaa SivEna Vaschasaa Yataa Asatha tatta Kuru is the prayer.

"e do not know the ways to praise with auspicious words to reach You. Please teach us," is the request. The effect of that prayer is "Sarvam Jagat ith ayashmam Sumanaah Asath, Iti Vadaamasi,": "Oh! Kailasa Natha! Please teach us the ways of praising You that would make this world full of a healthy, happy community of all living beings."

The fourth and fifth mantrams together constitute one mantram. The Rishi for it is Gauthama; the chandas is Gayathri; and the Devathaa is Rudran. The Dhyaana Slokam for the fourth and fifth manthram is as follows:

**Sang raamikEena vapushaa praviraajamaanam  
Devampurathrayavinaasana mandhahaasam**

**Daityaan didhakshumachalesvara chaapa  
paaNim dhyaayEthpurarimathabhoomi rathadhiooDam**

This slokam describes the appearance of Lord Paramasivan, when He was about to perform Tripura Samharam. At that time, Bhoom became His chariot, Meru Mountain became His bow, VishNu became the tip of His arrow and Sri Rudran was dressed in battle attire and was desirous of destroying the Asuras and their three cities. He was smiling in anticipation of His heroic deed. The slokam recommends that we meditate on this fierce aspect of Sri Rudran. The recitation of the fourth and fifth mantrams together for 21 days is said to ward off untimely death.

### The Sixth Mantram

The sixth mantram is a profound one, which is said to remove ills from evil forces, poison and fever. Hence it has been called as a "shield" (Kavacham) by Bodhayana Maharishi. The Rishi for the mantram is KaNvar; the chandas is Anushtup; and the Devataa is Sambhu. The Dhyaana Slokam is as follows:

**Chandraardha maulimkaalaarimvyaala  
yagnyOpaveetinam Jwalat-paavaka  
sankaasamdhyaayEt devamtrilochanam**

Here, reference is made to the three-eyed Lord, who wears the half-moon on His hair. He is wearing a great serpent as His sacred thread and is shining as a burning piece of ember. The sloka words visualize Rudran with these characteristics.

The mantram corresponding to this dhyana slokam is as follows:

**adhyavOchadadhivaktaa prathamOdaivyo  
bhishak Aheegumsccha sarvaan jambhayan  
sarvaamsccha yaatudhaanyah (6)**

Let the Supreme Lord (Prathamah) speak for me with compassion (adhyavochat) is the prayer. The rest of the mantram speaks about the qualities of that Supreme Lord. He is described as adhivakthaa, Daivyah, Bhishak. adhivakthaa is one who bends over backward to speak (or intervene) on behalf of His devotees. Daivyah means one who is the inner force of all the Devas; Bhishak means one who is the doctor, curing all diseases of the body and mind. He is also requested to destroy all pain-causing animals such as snakes, scorpions, etc., and those that cause harm such as thieves. He is further implored to remove hidden evil forces such as raakshasaas and ghosts and other inauspicious entities. The portion of the mantram referring to such a prayer is "Sarvaan aheegumsccha Sarvaasccha Yaathudhaanyah Jambhayan Prathamah adhyavOchat." It has been stated that the recitation of this manthram 50,000 times will confer the powers requested in this mantram.

### The Seventh Mantram

The seventh Rudra mantra praises Sri Paramasivan in one of His eight forms, which is that of the Sun. Lord Paramasivan is known to have 8 forms constituted by earth (Prithvi), Water,

Fire, Wind, Ether, Moon, Sun and Master (yajamaanan). The eight forms lead to His name as Ashta Moorthi, who delights in being worshiped on the ashtami day of the month. The seventh of the eight forms is that of Sun, whose rays envelop all the corners of this universe. By focusing on the Soorya Moorthi, Siva's pervasive presence in all nooks and corners of this world is emphasized. In the form of the Sun, Lord Paramasivan is the witness to the activities of everything on this earth and nothing escapes His notice. Such Solar aspect of Lord Maheswaran is described by the following seventh mantram:

**Asau yastaamro Aruna uta Babhrussumangalah  
Yeh che maagumRudhrAabhitO dikshusrithaah  
sahasraSO vaishaagumheDa eemaH (7)**

**(meaning)**

The auspicious Rudra described in previous mantras appearing as Adithyaa is coppery red in hue at dawn; a little later, as the dawn progresses, He takes a violetish red hue; a few minutes later, He assumes a golden-yellowish orange color resembling that of gold-copper alloy. In all these forms, He appears before us every morning as the most auspicious presence. He reaches out to every corner of the earth and direction as thousands of Adityaas through the spreading of His rays.

The mantram salutes all those thousands of Rudras and asks Them to hold back Their anger and protect the people who recite the Sri Rudram.

The words of the seventh mantram containing these thoughts is as follows in Anvaya Kramam:

**Yimaam AmithahDikshusrithaah Sahasrasah  
Ye cha Rudraah YeshaamHedah Ava eemahe**

In the seventh mantram, a pacific overture is made to Sri Rudra to calm Him down from His angry state caused by His disapproval of the conduct of human beings, which are prohibited by the VedAs and the sAstrAs.

## The Eighth Mantram

In the eighth mantram, He is approached for the conferral of boons. He is praised as the one who is inside the disc of the Sun and as the lustre that is seen by the learned as well as the simple people every day. This mantram relating also to the Aditya Roopam of Sri Rudran is as follows:

**A sau yoavasarpati neelagreevo vilohitah  
utainamGopaa AduSannadrusaannudahaaryah  
Utainamviswaa h thani sa drasht mrDayaathi nah (8)**

In the first line of this mantram, Sri Rudra's bodily features and lustre are referred to. The bluish-black of His neck (neelagreevah) arising from the drinking of the poison during the churning of the milky ocean is first mentioned. Next, His coppery red color as the rising Sun

in the morning is alluded to by the term, vilohitah. He is recognized as traveling in the sky with the characteristic bluish-black hued neck and coppery red-colored body as Adityaa.

While He is traveling across the sky, He is seen by the illiterate cowherds (gopaah) and innocent water-bearing women. "Gopaah Utaanam (Aditya rupam) Adrusaan; Udahaarya: (Api) Ainam Adrusaan; Ainam (Aditya svarupam Rudram) Viswaabhoothaani Api Adrusaan", says the mantram. Even the cows and the sheep in the pasture see Him course through the sky in the form of Adityaa, according to the mantram. May this auspicious form of Sri Rudra seen by one and all confer on us His blessings and keep us happy, is the prayer (sa drushtah nah mrdayaati) housed in this eighth mantram. AaBaala Gopalam is a term that is normally used in literature to describe the simple and illiterate people and those who do not pretend to be scholars. The universal recognition of the aspect of Sri Rudran as the Sun God or the force behind it is alluded to here.

The seventh and eighth manthras are considered as one mantra from the point of the Dhyaana Slokam quoted below:

**M andalaantara gatam  
hiraNmayamBhraajamaana Vapusham  
Suchismitam ChandadheedhitimakanDita-dhyutim  
ChintayEn muni-sahasra sevitham**

(meaning): I meditate upon that Rudran, who is inside the disc of the Sun, who has a shining body, who has a smile-filled face, who is surrounded by thousands of praising sages, who has undiminished lustre and has strong as well as nourishing rays.

The seventh and eighth manthras have in common the Rishi (Maruthvan) and Devathaa (Sri Paramasivan in the form of Adithyan). manthras. The only difference is in the Chandas of the two The seventh manthram has Aasthara Pankthi as Chandas, and the eighth manthram has Jagadhi Chandas as its meter. It has been stated that the recitation of these two mantrams for sixteen days would bring rain in times of drought.

## The Ninth Mantram

The ninth manthram also praises the Neelakanta aspect of Sri Paramasivan. This mantram recognizes Him as the one with thousands of eyes (Sahasraakshan) and as the one who showers His sincere devotees with whatever they request. As a result of these boon-giving qualities, Sri Neelakanta Rudran gets the namaskaraNam as MeeDushE Neelagreevaaya namah asthu. This mantram also offers its pranaamams to the chieftain in the immediate retinue of Lord Neelagreevan (Bluethroated Lord). That passage is Atho Asya Sathvaanah yE tEbhyah Aham Namah Aham Akaram. The word MeeDushE has been derived from the thought that He nourishes the earth and its beings like a dark rain cloud. This mantram has the Anushtup Chandas and has Sambhu as both Rishi and Devathaa.

The ninth mantram itself flows as follows:

**namo astu Neelagreevaayasahasraakshaaya  
meeDushE Atho ye asya**

### **sathvaanOhamtEbhyoakaran namah (9)**

The Dhyaana Slokam for this mantram celebrates not only Swami Neelakantan but also His consort Paarvathi as Srimat Simhaasaneswari. The slokam takes the following shape:

**Saracchandra Prakaasena VapushaaSeethala Dhyutim  
DhyaayEthsimhaasanaaseenamUmayaa sahitam Sivam**

In the above Dhyaana slokam, Sri Rudran's cool effulgence is praised. That cool radiance is said to produce incomparable happiness on the assembled devotees. His seethala dhyuthi (cool jyothi) is only matched by the coolness of Paarvathi Devi seated next to Him on the Simhaasanam, with Her heart drenched in cool compassion and mercy for the devotees.

The repetition of the ninth Sri Rudra Manthram is said to confer the blessings of Godly children, with deep devotion to Sri Kailasa Nathan.

### **The Tenth, Eleventh and Twelfth Manthrams**

The next three Sri Rudra Manthras (tenth, eleventh and twelfth) are grouped as one, and the recitation of these three would result in the destruction of one's internal and external enemies. The common Rishi, Chandas and Devathaa for these three mantrams are Narada, Anushtup and Rudran, respectively.

The Dhyaana slokam connects with the chathru-naasanam (destruction of one's enemies) objective of these three mantrams in the following manner:

**udhyat bhaaskara koti prakaasam aadeepta dahana moordhaanam  
bheeshana bhujanga bhoosham dhyayEt vividhayudham Rudram**

The Dhyaana slokam visualizes Sri Rudra with the lustre of crores of Sooryas and with a head that blinds one because of the housing of fire (Agni) there. He is seen as wearing the decorations made up of terrifying serpents. He is also recognized in the form of a warrior with many weapons. The mantrams which are linked with the above Dhyana slokam are as follows:

**P ramuncha Dhanvanastvam-ubhayoraarthinayorjyaam  
Yaasccha te hasta ishavaah Paraa taa Bhagawo vapa (10)**

**avatatya Dhanusthvagumsahasraaksha satEshudhe  
Niseerya salyaanamukhaa Sivo nah sumanaa bhava(11)**

**VijyamDhanuh KapardinOviSalyO BaaNavaagumuta  
Anesannasyeshava aabhurasya nishangathi: (12)**

In the first of these three mantrams, an appeal is made to the GuNa Sampoorana Bhagawaan Rudran to undo the cord tying the two ends of the bow. The mantram asks the Bhagawaan Himself to undo the cord and to hide the fearsome bow. The mantram asks the Lord to remove

the arrows away from sight. Jyaam thvam Pramuncha te Hasthe Yaa Ishavah taa Cha Paraa Vapa, is the prayer housed in the tenth mantram.

In the next mantram, an appeal is made to the Bhagawaan Rudran with a resplendent arrow cage to dull the edges of His sharp arrows and to undo the cord that links the two ends of the bow for prayogam. The mantram asks the Lord to come before devotees with a tranquil and auspicious form and to think of the well being of the frightened bhakthas.

The prayer is, Sahasraaksha SatEshudhE nah Sivo bhava! Nah sumanaa bhava! (Oh! Lord having thousands of eyes! Oh! Bhagawaan with thousands of arrow cages! Please cast aside your weapons! Please take the auspicious anugraha form and have your kind thoughts shower on us!)

In the twelfth mantram, once again the prayer is to escape from the fierce weapons of Sri Rudran. The mantram prays for the bow (Pinaakam) of the Lord to be devoid of its cord; the arrow cage to be devoid of arrows and the knife to be missing from the knife case.

### The Thirteenth, Fourteenth and Fifteenth Mantrams

The next triad of the mantras (13th, 14th and 15th) forming a unitary group follows a complementary thought to that of the previous triad of mantras. In the preceding triad, an appeal was made for removal of Lord's weapons (upa samhaaram). In the current triad, those weapons are invoked to protect the devotees through their power. The nigrhaa power of the knife, bow and arrows are invoked to destroy the dangers that the devotees face in their lives. In this triad of mantrams that form the conclusion of the first Anuvakam of Sri Rudram, one meets alternately supplications and salutations focusing on the fearsome weapons and the powerful hands that hold these weapons for destruction of the enemies and for the protection of the devotees. The three mantrams housing such thoughts are as follows:

**Y aa te hethirmeedushtama haste babhoova tEdhanuh  
tayaasmaan viswatastvamayakshamyapariBbhujja (13)**

**namaste astvAyudhAyAnAtatAya dhrushNavE  
Ubhaabhyaamuta te namo Baahubhyaamtava dhanvane (14)**

**paritE dhanvanohethirasmaan vruNaktu viSvatah  
atho ya IshudhistavaarE asmannidhehi tamm(15)**

Here Vedam prays "tvam Asmaan Viswathah Paribbhujja", i.e., "Oh! Lord, you should protect us from all kinds of dangers." The dhanvanah hethirasmaan Parivrunaktu - Let Thy arrow placed in the bow protect us from the collections of sins that are our enemies. Please destroy them and spare us, is the heart of this prayer.

Vedam addresses Bhagawaan as MeeDushtama to signify that He always gives more than what one asks for! Vedam identifies His weapons as instruments for protecting and preserving the health and well being of His devotees. Vedam clearly describes the power of the weapons of Sri Rudran and at the same time appeals for restraint in their use. Vedam says "Anaatataaya

dhrushNavE astvAudhaaya namah asthu." It describes that the weapons are in a state of rest, although they can be used any time to cause death and destruction of extraordinary nature because of their supreme power. The Vedam further praises the hands of the Lord, weapons which can inflict such damage through these by stating, "tE ubhaabhyaam Baahubhyaam Namah." The Vedam offers its salutations to the bow and arrow cage and asks the Lord to direct them to the enemies (collection of sins) of the devotees. The Vedam asks the power of the weapons to be deflected to the complex group of sins that stand between the Lord and His devotees. The Vedam also prays for the protection of the powerful and fearsome arrow of the Lord by invoking, "tE dhanvanah hEti asmaan Parivrunaktu." The last three mantras of the first Anuvakam have Sri Paramasivan as common Rishi and Devatha. Their Chandas is Anushtup. Their Dhyaana Slokam is as follows:

**P ranamadamara sangha mauli malaa Kusuma  
Rajoaruna Paada Padma Yugmam Anavaratam  
anusmaredh bhaavaanyaa Saha jagataam pitharampinaakapaaNim**

The slokam visualizes the holy feet of the Lord, which is reddened by the pollens of flowers from garlands adorning the heads of Devas when they prostrate at the Lord's feet. The slokam hails Sri Rudran as the father of the universe who is forever associated with Sri Paarvathi, while holding the bow named Pinaakam in His hand.

The first anuvakam thus concludes with salutations to the power of Lord Sankara and His fearsome weapons through 15 mantrams and asks for His eternal protection.

## The Second Anuvakam

This chapter has 13 mantrams. The Dhyaana Slokam for all of the mantrams is one and the same and is as follows:

**ukthaalankrtha sarvaangamindu-gangaadharam  
Haram DhyaayEthkalpa tharo moole samaaseenamsahomayaa**

(meaning)

Let us meditate on Paramasivan who is sitting under the Kalpaka Tree along with Uma Devi, wearing beautiful pearls on all limbs and also wearing the digit of the Moon, and Ganga Devi on His tresses.

In the second Anuvakam, Sri auspicious properties of Lord Rudram praises the many Paramasivan. All of the mantrams are known as Ubayato Namaskaara Mantrams since they have namaskaraNams on both sides of the mantram.

## The First Manthram

The first mantram of this Anuvakam is as follows:

**namstE astu Bhagavan-viSvESwarAya  
MahAdEvAya TrayamBakAya  
Tri purAntakAya TrikAlAgnikAlaaya  
KaalAgnirudrAya NeelakaNDaya  
MrutyumjayAya SarwESwarAya  
SadhASivAya SrimanmahAdEvAyAnama:**

(Meaning): My salutations to BhagavAn RudrA, the Lord of the Universe, the greatest dEvA with three eyes! My salutations to the demons who took the form of the three cities and is of the form of trikAlaagnis as well as being the fire at the time of the ultimate deluge! My additional salutations for the Lord with blue throat, who won over the Lord of death as the great Lord of all, who is always auspicious!

The second group of mantrams are as follows:

**Namo HiraNya baahave sEnaanyE disaam cha pathaye namah (1)**

The three focus items to illustrate the glory of Lord Paramasiva are HiraNya Baahave namah, sEnaanyE namah, and Disaam cha pataye namah. The salutation as HiraNyaBaahu refers to the one who has golden-hued hands or for one who is wearing a lot of golden ornaments on His hands.

The other Veda Manthras such as the following:

**A apraNakath sarva yevasuvarNa:  
HiraNya baahave varaNyaaya yata: pasya  
Pasyate rukma varNam**

form the basis for the Sri Rudra Manthra, HiraNyabaahave namah. It has been pointed out that the Antaarathitya Vidyaa section of the Chandogya Upanishad describes the worship of Golden Rudran. He is the one to be worshiped for getting the supreme blessings.

This second mantra of the second Anuvakam group seems to point out that this aspect of worship of Lord Rudran as the golden-hued one is consistent with the spirit of the Chandogya Upanishad's Anthaaraditya Vidyaa.

In this manthram, the military aspects and the hierarchy of that military system is also denoted by the choice of the words senaanyE namah and Disaam cha patayE namah. Sri Rudran is recognized here as the supreme commander of the army made of Devas, Gandharvas and humans. He is the Lord of all these armies. He is also the supreme commander of the chieftains of directions, such as, Fire, Vayu, Yama, Varuna and others.

## The Second Mantram

The second mantram pays further obeisance to Sri Rudran in the form of a tree, whose leaves represent various Rudraas with the different mixes of saatvika, raajasa and taamasa Gunas. This mantram also recognizes Lord Sri Rudran as the leader of the two-footed and the four-footed. The mantram is as follows:

## **am Vrkshebhya HarikeSebhya: PasUnaam Pataye Namah(2)**

Just as the hair is on the top of the head, leaves are on the top of the tree. Hence the Vedic passage here relates to the vrksham (tree) and the kesam (hair). All the Upanishads and the Geetha also compare the samsaram to a tree. Their source of comparison is from Vedam, which is the root of all Upanishads and the Geetha.

The connection between Veda Purusha (Sri Rudran) as a tree and its leaves-which are Devas and Manushas-has been described in our Saasthraas and Puraanaas frequently.

In this mantram, Sri Rudran is also worshipped as "Pasunaam Pathaye Namah". He is recognized as the Lord of all Jeeva Raasis. He induces them to engage in various karmaas and also releases them from the bonds associated with their karmaas, when He is pleased with them. Thus, He controls their destinies, and as such the namaskaraNam as Pasupathi is appropriate.

### **The Third Mantram**

The third mantram of the second Anuvakam is

## **Nama saspinjaraaya tvisheematE pateenampatayE namah (3)**

Sri Rudran is hailed here as the Lord of both the Vedaprescribed methods of worship and others based on Tantras, some of which are not sanctioned by the Vedas. To permit one and all to approach Him. Lord Mahesa gave us both the Vaidhika and Taantric ways to worship Him. He is the resplendent knowledge base that shines as the source for all approaches to reach Him and to get His full blessings. Indeed, there is none that is not connected to Him. His Jn~Aana Swaroopam as a unique beam of light is revered through the choice of tvishimathe namah as the salutation. The namaskaraNam Pateenaam Pataye Namah recognizes His links to the Veda-sanctioned and the Tantric approaches. His infinite compassion led Him to bless us with both approaches, so that one can choose the approach that is more comfortable to one's stage of spiritual development and intellectual abilities.

The third namaskaraNam enshrined in this mantram is Saspinjaraaya namah. Here, the hue of Lord Paramasivan is compared to that of a young blade of grass, which has the combination of yellowish-red (golden) color when the sun's rays strike it.

### **The Fourth Manthram**

The fourth manthram of the second Anuvakam is as follows:

## **Namo Bhablusaaya vivyaadhine-annaanaam pathaye namah (4)**

Sri Rudran's vahanam is referred to here, and He is saluted as the one who is seated on the bull (BhabluSaaya namah) revered as Nandikeswara.

He is also saluted as Annaanaam Pati, i.e., Lord of all the foods that are eaten by the living beings. At the same time, He is recognized as the one who hurts those with unacceptable

behavior (Dushtaas) with the very same food for which He is the Lord. As the Lord of Food, He nourishes the bodies of those with Sadaachaara and hurts those with Duraacharaa.

## The Fifth Manthram

The fifth manthram salutes Sri Rudran as namo HarikESaaya namah; namo UpaveetinE Namah and namo PushtaaNaam PatayE namah. The mantram itself is as follows:

### **NamoHarikeSaayopaveetinE pushtaaNaam pataye nama: (5)**

In the previous mantram, He was saluted as Annaanaam Pataye namah; eating of the right kind of food sanctioned by Lord Siva gives one nourishment and wealth known as Pushti. Because Lord Siva controls food directly and the nourishment wealth arising from the consumption of food indirectly, He is hailed here as Pushtaanaam Pataye namah. The Pushtis representing spiritual knowledge and material wealth can be split up in to following 10 subdivisions:

- 1) Vaak Pushti (Gift of Speech)
- 2) Jn-Aana Pushti (Gift of Discriminating Knowledge)
- 3) Sareera Indriya Pushti (Gift of healthy limbs and sound body)
- 4) Gruha Kshethra Pushti (Gift or blessing of happy/healthy home)
- 5) Dhana Dhanya Pushti (Blessings of wealth and grains)
- 6) Prajaa Pushti (Blessings of children and family)
- 7) Pasu Pushti (Blessings of herds of cow)
- 8) Graama Pushti (Blessings of disturbance-free peaceful community for residence)
- 9) Dharma Pushti (Blessings of a community steeped in Veda Acharams and righteousness)
- 10) aNimaati Pushti (The gift of mysterious powers involving the conquest of space and time, et al)

This mantra also hints that the Lord controlling food supply and nourishment is Himself very fit and healthy as indicated by the namaskaraNam, Namo Harikesaaya namah. Through this salutation, He is recognized as an eternal youth typified by His gray-free, black tresses. By this namaskaraNam, tribute is paid to His bodily beauty and youth. The next namaskaraNam of this mantram recognizes Him as one who is supremely austere in conduct of special practices. He is referred to in this context as Upaveethi, and the namaskaaram is Upaveethine namah. He is saluted as a Brahmin with yagnopaveetham for practicing rituals sanctioned by Vedas.

## The Sixth Manthram

The sixth manthram celebrates His lordship over the universe and His role as the instrument of destruction of the tree of samsara, the never-ending cycles of births and deaths. The mantram is as follows:

### **Namobhavasya hEtyai jagathaampatayEnamah (6)**

With His blessings, one gets Jn-Aanam for gaining Moksham and He acts as a weapon to strike down the samsara tree (bhavasya hEtyai namah). In an earlier section, He was hailed as PaSupati, because He was the one who bound the living being to the tree of samsara. Here, He is recognized as the one who releases the living being from the chains of samsara by cutting the chains and the tree. This is the reference behind the salutation: Namu Jagataam PatayE namah.

## The Seventh Manthram

The seventh manthram celebrates Him as the one who drives the misfortunes and sorrows (Rudran) of samsara and as the one who attaches the cord to his bow to protect the world and its beings (Namo Aatataavine Namah).

He is also hailed here as the protector of holy places and punya kshethrams (Namo KshethraaNaam Pathaye Namah). The full text of the seventh manthram is as follows:

### **Namo Rudraayaatataavine KshethraaNaam Pataye Namah (7)**

## The Eighth Manthram

The eighth manthram praises Sri Rudran as the Lord of the Forests and as the charioteer of the universe. He is also praised as the great internal beacon of light, which cannot be harmed by anyone or anything. This mantram is as follows:

### **Namassootaaya HantyaayaVanaanaam PatayE Namah (8)**

Here, the chariot is equated to the universe and Sri Rudran is recognized as the master charioteer to guide the course of the universe in the form of the chariot.

## The Ninth Mantram

The ninth mantram recognizes Him as the Lord of all the Trees in this universe and describes that His color is, red while He plays the role of the Lord of all Trees. This mantram also pays obeisance to Lord Rudran as the lofty Lord who is protecting everyone and everything by spreading Himself everywhere. This mantram through the prayer, Namu Stapataye namah, recognizes that He is visvatOmrta vah, i.e spread out in all the nooks and corners of His universe. The full mantram is as follows:

### **am hitaaya stha ataye vrkshaaNaampatayEnamah (9)**

## The Tenth Manthram

In the tenth manthram, Sri Rudran is described as the originator of the seven crores of mantrams that constitute the Mantra Saastraam. He is also recognized as the Swami of the secret Upanishads and Tantrams.

His awareness of all the activities at all corners of the universe is paid tribute to, and He is compared to a master merchant who has all the commercial intelligence to carry on his

successful business. His lordship over mountains, rivers, forests and bushes is also explained through the passage NamO KakshaaNaam PatayE namah. The full mantram is as follows:

### **Namo mantriNE vaaNijaaya kakshaaNaampatayE namah (10)**

His Mahaa mantra Swaroopam and His pervasiveness in all manthras are referred to in the salutation NamO MantriNE Namah. The namaskaaram, NamO Vaanijaaya namah, refers to His awareness of all human activities everywhere, just as a successful merchant dealing in commodities will know about the detailed intelligence on the product movement and merchandising of those commodities. Lord Rudra's sarvajn-atvam is implied here.

### **The Eleventh Manthram**

The eleventh manthram identifies Sri Rudran as the force behind the growth of every living unit in this universe. He is also identified as the resident in the heart lotus of His devotees. His protection of all the medicinal herbs and His conferral of the curative powers to them is recognized through the namaskaaram, NamO Oushadheenaam pataye namah. His ability to protect and nourish each and every one of the living beings of this universe is described through the salutation, NamO bhuvantayE Namah. His close association with His devotees by having His home in their heart lotuses is described by the namaskaaram, NamO Vaarivaskrdhaaya namah. The complete manthram is as follows:

### **am huvantayEvaarivaskrthaaya-oushadheenaampataye namah (11)**

### **The Twelfth Manthram**

The twelfth manthram recognizes His samhara swaroopam in terms of His being the ultimate and invincible warrior. His loud scream alone was sufficient to destroy Manmathaa. Such is His power of destruction that, in the Mahaa bharatham War, Arjunaa saw Rudran destroying all of his enemies, although the arrows nominally came from Arjunaa's bow. He is the force behind any death or destruction. The mantram connected with samhara activities is as follows:

### **Nama ucchair goshaayaakrandayatE pateenaam pataye namah (12)**

When Sri Rudran confronts the Asuraas and other enemies of His, He lets out a powerful scream and the mantram recognizes that terrifying sound and salutes, NamO Ucchair Goshaaya Namah. Sri Rudran lets out the scream and throws himself into the fight and destroys His enemies without fail. That skill in war is recognized through the namaskaaram, "NamO ucchair goshaaya aakranthayate pataye namah." In the missing word of this mantram, (patheenaam), His role as the commander-in-chief of the foot soldiers of the army is alluded to by the salutation, NamO pateenaam patayE namah. This mantram reminds us that He is the force behind the foot soldiers and that He already has destroyed His enemies through His loud scream, and the foot soldiers symbolically finish the destruction.

### **The Thirteenth Manthram**

In the final mantram, His auspicious protective qualities are described. His compassion for the innocent and His concern for the welfare of His devotees are dramatically described by the choice salutations, Namah Krtsnaveethaaya namah and Namah Satvaanaam PatayE namah.

His affection for His devotees causes Him to run after them, whenever they get into any difficulties. This namaskaaram, which is a moving one, takes the form of Namah Dhaavathe Namah. Like a cow runs after her calf, Lord Rudran is known to follow His devotees to make sure that He will be close by to protect them as they engage in their daily activities. The text of this manthram is as follows:

### **amah rtsnaveethaaya dhaavathe satvaanaam pataye namah (13)**

By the term, Kr thsnaveethaaya namah, the mantram reminds us about His all-pervasive nature; His indwelling in all living beings and things and as resider in every nook and corner of His universe is alluded to by the namaskaaram, Namah Krthsnaveethaaya. His role as the yajamanaa of all the innocent sadhus of the universe is described by another salutation: Namah satvaanaam patayE namah.

As mentioned earlier, all of the thirteen manthrams of the second Anuvakam have the same Dhyaana slokam. The recitation of the second Anuvakam after the invocation of Sri Rudram through the Dhyaana slokam will result in the destruction of all of our internal and external enemies and delivers us material wealth and success in our various endeavors.

## **The Third Anuvakam**

This Anuvakam has 17 Avaanthara Yajur Manthrams. The recitation of this anuvakam for 5,000 times after Praajapatya Krichra anushtaanam is known to remove the prevalent infectious diseases in the nation and the destruction of all sins caused by lust and greed as well as the destruction of one's enemies. The first eight mantras develop the theme that Sri Rudran is none other than Sarveswaran, who is the indweller of all the human beings independent of their intellectual status or professional calling. These eight mantras focus on thieves and develop the theme that He is the antaryaami of the thieves as well and their Lord. He is there in them as Jeeva Swaroopam and Iswara Swaroopam. Lord as the supreme principle pervading all of His creations cannot but be in them, even if some of them happen to be engaged in derisive activities such as thievery. The hope of Iswaran is that the people engaged in such activities not permitted by saasthraas can still receive His blessings, once they repent and approach Him as prodigal sons approaching their father. Vedam is elaborate in the description of the various kinds of thievery practised by these misled men and asserts that Iswara is still their Lord and owner. The Sambandham (relationship) between Sri Rudran and the Jeevathma is indicated in these 8 manthrams dealing with Him as the Lord of Thieves. One should not interpret these verses as indicators of Sri Rudran being as the head of thieves who engage in the normal kinds of thievery. The abnormal and unique kind of thievery practiced by Sri Rudran is when He steals the hearts of His devotees, including those of former thieves. Since He is such an uncontested expert in stealing the hearts and minds of His devotees, there is no question about His paramount title alluded to as the Lord of Thieves.

The Dhyaana Slokam for all of the 17 Avaanthara (extraneous) Yajur Manthrams of the third Anuvakam is one of the most beautiful pieces of literature. Actually, the slokam is more in the form of a Gadhyam and celebrates the Kirata (hunter) and the Bhairava aspect of Maheswaran. One can focus on the Dhyaana Slokam after studying the meaning of the 17 manthrams.

## The First Mantram

The first mantram describes the dual aspects of Maheswaran, which permits Him not only to forgive the mistakes of His devotees, but also to punish firmly those who rise against Him by mind, body or speech. The text of the mantram is as follows:

### **Namah Sahamaanaaya Nivyaadhina Aavyaadhineenaam Pataye Namah (1)**

By the salutation "Namah Sahamaanaaya," Sri Rudram celebrates Sri Rudran's qualities of controlling His enemies and forgiving the trespasses of His devotees because of His enormous affection for them.

By the salutation, "Nivyaadhine Namah," Sri Rudram pays tribute to the extraordinary capability of Sri Rudran to pulverize His enemies. In the final salutation of the first mantram, the commander-in-chief status of Sri Rudran and His leadership of His army to punish the wicked is alluded to. This salutation is, "Namah Aavyaadhineenaam Pataye Namah."

He is thus recognized as the commander of the heroic army of Siva Ganaas containing fierce fighters such as Aghora Veerabhadran, who destroyed the Daksha Prajaapathi's yag-nam at the behest of Sri Rudran.

## The Second Mantram

The second mantram begins to focus on the theme of His being the chieftain of thieves. The mantram itself is as follows:

### **Namah Kakubhaaya Nishangine SteEnaanaam Pataye Namah(2)**

His sarva saakshi aspect is described in this and the next six manthras, as His relationship to the thieves is being developed. He is saluted as "Kakubhaaya namah," meaning "Hail to the chief of thieves." His appearance in His role as the chief of thieves is next described when Sri Rudram salutes Him as "Nishangine namah".

This salutation recognizes Him as the one who wields the sharp-bladed sword in His hands. He is next addressed as "SteEnaanaam pataye namah". Here, Vedam hails Him as the Lord of the Thieves, who hides and waits to ambush His victims. SteEnah refers to one who conceals himself while performing a theft. In contrast, Taskarah is one who openly commits a theft. The intent of the mantram is to remind us that Iswaran is supremely skillful in every activity and is not bereft of leading the skills of even thieves. It is He who watches over and later redeems the soul of the thieves who knowingly or unknowingly are engaged in sinful acts. By the Lord's grace, the thief mends his way; that is when his heart is stolen by the Lord. A former thief has no power in preventing the theft of his heart when the leader among the thieves Himself makes a strike for his heart.

## The Third Mantram

The third mantram focuses on the Lord who belongs to the category of Taskarah. Maheswara is saluted in this manthram as "Taskaraanaam Pataye namah." The appearance of the commander-in-chief of thieves (Taskarah) is described as having a bow and an arrow in His

hand and an arrow cage on His back. The militaristic attire of Sri Rudran is saluted as "Nisangina Isudhimathe namah." The whole manthram is as follows:

### **NamoNisangina IsudhimatE taskaraaNaamPatayE Namah (3)**

#### The Fourth Manthram

The fourth manthram continues to describe other kinds of thieves, for whom Sri Rudran is also commander-in-chief. The fourth manthram is as follows:

**NamoVachatE ParivachatE Sthaayoonam Pataye Namah (4)**

Three kinds of thieves and their specialties in thievery are described here. Lord Maheswara is identified as the leader of them as well, besides Sthanaah and Taskaraah.

The first of the three kinds of thieves is Vanchathah. This type of thief will be faithful to his masters, but will cheat and rob some of them occasionally. The second kind of thief is Parivanchathah. This one cheats and robs everyone. The last of the triad of thieves mentioned here is Sthaayoooh. He is the one who is an insider and robs in day or night without revealing himself and by betraying the trust placed in him as an honored member of his community. Lord Maheswaran is saluted as the pathi (leader) of all of these three types of thieves.

The respective salutations are as follows:

**Namo VachatE Pataye Namah  
NamoParivachatE PatayE Namah  
NamoSthayoonam PatayENamah**

#### The Fifth Manthram

The next manthram celebrates the Lord playing the role of chieftain of another triad of thieves. **Namo nichErave ParicharaayaaraNyaanaam Pathaye Namah(5)**

The first of the salutations is **Namo Nicherave Pathaye Namah**. The rest are as follows: **Namo Paricharaaya PathayE namah** and **namo Aaranyaanaam PathayE Namah**. The first kind of thief is the kind who is staying at his superior's house and biding for his time to commit a theft. The second kind of thief is the one who roams around the bazaar committing burglaries. The third type is the one who lives in forests to waylay unwary travellers. The Rudram salutes Sri Rudran as the chief of this triad of thieves as well.

#### The Sixth Manthram

In the sixth manthram, another triad of thieves is described and the Lord's suzerainty over them is saluted. The mantram takes the following form:

**Amah rkaavibhyo jighagum SadhbhyO MushNataam PatayE Namah (6)**

The three kinds of thieves mentioned are as follows:

(1) The armed robber who harms others while protecting himself through his weapons against counter attacks. This type of thief is Srkaavi.

(2) The one who harms animals while committing robbery. This one is Nidhagumsah.

(3) The type who does not attack property theft, such as stealing others' fields.

anyone but commits

grains stored in

The salutations to Iswaran as the Lord of this triad of thieves are as follows:

**Amah r kaavibhyo PatayE Namah  
NamahjighagumsadhbhyOPatayE Namah  
MushNataamPataye Namah Namah**

## The Seventh Manthram

The text of the seventh manthram is as follows:

**NamoasimadhbhyO akthamcharadh hyah rakrntaanaam Pathaye Namah (7)**

The words asimadh, Naktamcharah, and Prakr ntaah describe the above three kinds of thieves and this manthram salutes the pathi of all these three types of thieves.

(Meaning):Salutations to him, who sports the sword in his hand, who roams around in the night to steal and to him, who is the leader of those who cause bodily harm and steal.

## The Eighth Manthram

The eighth manthram is the last of the manthrams in this Anuvakam to salute the Lord as the leader of the thieves. Here, the manthram describes the two kinds of thieves engaged in cheating and robbing people of their fields and houses. One type stays in the village and cheats them while occupying posts as civil servants. This kind of thief abuses the privileges of his office and steals the wealth of fellow villagers gradually. This kind of thief looks like the rest of the villagers for all intents and purposes except that this type of thief wears the official dress. Corrupt politicians of the modern day are good examples of this type of thieves. The other kind lives outside the village in forests and caves and lands on the village on forays to steal the villagers' property periodically.

These two types of thieves focusing on the villagers are known as Kulunjanaah. The type wearing the official turban is described as Ushneeshinah. The type which commits roving robbery from its mountain or forest base is described as Giricharaah.

The text of the whole manthram describing these types of thieves is as follows:

**Nama ushNeeshine Giricharaaya Kulunjaanam PatayE Namah(8)**

## The Ninth, Tenth and Twelfth Manthrams

In the remaining nine manthras of the third Anuvakam, salutations are made to the prowess of Sri Rudra in His warrior form. Tribute is paid to the Sarvaantharyaamin (indweller) and Sarvavyapi (all-pervasive) aspects of Sri Rudra. These mantras are quite brief but profound in meaning.

From mantras 9 to 12, we come across the descriptions of Sri Rudran in His fierce warrior form. The ninth mantram for instance salutes Sri Rudran with bow and arrow in His hands. The mantram itself is as follows:

### **Nama Ishumadbhyo Dhanvaa-vibhyasccha Vo Namah(9)**

While describing the fierce and terrifying (Ghora) forms of Sri Rudran, the mantrams perform dual salutations (ubhayatho namaskaarams) to make sure that Sri Rudra at least catches one or the other of the Pranaamams. That is why we see the Aksharam (vo) in the mantrams to emphasize the ubhayatho namaskaarams. Here, Sri Rudran is visualized as holding the arrow in one hand (Ishumadbhyah) and the bow (Dhanvavibhyah) in the other hand.

The tenth mantram takes us up one more step like the unfolding of a scene into different dynamic frames.

In this mantram, Sri Rudran is visualized as tying the cord to the bow and putting the arrow on the cord for aiming at the target. His act of tying the cord is saluted as Aatanvaanebhyah vah namah. The act of setting the arrow on the cord for delivery is saluted as PratidadhAnebhayah vah namah. The whole manthram is as follows:

### **NamahAatanvaanEbhya PratidadhAnebhyccha Vo Namah (10)**

The eleventh manthram continues to describe the next step in the blossoming of Sri Rudran's skills as a Master Archer. This manthram is as follows:

### **NamahAayacchadbhyo Visrujadbhyasccha Vo Namah(11)**

Here, salutation is made to Sri Rudran as He is pulling the cord to set the tension for releasing the arrow. The two namaskaarams are "Aayacchadbhyah vah namah" and "Visrujadbhyasccha vah namah." In one salutation, He is praised for drawing the cord and in the other for releasing the arrow.

The twelfth manthram describes the final stage of the delivery of arrow, which relates to the power to land the arrow in the direction of the target and hitting the target precisely. This manthram is as follows:

### **Namosyadbhyo vidhyabhdhyasccha Vo Namah (12)**

Here, "Asyadbhyah vah namah" refers to His unfailing skill in hitting the target successfully.

The Thirteenth, Fourteenth, Fifteenth, Sixteenth and Seventeenth Manthrams

The remaining 5 manthras of this Anuvakam praises His pervasive presence in all living beings and in all stages of their activities.

The thirteenth manthram salutes Sri Rudran as the one who is seated and as the one who is resting. This manthram is as follows:

**Nama Aaseenebhyah Sayaanebhyasccha Vo Namah(13)**

The portion of the manthram paying respect to the seated form of Sri Rudran is "Aaseenebhyah vah namo namah." The other portion of the manthram salutes the resting form of Sri Rudran as "Sayaanebhyasccha vah namo namah."

The fourteenth manthram pays its regards to Sri Rudra in His wakeful (jaagradbhyah) and sleeping (svapadbhyah) states. The manthram corresponding to this namaskaranam is as follows:

**NamahSvapadbhyo Jaagradbhyasccha Vo Namah (14)**

The fifteenth mantram salutes Sri Rudran's stationary and mobile forms. As He stays put (tishtadbhyah), He is saluted; as He runs (dhaavadbhyasccha) after the devotees to save them from their misfortunes, He is again saluted. This mantram paying its respect to the stationary and dynamic forms of Sri Rudran is as follows:

**Namastishtadbhyo Dhaavadbhyasccha Vo Namah(15)**

The sixteenth manthram of the third Anuvakam salutes Sri Rudran as a leader of an assembly of people and as the various members in that assembly. Here, the analogy is to the sun in the sky which is reflected in a river or in a well or in a pot of water. The same sun is seen everywhere although it looks like there are many individual suns. This mantram is as follows:

**Namahasabhaabhya: sabhaapatibhyasccha Vo Namah(16)**

The namaskaarams are Nama Sabhaabhyah, Sabhaapatibhyasccha namo namah.

The final manthram of this Anuvakam salutes Him as being the indweller of the poor and the rich. The analogy is to Asvah (horses) and Asvapatibhyah (riders or owners of horses). The horse carries its owner to places of business so he can accumulate wealth. The horse itself does not share that wealth, except that it gets fed. The horse does not plan for the next day's work to make wealth, but the horse owner does. The mantram containing these thoughts on the Visva antaryaamitvam of Sri Rudran is as follows:

**NamoAsvebhyosccha Patibhyasccha Vo Namah (17)**

All of the 17 manthras of the third Anuvakam are treated as one unitary manthram. As such, they share their Rishi, Devathaa and Chandas. The Chandas is Bruhathi. The Rishi and the Devatha is Sri Rudran Himself.

The Dhyanam for this Anuvakam is enshrined in the following beautiful passage:

**Roopa Youvana Sampannaa MoorthevaVana Devathaa**

**Pushpithaneka Punnaaga Sahakara SiSoopamah ancha Vimsathi akshatra aayura  
ratha Sekharah Akalanga SaratPoorna Samaananah Chandra Bimbha**

**Praathar Vibuddha Padmabham Vasaanam charma Komalam**

**Sav yaapasavyavidhrutha Mala Vibooshitah Dharaa Kadamba Punjena Nabhidesa  
PralamBinaa AajangamPrekshaneeyena Prekshaneeyopi Satrubhih Bhoo Dharasya  
cha Chaar BangiKanyaalankaara Sobhithaa Aadarsa**

**Moorthih ShobhanaamanyaaNareerva Nirmalaa  
Tasya Haste DhanurDattvaSaramekamcha  
Nirmalam Tadheeyamamsa MaalamvyaaSlishtam Vaamena Baahunaa  
Sugandhi PushpastaBagamaagraayaagraaya  
PaNinaah Veejyaamano Mandamandam Vana pallava saakahaya**

**amavrtthoBalakaisccha Svabhisccchabhi  
Manoharaih acchad hira rath rpthai  
Dhyaathavyo JagaataamGuruh Evam Roopo  
MahatejaaKitaara Vapureeswarah**

The beautiful form of Sri Rudran as Kirata Bhairavan is saluted through the Dhyana sloka. He is moving about the forest in the garb of a hunter accompanied by his consort Bhairavi. The meaning of the slokas is summarized below:

He is brimming with youthful strength and beauty, and He looks like a forest god. He looks in His beauty as young saplings of punnaga and mango trees with their full blossoms of flowers; He is wearing peacock feathers in His tresses; He is also adorned by 25 nakshatras (stars) in His coiffure. His face is like a full moon in its beauty and it is free of any blemish. He is wearing a dress made of animal skin, which makes Him look like the just-blossomed morning lotus in its beauty: on the left and right side of His body, He is wearing the beautiful yellow flowers known as Konrai. From His waist onto His ankles, He is wearing a dress made of kathamba flowers; His beauty is such that even His enemies are overcome by it. He reminds one of the fully decorated woman possessing all the 32 saamudrika lakshanams of beauty because of His overpowering presence.

He has given His bow and arrow to His consort and with that freed hand of His, He is resting it over Her shoulder in a posture of embrace. With His other (right) hand, He is holding a bunch of flowers close to His nose to enjoy their fragrance. While He moves around the forest in the company of His consort, the gentle breeze caused by the movement of the leaves cools Him. He is surrounded by powerful dogs and little children, as He moves around as a hunter in the forest. The verses say that we should meditate on this form of the lustrous teacher of the universe.

## The Fourth Anuvakam

There are 14 mantras in this Anuvakam. They celebrate Sri Rudran, who is pervasively present in all living beings and things. The energy behind all the activities of human beings in all their professions is also identified with the supreme energy of Sri Rudran empowered by Sri Narasimhan (Mantra Raaja Padha stotram). The imagination of the Vedam in listing the varieties of Sri Rudran, immanent in all activities, is extraordinarily impressive.

### The First Mantram

The first mantram refers to Ambal, who destroys Asuras from all four sides (right, left, up and down) by hitting them. She also destroys them through Her various forms as Varahi, Dhanda Matha, Durga, Chaamundi and others. Sri Rudran says that it is Sri Rudran, who is behind all those destructive (samharam) activities. The first mantram is as follows:

**NamahAavyaadhineebhyo  
vividhyanteebhyasccha vo namah (1)**

The namaskaaram "Aavyaadhineebhyo Namoh Namah" refers to the skills and energy of the Devis, who attack the Asuras from all the four sides. The other namaskaaram, "Vividhyanteebhyasccha va Namoh Namah" refers to Sri Rudran being in the form of Samhara Moorthis, appearing as women and hitting the Asuras with many kinds of weapons.

### The Second Manthram

The second manthram identifies Sri Rudran with the Anugraha Sakthis of Devathas such as the seven Maatrukas, who are nothing but the Amsas of Sri Raja Rajeswari. The corresponding salutation is "uganaabhyah Vah Namoh Namah". The other salutation contained in this manthram refers to the angry Durga with Her ferocious aspects (ugra kalas). She takes pleasure in attacking and destroying the enemies who harm the righteous people. The portion of the second manthram referring to Sri Rudran being the power base of ferocious Durga is "trugum Hatheebhyah Va Namoh Namah". The whole manthram is as follows:

**Nama ugaNaabhyastrugumHatheebhyasccha vo namah(2)**

### The Third Mantram

The third mantram refers to Sri Rudra being the force behind the scholars and pundits who make a living through their intelligence and those who are the benefactors of such scholars and pandits. This mantram is as follows:

**am rtse hy rtsapatibhyasccha vo namah (3)**

The term Gr tsah refers to one who is both a scholar and a materialist as opposed to a disinterested scholar. The kings and other rich men who offer protection to such worldly scholars are known as Grtsapatih.

## The Fourth Mantram

The fourth mantram refers to the various communities of craftsmen and artisans and pays tribute to Sri Rudran as their protector. The mantram is as follows:

### **NamoVraatEbhyo Vraatapatibhyasccha Namah (4)**

The term Vraatha denotes the many kinds of guildsmen and their assembly.

## The Fifth Mantram

The fifth mantram salutes Sri Rudran as the Lord protector of all the retinue (Ganaas) that follow Him. He is recognized here as the Pati (commander and protector) of the Siva Ganaas.

The mantram corresponding to this salutation is as follows:

### **NamoGaNebhyo Ganapatibhyasccha vo Namah (5)**

## The Sixth Mantram

The sixth mantram elaborates on the appearances of the GaNaas for whom Lord Rudran is the commander-in-chief. This mantram is as follows:

### **Namo VirUpebhyo ViSwarupebhyasccha Namah(6) Vo**

VirUpam refers to the ugly and frightening features of some of the Siva Ganaas in their ferocious (Ghora) aspect. Viswarupam refers to the multitudinous forms and features of the Siva Ganaas, who serve the Lord in all corners of His universe. VirUpam can be interpreted as vigatham rupam or vikaaram rupam. If we follow the first definition, Lord Rudran can be understood as ArUpi or without any set form or shape (Nirguna Brahman concept). The second definition refers to His pervading this universe in many ferocious forms.

## The Seventh Mantram

The seventh mantram is associated with the eight types of wealth known as aNimathyashta sampath. The eight types are anima (shrinking of one's body), mahimaa (enlarging one's body), lagima (lightening of one's body to fly off), garimaa (densifying one's body so no force can move it), vasithvam (ability to seduce others or to let them follow), eiswaryam (being a leader), praapthi (getting what one wishes) and prakaamyam (to be at any place one wants). Sri Rudran is referred to as the force behind the one blessed with aNima and other related powers.

He is also saluted as the Lord of those who are not fortunate to have the animathi sakthis. The manthram is as follows:

### **NamoMahadbhyah KshullakEbhyasccha vo Namah(7)**

Mahadbhyah are those who have the sakthis such as aNimaa. Kshullekah are those who are not fortunate to have aNimathi sakthis.

### The Eighth Mantram

The eighth mantram pays tribute to Sri Rudran as the one who is seated on a chariot and as the one who is walking with His own feet without the benefit of going from place to place with the chariot. This mantram is as follows:

**Namorathibhyo arathEbhyasccha vo Namah(8)**

### The Ninth Mantram

The ninth mantram relates to Sri Rudran as the one who is the form of the chariot and as the rider of that chariot. This can also mean Sri Rudran is the form of this body and one who directs it to engage in various activities. This mantram takes the following form:

**Namo Rathebhyo Rathapatibhyasccha vo Namah (9)**

### The Tenth and Eleventh Mantrams

The next two mantras relate to the military aspects of the force of Siva, which energizes and manages such activities. The tenth and the eleventh mantrams dealing with armies (foot soldiers) and cavalry are as follows:

**NamassEnaabhyah Senaanibhyasccha vo Namah (10)**

**Namah Kshatthrubhyah Sangrahetrubhyasccha vo Namah (11)**

Sri Rudran is recognized as the assembled armies and their commander in the tenth mantram. The next mantram recognizes Him as the force behind the mechanics who fix the chariots and as the ones who pull to a halt the horses that are bound to a chariot. Earlier, Sri Rudra was addressed as the one who was seated in the chariot. The many forms of Sri Rudran (Sarvaatmakah) prevalent in every act and function of life is alluded to here. It is hinted that nothing can move or function without His energy and force, The Vaishnava para meaning is that Sriman Narayana inside Sri Rudran empowers Him.

### The Twelfth and Thirteenth Mantrams

The next two mantrams describe His force behind four other artisans following their respective professions. These mantrams are as follows:

**Namastakshabhyo rathakaarebhyasccha vo Namah(12)**

**NamahKulaalebhyah Karmaarebhyasccha vo Namah(13)**

The indwelling aspects of Sri Rudran behind carpenters, chariot decorators, potters and metal smiths is alluded in the above two mantrams. In every one of them, Vedam sees Sri Rudran engaged and engaging the artisans in their chosen fields of work.

## The Fourteenth and Fifteenth Mantrams

The next two mantrams pay regard to Sri Rudran as the activating force behind bird-hunters, fishermen and weaponsmiths. The two mantrams are as follows:

**N amahPunjishtebyo vo Namah(14)**

**amah Nishaadebhyasccha shukrd hy dhanvakrdbhyasccha vo Namah(15)**

Punjishtah is the one who spreads a net on the floor of the forest to catch the birds for food; Nishaadha is also a hunter / forager, but he catches fish. In general, the term Nishaadha stands for a tribesman, who has no agricultural skills.

The above mantram salutes Sri Rudran as the power behind the knowledge and skills of all the above craftsmen.

## The Sixteenth and Seventeenth Mantrams

The remaining two mantrams of this Anuvakam refer to other huntsmen concentrating on woods and their assistants, who put collars on the hunting dogs and drag them to the hunts. One of the two mantrams refers to the Atma Chaithanyam of Sri Rudran shining through in such a lowly animal as a dog and salutes Sri Rudran who protects that lowly dog as well.

The two mantrams are as follows:

**am rgayubhyah Svanibhyasccha vo namah(16)**

**NamahSvabhyah: Svapatibhyasccha vo namah (17)**

The various references to Sri Rudran being the Atma Chaithanyam (informing intelligence) in dogs and horses and all classes of craftsmen only elaborates on the Mahavakyam, "Aham Brahmasmi" and "Thath tvam-asi". Sri Rudran through these passages celebrates the concept of Sarva advaitham. By stating "Namah Svabhyah," one does not equate the body of Sri Rudran to a dog, but rather refers to the chaitanyam resident in the dog's body as the same as the Parameswara Chaithanyam. The celebrated Bhagavad Geetha passage, "Sunicchaiva Svapaake cha Pandithaah Sama Darsinah," underlines this principle. This Geetha passage states that the truly learned person looks with equanimity on the dog and the dog-eating chandala. The knower of the Self (Atman) according to the Geetha sees nothing but the Brahma Chaithanyam in everything of this universe. Such a person is not deluded by outer appearances or difference in occupations pursued by the human beings to make their livings.

The different mantrams of the Fourth Anuvakam really state that the Brahma Chaithanyam giving names and forms to various objects of creation is the one and only, undivided unitary principle. Like the reflection of the Sun seen on the waters of Ganga and the one seen on the unclean waters of the pond in a slum are nothing but reflections of the same sun. In a similar fashion, the power of Sri Rudran is recognized as the shining force behind each and every living object, independent of its form, shape or rank. The mantram reminds us that we should not be misled by outer appearances, but should recognize the underlying force that form the

common denominator among all the "diverse" beings, associated with Sriman NaarAyaNan's creation.

## The Fifth Anuvakam

The limitless glories of Sri Rudran and His personal presence are celebrated in this Anuvakam.

### The First Mantram

The first mantram is a celebrated one and is as follows:

#### **NamoBhavaaya cha Rudraaya cha (1)**

We see two cha in this and other mantrams. The aksharam cha stands for "also". The above passage punctuated by it means that the salutations are not only for Bhava but also for Rudra. These types of dual namaskaarams are known as anyatho namaskaara mantrah.

By the salutation, Namoh Bhavaaya, reference is made to Sri Rudran as the originator of this universe. By the salutation, Namoh Rudraaya cha, reference is also made to His great qualities that wipe away the sorrows of samsara and bless one with moksham and freedom from the cycles of births and deaths.

### The Second Mantram

The second mantram praises two other celebrated attributes of Sri Rudran. One is that He is sarvan and the other is that he serves as Pasupathi. Aptly, the mantram reminds us about the above two qualities through the salutation:

#### **Namah-Sarvaaya cha Pasupataye cha (2)**

Sarvaaya cha namah means a salutation to the Lord, who attacks and destroys everything and every being at pralayam. His qualities as Samhara Moorthi are celebrated through this namaskaram.

Pasupataye namah means that he is the Lord of all the jeevans known as pasu. The destiny of these jeevans is intricately tied to Him as their one and only overlord.

The above two mantrams have a profound significance since they describe Rudran as the Supreme God who engages in Pancha Krithyams or five deeds. These five activities of His are Creation (Srishti), Protection and Maintenance (Sthithi), Destruction (Samharam), Hiding the truth (Tirodhanam) and finally Moksham (Anugraham).

The namaskaram aimed at Bhavan recognized through the namoh Bhavaaya portion of the mantram refers to His (Srishti) creative aspect. Namoh Rudraaya refers to His Anugraha aspect. Namoh Sarvaaya refers to His Samhara aspect. Namoh Pasupathaye refers to His aspect of concealing his form through Maya (Tirodhanam) and Maintenance (Sthithi).

These two manthras also remind one of the principles behind Nataraja, the dancing God, which is none other than the Lord of Paarvati symbolizing Pancha Krithyams in His dancing pose.

It is appropriate to digress here to comment on the importance given to Pancha Krithyams in Saiva Siddhantham, which celebrates Sri Rudram. In this Siddhantham (tradition), God does not create jeevans. He creates the bodies that house the jeevathmaas. Thus, He performs His first of the five acts known as Creation. He protects the bodies that He created through the second of His acts, known as Sthithi. At the conclusion of the cycle of those bodies, He destroys them and thereby performs His third act, known as Samharam. All of the above acts take place on this earth dealing with the bodies of living beings.

The fourth and Anugraham deal temporary shell, Jeevathma inside, He prepares it to become fit to reach His holy feet. This act is known as Tirodhanam. He then blesses the

Jeevathma in its state of perfection and blesses it to join Siva Sayujyam.

This final act is known as Anugraham. fifth acts known as Tirodhanam and with the Jeevathma and not with their which is the body.

By perfecting the In the body of the Dancing God, one witnesses the symbols of the Pancha Krithyams described above. The Damarukam (little drum) on the upper right hand symbolizes the act of creation, through the notes it emanates. The birth of limitless creatures and their birth cry is indicated by the sounds emanating from the play of the damarukam. The hand gesture known as Abhaya Mudra seen on the lower right hand side symbolizes the protective (Sthithi) aspect of Pancha kritya. On the upper left hand is Agni, which is nothing but Pralaya Kala Agni denoting Samharam. By bending His right leg and placing it on the bent back of the Demon Muyalahan, Sri Nataraja indicates the TirodhAnam aspect of His Pancha krithyam. This act prepares the Jeevathma to become perfect and thereby qualify for Anugraham, which is symbolized by the lifted left foot. This Kunchita Padam is the blessing for all jeevans to get the release from the endless cycles of birth and death in Saiva siddhAntam.

Through the exercise of all of His five acts represented by his limbs, Sri Nataraja Moorthy is worshipped with the salutation, "Om Panchakrtya Paarayanaaya Namaha." This Pancha Krithyam forming the basis of Saiva Siddhantham is the subject of the first two manthrams of the fifth Anuvakam.

### The Third Manthram

The third manthram salutes Nataraja as the bluish-throated Neela Kanta in reference to His drinking the potent poison that came out of the milky ocean, when it was churned by the asuraas and devaas. His beautiful white neck, prior to swallowing the poison is also saluted in this manthram as follows:

**NamoNeelagreevayacha SithikanDaaya cha (3)**

The merciful aspect of Sri Rudran to protect the world from the cruel effects of the poison is celebrated here.

## The Fourth Manthram

The fourth manthram salutes Sri Rudran as the one with beautiful matted hair (Jata) and also as the one in the form of a Sanyasi with clean-shaven head. Kaparathi means one with an assembly of matted hair. The Paramahansa or the Sanyasi form of Sri Rudran is indicated by the salutation, Vyupatha kesa cha namah.

When Lord Sankara appeared in this world with the four Vedas, he took the form of Adi Sankaracharya, the sanyasi with shaven head. The Vedas say that the truly liberated wear Atma Jn-Anam as tresses of the hair, indicating that they do not keep their hair or sacred thread in the Sanyasa Ashrama. This is according to Advaita sanyasi's code of conduct. The VaishNava sanyasis keep their tufts and Sikhas. Since Sri Rudran is the greatest interpreter of Brahma Vidya as Sri Dakshinamoorthy (Brahmadhipathir Brahmanopathi), He is One of the greatest of sanyasis and acharyas.

The mantra is as follows:

### **NamahKapardine cha VyuptakeSaaya cha (4)**

## The Fifth Mantram

The fifth mantram praises His ViSwa Roopam. a supreme warrior wielding many bows in His power as the form of

Pranavam, Vedam, Meru Mountain and Pinakam is also praised in this mantram. The text of this manthram is as follows:

### **Namas-sahasrakshaayacha Satadhanvane cha (5)**

By the naamam Sahasraksha, Vedam points out that Sri Rudran has thousands and thousands of eyes. He witnesses through them all the activities of the humans and living beings. Thus, He knows about everything "under the sun" and acts as ViSwa Saakshi.

Satadhanvane namah cha refers to the incident of Tripura Samharam, where Meru Mountain became His bow and Vishnu became the arrow. This namaskaranam also reminds one of another time, where Pranavam became His bow and Saavitr Devi became the cord of such bow. Lord Rudran places ferocious Asthras (arrows) like Paasupatam on His bow and destroys the enemies of the world.

## The Sixth Manthram

The sixth manthram praises Sri Rudran who is resident in Kailasa Mountain (GiriSaaya cha namo namah) and who appears in the form of Vishnu Rupa (Sipivishthaaya Namah). Vedam at one place says Vishnu and Sivan are one through the assertion: Vishnuh Sipi Vishtah. There is not much space to comment on the deeper meanings of this Sruti passage here. This sixth mantram relating this thought is as follows:

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## **NamoGirisaayacha Sipivishthaaya cha (6)**

### **The Seventh Manthram**

The above manthram touched on the Rudra and Vishnu aspects touches Mukha Meedushtamaaya cha. Meedushtamaaya refers to Brahma, who creates the universe in the role of Hiranya Garbha. One of the Rudra Gayatri manthras found in Maha Narayana Upanishad shows us the connection between Brahma and Rudra. The passage of the Upanishad is as follows:

of Supreme Brahman. The subsequent manthram

on the creative aspects associated with Chathur Brahma through the salutation, Namodaathmanaaya Vidhmahe Hiranya Garbhaaya dheemahi Tanno Brahma Prachodayaat

The same Maha Narayana Upanishad, which has many passages on Sri Rudran, explains the identity between Rudra and Brahma in another section even more explicitly as follows:

**K adrudraaya PrachethaseMeedushtamaaya  
Thavyase Vochema Santhamam Hride  
Sarvohyeshha Rudrasthasmai Rudraaya Namu Asthu**

The meaning of the above Upanishadic passage is, "e sing a hymn to the most praiseworthy, who creates these universes and who is endowed with the highest knowledge. He rains objects to the devotees in abundance. He is the most powerful one who resides in the heart center. Indeed, all this is Rudra. Salutations be to Rudra who is an embodiment of such glorious attributes."

The seventh mantram containing reference to Meedushtaman is as follows:

## **NamoMeeDushtamaaya cheshumate cha (7)**

Besides Meedushtaman, the mantram also salutes Sri Rudran as the one who has the most powerful arrows such as Pasupathasthram through the salutation, Namodaathmanaaya Vidhmahe Hiranya Garbhaaya dheemahi Tanno Brahma Prachodayaat. The salutation for Sri Rudran as Ishumathe cha namah refers to his Divya Asthrams.

### **The Eighth Mantram**

The eighth mantram salutes the Daharakasa Moorthi, who resides in the heart cave as a tiny presence. He is also saluted as Vaamana Moorthi, the one with small limbs. This mantram takes the following form:

## **NamoHraswaayacha Vaamanaaya cha (8)**

The term Hraswaaya namah refers to the tiny entity in the DaharaakaSam or HridayakaSa. The Upanishad testifies that there is none who is smaller than the Paramathma (Athah Param Naanyadaneeyam Sa Hi Paraathparam) and provides support for the word, Hraswan.

## The Ninth Mantram

The next mantram celebrates the Mahadevan or Brahadeeswaran who is immense in magnitude (Paraathparam Yanmahatho Mahaantham)

This manthram also celebrates His Kalyana Gunas and offers its salutation to His immensity and virtues. This mantram is as follows:

### **am rhate cha Varsheeyase cha (9)**

The meaning word, Br hat, besides Brahmandam also means Para Brahmam, which is eternal and pervasive at all places and times. The word, Vasheeryah, refers to His many auspicious qualities.

## The Tenth Manthram

The tenth manthram praises His ancient nature and His benevolence in giving valued boons.

This manthram is as follows:

### **am vrddhaya cha Samvrhdvane cha (10)**

He is called Vr ddha, because He is the oldest amongst Gods and, as such, is worshiped by all of them. He is also worshiped by special stotrams and mantrams such as Sri Rudram.

Hence He is saluted, "Namo Samvrhdvane cha."

## The Eleventh Mantram

In the eleventh mantram, He is celebrated as Adhinathan. He is saluted as Agriyaa, i.e, one who was present before the creation of this universe. He is also saluted as Prathamam, i.e., one who is the first among all Gods. This mantram is as follows:

### **NamoAgriyaaya cha Prathamaaya cha (11)**

## The Twelfth Mantram

### **Nama Aasave cha ajiraaya cha (12)**

is the twelfth mantram of the fifth Anuvakam. His pervasive presence in all things and living beings of this universe as well as His ability to get anywhere and everywhere is saluted here.

### **The Thirteenth Mantram**

The thirteenth mantram praises Sri Rudran as the one who is in the swift flowing waters as well as in the calm but huge collection of waters such as a vast lake. This mantram is as follows:

### **Namas-Seegriyaaya chaSeebhyaaya cha (13)**

## The Fourteenth Mantram

The fourteenth mantram recognizes Him as being inside the waves of the oceans and as the one who is in the quiet waters of the pond. This mantram is as follows:

### **Nama Oormyaaya chaavasvanyaaya cha (14)**

## The Fifteenth Mantram

The fifteenth and final mantram of this Anuvakam praises further the power of Sri Rudran which is manifested everywhere in this universe. This mantram is as follows:

### **Namas-srothasyaaya cha Dweepyaaya cha (15)**

The salutation, Namah Srothasyaaya cha, refers to Sri Rudran being in the flow of small streams.

The second salutation, Namah Dweepyaaya cha, refers to His presence in the confluence of rivers. Where the river splits into two, He is considered to be residing at that spot. This salutation can also be interpreted to mean that He is the resident of sacred Dweepams such as Jambhu Dweepam.

The Supreme and the penetrating power of Sri Rudran and His Viswaroopam is celebrated in the fifth Anuvakam. This Anuvakam has a joint Dhyaana Slokam with the next (sixth) Anuvakam.



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## The Sixth Anuvakam

This chapter has another 15 manthrams. The Dhyaana Slokam is as follows:

**Gauri Karaambuja Nyastha Swarna Saila  
Saraasanam Ishu HastamRatharoodumNara Naaree TanumSmareth**

The Ardha Nari Swaroopam of Sri Rudran is saluted here. He is described as Nara Naari Tanu, with half of His body being male and the other half being female in its attributes. He is seen as being seated on a chariot. The hand associated with the Ambal part of His body is described as carrying the Meru Mountain bent as a bow. The Iswaran part of His body is seen carrying a beautiful arrow to launch from the bow held by Ambal.

### The First Manthram

The first manthram celebrates Him as the scholar who leads everyone in education, wisdom and scholastic attainments (Namo JyEshtaaya Namah) and the one who is not (Namo Kanishtaaya Namah). The full manthram combining the salutation to the above polar opposites to illustrate the Sarva antaryaamitvam of the Lord in one and all is as follows:

**NamoJyeshtaaya cha Kanishtaaya cha (1)**

The VaishNava-para commentary would attribute this "Sarva antaryAmitvam " to the agadita Gatanaa sakti of Sriman NaarAyaNan as the indweller of Sri Rudran.

### The Second Manthram

The second mantram praises the Lord as the one who was present before creation as well as the one who is present as Samhara Moorthi at the time of Mahaa Pralayam (great deluge). He is present as HiraNya Garbhaa at the time before creation and as Kalaagni at the time of Mahaa Pralayam. The mantram is as follows:

**NamahPoorvajaaya chaaparajaaya cha (2)**

### The Third Mantram

The third mantram celebrates Lord Rudran in the form of a youth and a small boy. This mantram focuses on the period between Creation and Destruction which is the middle period of Sthithi. This mantram focusing on the middle period is as follows:

**NamoMadhyamaaya chaapagalbhaaya cha (3)**

Madhyamaa also refers to the middle stage between Saisavam and yuva, i.e., childhood and adulthood. The namaskaaraNam, Namo apagalbhaaya cha, refers to a little boy before the stage of Madhayamaa. The form of Bala SubramaNyan can be related to Namo Apagalbhaaya cha.

## The Fourth Mantram

The next manthram continues to praise Him as the basis of all objects of this universe. Here, the mantram salutes Him as having the form of the calf that comes into the world from the rear side of the cow. Additional salutation is made to Him for existing in the form of the roots of the trees, which appear at the bottom side of the trees. We are also reminded that He is the root of mercy sustaining the tree of life. He can also be viewed as the root of the Tree of Vedas. The fourth mantram containing these thoughts is as follows:

### **NamoJaganyaaya cha Bughniyaaya cha (4)**

## The Fifth Mantram

The fifth mantram celebrates further the thought that He is the indweller of every living thing and non-living thing in this universe. This mantram is as follows:

### **Namassobhyaayacha Prathisaryaaya cha (5)**

Sobha has been interpreted to mean the world of human beings or manushya lokam. The term, Prathi sarah, has been interpreted by BhasyakAraas in two ways. represents birds, animals and humans

In the first case, it who can transport themselves from place to place. Here, the meaning is that He is the dweller in such a Jangama Prabancham. The second meaning of Prathisarah is the sacred thread that is tied on the hands of a bride or bride groom as Raksha Bhandanam at the time of the wedding. Here, Sri Rudran is said to be present as a protector on those auspicious occasions.

## The Sixth Mantram

The sixth mantram celebrates Him as the resident Lord of Yama Lokam to mete out the punishment for the sinners (Namo Yaamyaya cha) and as the resident Lord of Swargam (heaven) to reward the ones who have earned their places through their good deeds. The full manthram is as follows:

### **NamoYaamyaya cha kshEmyaya cha (6)**

Other interpretations for the words Yamah and Kshemah have also been suggested by the commentators. The word Yama refers to the one who appears at the last moment of one's life (Praana Viyoga Kaalam). The word Kshemah is associated with one, who through blessings, removes the sufferings of the departing soul and confers the blessings of Moksham. The story of Markandeya and the Lord's intervention as Mrthyunjaya is illustrative of the concepts outlined by this manthram from a PurANic perspective.

## The Seventh Manthram

The seventh manthram salutes Him as being the resident of a fertile field of grains (Nama Urvayaaya cha) and also as the resident of a barren harvested field (Namah Khalyayaaya cha).

The thought here is that He is the Lord of plenty and the opposite of that attribute. This mantram is as follows:

### **Namah Urvaryaaya cha Khalyaayacha (7)**

#### The Eighth Manthram

The next manthram celebrates Him as the one praised by the Veda Manthras in the Karma Kandam section, and also, as the one whose Swaroopam is attempted to be defined by the Upanishads, which appear as the concluding section of the Vedas. The inner meaning is that all portions of the Vedas praise Lord Rudran through their passages of Mantrams (Namah Slokyaaya cha). The NamaskaraNam, Namah Avasaanyaaya cha, refers to Him not only as the object of praise by the Upanishads, but also as the supreme force, which is at the side of Jeevans, during their last moments on this earth. The full mantram takes the following form:

### **NamahSlokyaya chaavasaanyaaya cha (8)**

#### The Ninth Mantram

The ninth manthram is as follows:

### **Namovanyaayacha kakshyaaya cha (9)**

He is saluted here as the one who is in the form of the trees of the forest as well as the creepers and little plants in the bushes.

#### The Tenth Mantram

The tenth mantram celebrates Him as the sound force and its echo. This mantram is as follows:

### **NamahSravaayacha Prathisravaaya cha (10)**

Additional meaning given to Sravah is that He is the one who is Loka Prasiddhan, a well-known entity in this world. The word Prathisravah has been interpreted to mean that He is the ultimate answer to all the mysteries and questions of life.

#### The Eleventh Mantram

The eleventh mantram is as follows:

### **Nama AasushENAaya ChaaSurathaaya cha (11)**

Here, His warrior aspect leading an army and His own chariot are celebrated. Asushena means the one who is at the head of a rapidly moving army and who has the ownership of such a fast army. Asurathah means one who drives his chariot rapidly in a battle field to destroy swiftly his enemies or the one who rushes in a fast chariot to respond to the call of his devotees who are in danger.

## The Twelfth Mantram

The twelfth mantram salutes Him as the valorous one (Suran) and as the one who tears asunder the unrighteous ones (Avabhindathe cha Namah). The full manthram is as follows:

### **Nama Sooraaya Chaavabhindate cha (12)**

## The Thirteenth Mantram

The thirteenth mantram of the sixth Anuvakam salutes Sri Rudran as a warrior again. He is celebrated as the one wearing the battle armor (varma) and as the one who protects the special section in a chariot (Ratham) where the driver of the path has to take refuge (varootham) in times of danger during the battle. This mantram is as follows:

### **Namovarmine cha varoothine cha (13)**

The term, varootham, has also been interpreted as a beautiful house, denoting His residence in Kailasa.

## The Fourteenth Mantram

The fourteenth mantram:

### **NamoBilminE cha Kavachine cha (14)**

continues to praise the warrior form of Sri Rudran. In the previous mantram, He was worshipped as "Namo varmineh cha". This mantram praises Him as "Namo Bilmine cha Kavachine cha." Varma and Kavacham refer to the battle armor that a warrior wears over his body and limbs. Varma refers to the protection worn from neck to waist and Kavacham refers to the metal shirt worn as protection from neck to heel.

## The Fifteenth Mantram

The fifteenth and the last mantram of the sixth Anuvakam praises Sri Rudran as the one who is celebrated by the Vedas and also as the one who commands His armies known for their illustrious valor. The fifteenth mantram is as follows:

### **Namah Srutaaya cha Sruta-sEnaaya cha (15)**

The recitation of the 15 mantrams of the sixth Anuvakam for 11 days without interruption is said to result in long life, defeat of one's enemies, birth of righteous children and material prosperity.

## The Seventh Anuvakam

This chapter also praises Sri Rudran as the all-powerful force, who is the Sarva Antharyaami of all living beings. The Dhyaana Slokam for the Anuvakam, which is made up of 16 manthrams, is as follows:

**Ata hir am hamaanaa hir rthyanthamAbhayaPradham Devam Suchismitham  
Dhyaayeth Vyagra Charma Parishkrutham**

(meaning)

We should meditate on Sri Rudran in the form of Nataraja, dancing with His long matted hair. We should meditate on his Abhaya Hastham, body covered with tiger skin and His smiling countenance.

Recitation of this Anuvakam as one Maha Mantram is said to bless one with intelligence, long life, health, wealth, children and Siva Saayujyam.

### The First Mantram

The first mantram celebrates Naadantha Swaroopam. The manthram is as follows:

**NamoDundubhyaaya chaahananyaaya cha (1)**

He is saluted as the sound inside the percussion instrument known as Beri Vadhyam. This salutation is, "Namo Dundubhyaaya cha." He is also recognized as the stick, which is used to beat the skin of Beri Vadhyam to raise the sound. The salutation is, "Namo Aahananyaaya cha."

### The Second Mantram

The second mantram praises His prowess in the battlefield. The mantram itself is as follows:

**am hrshnavEcha ramrsaayacha (2)**

The namaskaaram, "Dhr shnave Namah" pertains to His mighty skills that result in His not leaving the battlefield without defeating His enemies. His indefatigable stamina and power are alluded to here.

The salutation, "Namo Pramrsaaya," refers to His intimate knowledge about the strength and weakness of the army of His enemy. This knowledge certainly helps Sri Rudran to defeat His enemies.

### The Third Mantram

The third mantram continues to focus on His knowledge and His helpful nature. The manthram is as follows:

**NamoDootaaya cha Prahitaaya cha (3)**

He is praised as a skillful diplomat and messenger (dootaa) in that He knows very well how to express His thoughts to others and to analyze other's messages while engaged in negotiations on behalf of others.

The namaskaaram, "Namo Prahithaaya," refers to His help to His devotees, when they ask Him to perform some service for them. For instance, when Sundara Moorthi Nayanar asked his friend (mithran), Sri Thyagaraja Peruman of Thiruvavur, to go on a mission to calm down his angry wife, he went and helped out. Here, Naayanar acted as though he was the master (Yajamaan) of the Lord of Thiruvavur Temple and the latter obliged his friend.

## The Fourth, Fifth and Sixth Mantrams

The fourth and fifth mantrams praise once again Sri Rudran's sword (Nishangine Namoh Namah), His powerful arrow cage (Ishudhimathe namoh namah), His sharp-tipped arrows (Teeshneshave namah) and His many ferocious weapons (namoh Aayudhine cha). The text of the fourth and fifth mantrams are as follows:

**NamonishangiNE cheshudhimate cha (4)**

**Namasteekshneshave chaayudhine cha (5)**

The sixth mantram also celebrates His special weapon systems and superior bow in the following way:

**NamahSvaayudhaaya cha sudhanvane cha (6)**

## The Seventh through Fifteenth Mantrams

From mantras 7 to 15, we come across the varied salutations of Sri Rudra based on His being a small field path as well as the broad highway, His presence in many forms of water collected in a small rivulet or a torrent or in a mighty river or in a pond or in a roadside ditch or in a well of water. He is also recognized as the water inside the clouds of the rainy month or in the clouds of clear type associated with the autumn season.

He is also saluted as the wind that drives those clouds around. His antaryaamitvam is thus celebrated once again.

The seventh mantram states that He is in the form of the narrow path between fields over which one has to walk gingerly (Namoh Srutyaaya). He is also seen to be present in the form of broad highways that are easy to travel in (Namoh Pathyaaya cha).

The whole mantram is as follows:

**amoh srutyaaya cha Pathyaaya cha (7)**

This mantram could also be interpreted to mean that He can be reached by the highway of Vaidhika Margam or by the narrow and tortuous Tantric Margam not all of which are sanctioned by the Vedas.

The next eight mantrams (8 to 15) relate to His presence in different forms of water and the cloud as well as the wind that aid in producing the water. These mantras are as follows:

**N amahKaaDyaaya cha Neepyaaya cha (8)**

**NamahSoodhyaayachaSarasyaayacha (9)**

**NamahNaadhyaaya cha Vaisantaaya cha (10)**

**NamahKoopaaaya cha chaavaDyaaya cha (11)**

**NamoVarshyaayachaavarshayaaya yacha (12)**

**NamoMeghyaaya cha Vidhyutyaaya cha (13)**

**Namoldhriyaaya Chaatapyaya cha (14)**

**Namo Vaathyaaya cha Reshmiyaayacha (15)**

These mantrams salute Sri Rudran in all these forms of water, clouds and wind. I will give the meaning of the 16 namaskaarams contained in the above 8 mantras below:

(1) Namah Kaatyaaya cha means one who is in the small body of water associated with a narrow canal.

(2) Namah Neepyaaya cha means one who is in the place where the roaring waters of mighty torrents break. The allusion could be to His gathering the roaring waters of Ganga on His tresses at the request of Bhagiratha's family.

(3) Namah Soodhyaaya cha means one who is present in mud pools.

(4) Namah Sarasyaaya cha means one who is present in the waters of the pond.

(5) Nama Naadhyaaya cha means one who is found in river waters.

(6) Namo VaiSanthaaya Namah means one who is found in the waters gathered in the form of little ditches.

(7) Namah Koopaaya cha means one who is found in the waters of wells.

(8) Namah Avatyaaya cha means one who is in the waters of big depressions in the landscape.

(9) Namah Varshyaaya cha means one who is present in the rain waters.

(10) Namah Avarshyaaya cha means one who is present in arid air, devoid of rain waters. This has also been interpreted as one who is in the waters of the ocean, which does not depend on rain for its existence.

(11) Namo Meghyaaya cha means one who is present in the rainy clouds.

(12) Namō Vidhyutyaaya cha means one who is present in the lightning emanating from the water-laden cloud.

(13) Namō Idhriyaaya cha means one who is recognized in the spotless white clouds of the autumn season.

(14) Namō Aatapyaya cha means one who makes His residence in the warmth of the sun, or one who is behind the warmth of the sun's rays through His effulgence.

(15) Namō Vaatyaaya cha means one who is the life force of the winds.

(16) Namō Reshmiyaaya cha means one who is present in the torrential rains and winds of pralayam, when the world ends.

## The Sixteenth Mantram

The final mantram of the seventh Anuvakam is as follows:

### **Namō Vaastavyaya cha Vaastupaaya cha (16)**

After citing the death and destruction associated with Maha Pralayam in the previous manthram and frightening us, Sri Rudram calms us down by describing the tranquil aspects of Lord Maheswara. By the namaskaaram, Namō Vaastavyaya, Sri Rudran is recognized as the indweller of domestic animals such as cows and horses. By the namaskaaram, Namō Vaastupaaya, He is recognized as the protector of the land on which one's residence is built. He is saluted for protecting us from the ravages of earthquake, and the underground water that can destroy the foundations of the place of residence.

All these 16 manthrams of the seventh Anuvakam are treated as one Maha Manthram. The Rishi for this Maha Manthram is Romesar; the chandas is Maha Anushtup; the Devathaa is Sri Rudran Himself.

## The Eighth Anuvakam

The Rudram has 11 Anuvakams in all. After praising the antaryaamithvam and valor of Sri Rudran in the first 7 Anuvakams, Sri Rudram comes to the heart of the matter (i.e., the Siva Panchakshari) in the eighth Anuvakam.

This Anuvakam is one of the most sacred sections of Sri Rudram, since it contains the holy Panchakshari Manthram known as Namah Sivaaya. His supremacy is also pointed out here. His attributes as the driver of sorrow of Samsaram is also saluted here as Namah Rudraaya cha.

There are 17 manthrams in this Anuvakam. There is no particular Dhyaana slokam for this Anuvakam.

## The First Mantram

The first mantram salutes Uma Maheswaran who drives all of our sorrows through His blessings. The mantram is as follows:

### **Namas-somaaya cha Rudraaya cha (1)**

The Svetasvatara Upanishad explains the salutation, Namah Rudraaya passage cha. The Upanishad explains, "Rutham Samsaaradukham Draavyateethi Rudrah." He is cited here as the one who can drive away the samsaric ills and sorrows.

By the meditation of Sri Rudran, one can get the freedom from the oppressive sorrows of Samsaara. His role as the "end-maker" (antaka) of sorrows is described in Maha Naraayanopanishad as

### **Praanaanaam Granthirasi Rudro Maa Visaantakah tEnaannenaanyaayasva am udraaya Vishnaave rtyurmE Paahi**

Here, an appeal is made to Rudra as the kingpin (binding knot) of the breaths and organs of senses functioning in the body. The Upanishadic passage beseeches Him to enter the supplicant's body and stay there as the binding knot of breaths and senses, which support one's cognition, intellect and emotion. He is asked to enter the devotee's body to drive away his sorrows and to nourish him with the food consumed as well as to protect him from accidents, diseases and death.

The other salutation of the first mantram of the Eighth anuvakam is Namah Somaaya cha. Here, the word Soma refers to one who is always seen with Uma Devi. It has been hinted that the anugraha power of Sri Rudran is primarily due to the grace of His consort, Uma. The passage from Kaivalyopanishad quoted below supports this special power of Sri Rudran, because of the help of Uma Devi:

### **Umaasahaayam Paramesvaram Prabhum Trilochanam Neelakantam Prasaantham Dhyaathvaa Munirgachhati Bhootayonim Samastasaakshin Tamasah Parasthaath**

She is known as Adi Parasakthi for that reason. She has been saluted as the one who gives the blessings of the understanding of Brahma Vidya. It has been stated clearly in the Puranas that the association with Uma Devi confers Parameswaran the power of giving Siva Saayujyam to the devotees. The slokam from one of the Puranaas in support of this line of thought is as follows:

### **P aarvathi Paramaa DeviBrahmavidhyaapradaayinee tasmaatsaha Tayaa Saktyaa hrudhi Pasyanthi Ye Sivam tEshaam Saasvatikee Siddhirneterashaamapi Sruti**

The Purana Slokam very clearly quotes the Vedas as saying that the blessings of Siva Saayujyam are conferred by Lord Siva only because of His togetherness with His consort, Paarvathi, otherwise known as Uma. The word Uma is made up of the variations of Akaram and Makaram which constitute the Pranava (Om) Sabdham. Hence, Uma is known as the essence of Pranavam and therefore is called Paraasakthi by Devi Worshippers. Hence, Lord Sivan affiliated with this Paraasakthi and Brahma Vidyaa Swaroopini draws his Anugraha Sakthi from Her. Thus, the salutation Namah Somaaya cha takes special meaning, when looked in this context.

The second mantram asserts what another section as of Vedam preaches Adhyanthamastam Yanthamaadithyam abhidhyaayan. This portion of Vedam points out that a devotee can obtain prosperity and by meditating on Aadityan (Soorya NaarAyaNan) at Dawn and Dusk as the Supreme Brahman.

## The Second Mantram

In the second manthram, the worship of Lord Rudran as the Para Brahman dwelling inside Aadityan at Dawn is described. The second mantram is as follows:

### **Namastaamraaya chaarunaaya cha (2)**

The color of the rising Sun at first is coppery red; after a few minutes, that color mellows to a finer tint of red known as Arunam. The Rudropanishad passage quoted above indicated that Sri Rudra's supreme blessings are obtained by meditating on His Antaryaamitvam inside the Sun at the time of dawn and dusk. Anyone who misses the meditation at dusk and dawn can obtain the blessings of Lord Rudra during the Arunodhyam period, when He is slightly past the time of Dawn. This is the message given by the second mantram's salutation, Namah Arunaaya cha.

## The Third Manthram

The third manthram is as follows:

### **NamasSangaaya cha Pasupataye cha (3)**

Namah Sangaaya cha and Namah Pasupathaye cha are the two salutations enshrined in this mantram. By the choice of the word Sangan, Sri Rudram reminds us that He is the one who gives happiness to all creatures on this earth and beyond.

The Kaivalyopanishad Manthram describes Him as Aadhaaram-aanandamakhaNdabodham Yasmillayam Yaathi Purathrayanacha. He is recognized as the substratum, the indivisible bliss-consciousness principle and one in which the three planes of consciousness go into dissolution or attain Layam. That Pasupathi is the Aachaaryendra, who protects and gives the blessings of supreme knowledge to His devotees by sitting under the Pupil tree as Dakshinamoorthy. That is why He, who is the embodiment of pure knowledge and the inner meaning of Pranavam is saluted as Namah Sangaaya cha and in the following way as Pasupathi (Liberator of the bonds of Jeevans):

**OmNamah Pranavaarthaaya  
Suddhajn-aikamoorthaye Nirmalaaya  
Prasanthaaya Dakshinaamoortaye Namah**

### The Fourth Manthram

The fourth manthram of this Anuvakam praises His frightening aspect and His Ugra Kalaas. Out of fear for Him the wind blows; Bheeshaasmaadutha Pavathe, is the statement of the Upanishad. His ferocious attributes which strike fear at the heart of His enemies are referred to here. In His role as Gaja Samhaara Moorthy, Kaala Bhairavan, Tripura Samhaaran, Baka Nethra Haran (one who pulled out the eye of Suryan, when He offended Him), Kapali (one who plucked the head of Brahma and used it as his Biksha vessel), His attributes are ferocious to look at. The Ugra Kalaas that He radiates through these forms and the terror He causes during these occasions are saluted as follows:

**NamahUgraaya cha Bheemaaya cha (4)**

### The Fifth Manthram

The fifth manthram praises further His Ugra Svarupam, which is very much evident in battlefields. This manthram is as follows:

**NamoAgrevadhaaya cha dUrEvadhaaya cha (5)**

He is recognized as the great warrior, who kills His enemies by confronting them in face-to-face battle.

He is also recognized as the one who destroys the strength and power of His enemies even before they engage in battle. He saps them of their strength even while He is far. Lord Krishna explains the power of Sri Rudran to Arjuna in the Santhi Parvam of the Maha Bharatham as follows:

**Yasthu tE s' rathe Yaati Yuddhe am ratyu astite Tamm Viddhi Rudram Kauntheya**

Lord Krishna says, "O, Arjuna, as the battle started, there was an effulgence which was moving in front of you. He was Rudran. You only sent your arrows and thought you destroyed your enemies with those arrows. killed them. You only hit them afterwards.

He has already

The enemies "killed" by you were already slain by Him." Sri Krishna then continues to praise Sri Rudran and asks His friend, Arjuna, to worship Sri Umapathi with a pure heart as follows:

**N ihataan Tena Vai PurvamHathavaanasi Vai  
Ripun Aprameyaprabhaavam TammDevadevam-  
Umaapathim BhajasvaPrayatho Nithyam  
Visvesam Haram-avyayam**

## The Sixth Manthram

The sixth mantram points out that those who insult Him due to their arrogance get punished severely. This mantram is as follows:

### **NamoHantre cha HaneeyasEcha (6)**

Here is a description of two examples of those who with their clouded senses take on Sri Rudran and get straightened out. One example is provided by the great Siva Bhaktha known as Raavana. He became very arrogant because of his wealth and the power that he possessed. He forgot that it was Sri Rudran who blessed him with such riches in the first place. One day, he decided to shake up the Kailasa Mountain, which is the residence of Sri Rudran. He put his hand under the mountain and tried to lift it. Sri Rudran pressed His own toe and Ravana's hand was duly crushed. Ravana was properly humiliated and repented for his misdeed and arrogance. He prayed to Sri Kailasa Nathan, who took pity on him and released him from his sufferings. The mighty ego of Ravana was destroyed by Sri Sankara. This aspect of the punishment given by Him to arrogant ones is saluted as "Namo Hanthre cha."

The second example of an arrogant offender was Daksha Prajaapathi, who was the father-in-law of the Lord. When Dakshan deliberately insulted the Lord of the Universe by withholding the havis entitled to Him in a yagn-am, Sri Rudran sent Veerabhadran to cut the head of the offender. Veerabhadran, who was nothing but one hair from the matted locks of Sri Rudran, tore down the yaaga saala, fouled up the Agni Kuntams, and tortured the assembled Devas and Rishis who were witnesses to the insults of Dakshan during the yagn-am. This aspect of the Lord's punishment of the rude and arrogant is saluted by Sri Rudram as "Namo Haneeyase cha."

## The Seventh Mantram

The seventh manthram salutes Lord Rudran as the one who is in the form of the limitless green leaves populating the trees. The passage in Rudram compares the dense green colored leaves on trees (HarikeSah) to the hair tresses on the jatai of Sri Rudran. The mantram containing this comparison and thought is as follows:

### **am Vrkshebhyo HariKesebhyO (7)**

The leaves are enormous on the trees and they collect the Sun's rays and provide food and nourishment to the trees. The reference to trees and their leaves is associated with the use of the leaves of the Palaasam, Vilvam and pupil trees in the Holy Yagn-ams. The reference is also to the Kalpagaa tree; which is the tree under which Sri Rudran is seated and He resembles the Kalpagaa tree in fulfilling the wishes of all His devotees. The reference is also to the Tree of the Vedas, whose leaves are the Devas and Jeevans. Its branches are the Sakaas of the Vedas. Thus, a comparison of Sri Rudran to a Tree and its green leaves is apt.

## The Eighth Mantram

The eighth manthram is a single salutation because of the hoariness of the thought associated with it. This manthram is as follows:

## **Namas-taarAya cha (8)**

Here, Sri Rudran is worshipped as Pranava Swaroopi or the embodiment of the meaning of Pranavam. He also helps the Jeevans in crossing Taarayathi (the ocean of samsaaram) and lands them in Siva Saayujyam. In fact, through His merciful intervention, He confers four kinds of Mukthis on His devotees. Those who perform Siva Pooja obtain Saaroopya Mukthi. Those who recite His names to the accompaniment of musical instruments (nama sangeertanam) obtain Saameepya Mukthi; those who engage in conversation with Siva Bhakthaas and those who have friendship with Siva Bhakthaas attain Saalokya Mukthi and those who meditate on Him, obtain Saayujya Mukthi. Such is His mercy, which gets us across the ocean of samsaara.

When a devotee prays intensely such as Nityaanandaaya Nirmalavijaanavigrahaaya Namah, Niravadhikarunaaya Namoh Niravadhivibhavaaya tEjasErasthu Namah He takes that jeevan by hand and transports him (taaryathi) across the Maaharnavam of Samsaram. This mantram indicates that one should worship Sri Rudran for obtaining any one of the above four types of Mukti.

## **The Ninth Mantram**

The ninth mantram points out that Sri Rudran is the cause behind the pleasures one enjoys both in this universe and the other. He is recognized as the force behind all the pleasures that a human being is heir to, when they meditate on Sri Rudran. This mantram is as follows:

## **Namas-SambhavEcha MayObhavEcha (9)**

The naamam, Sambhuh, denotes the one who is the root cause of all the pleasures of this universe, health, wealth and family. Nothing frightens human beings more than the premature loss or death of their own kith and kin before their own time. The profound sorrow registered by human beings when their parents, children or wives die hurts them deeply. The Atharva Veda Mantram quoted below and the same mantram seen in VajaSaneyi Samhita appeal to Rudra, as the source-cause of happiness in this world and asks Him not to injure, hurt or take away the elders, children and relatives:

Maa NoMahaantamutaMaa NoArbhakam Maa Na Ukshantamuta Maa NamUkshitam Maa NoVadhee Pitharam Motha Maatharam Priyaa Maa Nastanuvato Rudhra Reerishah

This mantram is also seen in Mahaa Naarayana Upanishad in its 52nd section. The exact meaning is as follows:

"Oh! Rudra, injure not our parents and elders, our children, our child-producing adults capable of procreation, the fetus we have placed in the mother's womb. Please do not hurt our dear selves either."

This appeal is made to Rudran in His role as Sambhu.

We come across a similar prayer in Rig Veda. That is in the form of a vivid prayer of a frightened man to Rudra as Sambhu to spare his children and grandchildren, relatives, his cattle, and horses as well as other worldly possessions. This disconsolate man appeals to Sambhu even to spare his enemies from Rudra's anger and in return promises to worship the

Lord with oblations and reverence. This same mantham is seen again in Vajasneyi Samhita with a slight variation. The rk of the Rigveda is also seen in Mahaa Naarayanopanishad and is as follows:

**Maa NastOkE tanaye Maa Na Aayushi  
Maa Noh GoshuMaa NoaSweshuReerishah**

It is Rudra who rules over death, destruction and samsaric illness. Hence, the term "Sambhu" is used in Sri Rudram in the context of its meanings outlined in the Vedic passages referred to above.

The second half Anuvakam is Namah Mayobhave cha. Here, the reference is to the blisses of Aamushmikka (other worldly) kind. One who surrenders himself to Srirudran totally in this world and offers salutations gains the other world due to the blessings of the Lord. This kind of samarpan is known as svaatmaanam paramesvare ekatvena (krtham) samarpanam As a result of this samarpanam, the devotee and sadhakan attains the qualification for the state of non-return to this earth (na cha punaraavartate) and goes beyond all sorrow as stated by the Chandogya Upanishad passage, "taarati Sokam Aatmavit". He becomes an Aatmavit, thanks to the blessings of Mayobhavan and becomes, according to the Mundaka Upanishad, "Brahmavit Brahmaiva Bhaasati". Such is the power of the blessings of Mayobhava due to the anugraham of Mokshadaayaka Mukundhan that connects to the salutation, "Namah MayobhavE cha." of the ninth manthram of the Eighth

## The Tenth Mantram

The tenth manthram elaborates on the meaning of the previous mantram associated with the earthly pleasures (lihika Sukham) and the other worldly (Aamushmikka Sukham). In this earth, a child receives its protection and pleasures from its parents. The pleasures associated with the other world comes through the blessings of Acharya and a proper understanding of the Saasthraas through the help of the Acharya. The tenth mantram states that Sri Rudran is present in the form of parents to assure happiness, nourishment and protection in this universe. The mantram salutes Sri Rudran in this role as Namassankaraaya cha.

The name Sankaraa denotes one who blesses one with various Mangalams on this earth and even beyond. Sri Rudran also blesses one with Siva Saayujya Sukham with the role of Acharya, symbolized by the Guru Mandala, starting with Dakshina Moorthy Swaroopam. The Acharya imparts the true meaning of Saasthraas and helps the disciple to understand.

Brahma Vidya The Lord is known as the "Viswaroopa Acharya" or the Cosmic Teacher. hen He imparts knowledge directly for attaining the path to Moksham, He is saluted as Namah Mayobhave cha as in the previous manthram. When he imparts knowledge indirectly through an Acharya coming in the Guru Mandalam, then he is saluted as Namah Mayaskaraaya cha. The importance of Guru Bhakthi and the recognition of one's Guru (Acharya) as the Lord himself is underlined in the following passages of the Upanishads and Saasthraas:

**Y asya Deve Paraa Bhakthih Yatha  
Deve tataa Gurau tasyai tE Kathitaa  
Hyartaah Prakaasanthe Mahaatmanah**

(meaning)

A student, who has supreme trust and devotion to the Lord, and the same measure of trust and devotion in his Guru, to him alone the true meanings of the words of Saasthraas and Vedas will become clear.

Such a student of the saasthraas and Vedas is known to be one who is srotriyan brahmanishtan, or one who is well-established in the Brahman. He understands the Vedas and their meanings because of having such a trust in his Guru as stated by Chandogya Upanishad passage, "Acharyavaan Purusho Veda." The student with this clear understanding becomes tranquil through the insight gained, meditates, and becomes one with the Absolute thanks to his Guru's grace, which is the same as the Lord's grace. Mundaka Upanishad explains this phenomenon as follows:

**JnA-na prasaadena Vishuddha-satvastatatu  
tam paSayati Nishkalam DhyAyamAnah**

The grace of the immediate Acharya deriving his power from the Cosmic Acharya is saluted through the Rudram passage of the tenth manthram, Namah Mayaskaraaya cha. While the ninth manthram referred to the direct blessings of Sri Rudran to attain Sukham in this and the other earth, the tenth manthram refers to Lord Rudran causing earthly and heavenly Sukham through others such as parents and Acharya:

**Namas-Sankarayacha Mayaskaraaya cha (10)**

### The Eleventh Manthram

The eleventh manthram (Ekadasini) is the center piece of Sri Rudram, and it is also the center gem of the Yajur Vedam. The Yajur Vedam itself is considered one of the most sacred among the four Vedas. The portion of Sri Rudram found in the middle of Yajur Vedam (Sata Rudreeyam) is recognized as the most sacred section of the sacred Yajur Vedam. The eleventh manthram of the eighth chapter is the heart of the sacredness of the Yajur Vedam according to the following passages:

**A dhyayam Sata Rudreeyam Yajushaam Saaramuttamam Vidhyaasu uthkrushtaa  
Tatra RudraikaadiSinee Panchaaksharee Tasyaam Ithyaksharadvayam Sruthir-Sruto  
Siva**

The above quotations state that the Sri Rudram is the essence of Yajur Vedam and is the most sacred. In Sri Rudram containing 11 chapters, the Panchakshara Manthram (eleventh manthram of the 8th chapter) is the most sacred containing the 2 Aksharas that form the word Siva. The Aagamaas treat the naamam, Siva, as Jeeva Rathnam or the life-giving gem of a principle. The Panchakshari is Namah Sivaaya or Sivaaya Namah. The eleventh manthram of Sri Rudram is as follows and serves as the origin of Panchakshari:

**NamahSivaaya cha Sivataaraaya cha (11)**

He is recognized elsewhere in the Vedas as the one who causes all auspiciousness, when one meditates on Him (Siva yEko dhyEyah Sivakarah). He has also been described in the Vedic passages as the Agni who burns our sins (Paavako Asmabhyam Sivo Bhava) and as the pathway on this earth to gain Siva Saayujyam (Panthaanassanthu tE Sivaah). This auspiciousness- conferring Lord (Sivakarah) gives the Supreme auspiciousness (Sivatarah) beyond what the Vedas and other routes can give. Hence, He is recognized as the Supreme among those that confer auspiciousness and is saluted hence in this mantram through the namaskaraNam, Namah Sivataaraaya cha. This eleventh mantram thus forms the basis of Saiva Siddhaantham due to the richness of the meanings incorporated in it.

## The Twelfth Mantram

The twelfth mantram of this Anuvakam is as follows:

### **Namas-teerthaaya cha Koolyaaya cha (12)**

Sri Rudran is recognized here to be present in the form of the sacred rivers Kaaveri, et al. the banks of the above sacred rivers, such as Sri Viswanatha on the bank of the Ganga in Varanaasi.

such as the Ganga, Narmadaa, Godhaavari, He is also saluted as the one who is seated on.

## The Thirteenth Mantram

The thirteenth mantram elaborates on the thought behind the previous mantram by stating that He is on both banks of the sacred rivers. His Pervasive Presence is hinted at here again. The thirteenth mantram is as follows:

### **NamahPaaryaaya chaavaaryaaya cha (13)**

Namah Paaryaaya cha refers to Him being on this side of the river; Namah Avaaryaaya cha refers to Him being on the other side of the river. If He is also of the form of the river and as one on both banks of the river, we conclude that He is everywhere.

## The Fourteenth Mantram

The fourteenth Mantram salutes His mantra and Jn-Ana Swaroopam. This mantram is as follows:

### **NamahPrataraNaaya chOuttaraNaaya Cha (14)**

Since Panchaakshari Mantram is housed in this Anuvakam, there is no surprise that the fourteenth manthram praises him as Namah PratharaNaaya cha. He is saluted here as the one who is in the form of Panchaakshari Manthram and helps to destroy the sins of those who recite it. The second salutation, Namah Uttaranaaya cha, refers to his Jn-Ana Swaroopam, which on meditation helps to cross the ocean of samsaaram.

## The Fifteenth, Sixteenth and Seventeenth Manthrams

The fifteenth Namskaaram refers to His anugrahaas to two types of Jeevans, who follow strictly the rules of the Karma Khandaa of the Vedaas. These Jeevans do not have the Brahma Jn-Anam, but follow rituals associated with yaagaas and yagnyaas. They do not have the mantra upadesam and other anugrahams. These Jeevans go to svargam and return after their Punyams decline to this earth through another birth. Sri Rudram is saluted here with Namah Aataaryaaya cha to indicate that He blesses those jeevans which return to swim in the ocean of samsaaram. He is also praised as the Prerakan (protector) for the Jeevans of the earth who perform the rituals prescribed by Karma Khaandam. He is therefore saluted as Namah Aalaadhyaya cha. The meaning of the word Aalaadhyah is described by one of the Bhashyakaraas as follows:

**Alam PurNam Yathaa Bhavathi Tathaa  
Karmaphalamatteeti Alaadah  
Jeevah Tatra Bhavah-Alaadhyah**

The text of the fifteenth manthram is as follows:

**NamahAataaryaaya chaalaadhyaya cha (15)**

Earlier, Sri Rudran was recognized as being in the form of rivers. There is sand at the bottom and flood on top; there is also young grass on the banks of the river, where Sri Rudran resides.

The next two manthrams recognize Sri Rudran being in the young grass on the banks of the river (Namah Sashpyaaya cha). He is recognized as being in the froth and foam of the water (Namah Phenyaaya cha). He is recognized as being in every grain of sand at the bottom of the river (Namah Sikatyaaya cha); He is recognized as being in the swift moving current of the river as well (Namah Pravaahyaaya cha). The summation is that He is present everywhere.

These two concluding manthrams of this Anuvakam are as follows:

**NamahSashpyaaya cha phEnyaaya cha (16)**

**Namassikathyaayacha Pravaahyaaya cha (17)**

## The Ninth Anuvakam

This Anuvakam also celebrates the Viswaantharyaamitvam (Presence in a Cosmic and pervasive form) of Lord Sri Rudran.

## The First and Second Mantrams

The first two mantrams in this context are:

**NamahiriNyaaya cha Prapathyaayacha (1)**

**NamahKigumsilaayacha KshayaNaaya cha (2)**

His many residences are praised in these two mantrams. He is saluted as the resident of Ooshara Bhoomi (Irinam), i.e., He is recognized as a resident of saline land. Irinam can also be interpreted salutation, as barren or dreary or desert land. By this it is meant that no place, however low and undesirable as a place of residence, is unappealing to Him. He is there, too, and everywhere. The salutation housing this thought is Namah Irinyaaya cha.

The next salutation, "Namah Prapathyaaya cha," recognizes Him to be at the pathways, which are worn out by the travel of people of this universe. People travel often to fertile, nondreary places that give them pleasure. This portion of the mantram says that He is at all these desirable places, as well as in the pathway leading to such places.

The second mantram talks about the stones in the pathway leading to the desert or attractive lands. The namaskaaram is "Namah KigumSilaaya cha." He is spread out everywhere so that one is not sure about His places of residence (i.e., in pathways and tracks strewn with small stones or boulders or rock crystals (spatikam)). Rudram says that His pervasive presence in all roadways (samayaacharaas) cause one to doubt and dispute whether He is here or there. In actuality, the wise know that He is in every one of the pathways. Salutations to Him who is of the form of one who lives in dryland (kigumSila) and to Him who is of the form of one who lives in good palces (kshayaNAya cha).

### The Third Mantram

The third mantram describes Him as the one with matted hair doing penance and as the one who appears in front of His devotees with beautiful tresses of hair. This mantram is as follows:

**NamahKapardine cha PulastayEcha (3)**

### The Fourth and Fifth Mantrams

The next two mantras salute Sri Rudran as a resident in the different sections of a house.

The third and fourth mantrams identifying him with a place of residence and His sections are as follows:

**NamoGoshtyaaya cha Gruhyaaya cha (4)**

**Namastalpyaaya cha Gehyaayacha (5)**

He is recognized as the one who is in the section of the house where cows are tied (cowshed) through the salutation (Namo Goshtyaaya cha). He is recognized as the support in cots, where people sit or sleep through the namaskaarams, Namah Talpyaaya cha. He is seen as the resident of the upper floor (story) of the house through the salutation, Namah Gehyaaya cha. His pervasive presence as Vaasthu Purushan in all parts of the house is recognized by the namaskaram, Namo Grihyaaya cha.

## The Sixth Mantram

The sixth mantram explains to us that He is residing in hard-to-reach places such as caves in the mountains and places abundant with thorny bushes as well as shrubs that are hard to penetrate. This mantram is as follows:

### **NamahKaaDyaaya cha GahvarEshtaaya cha (6)**

The reference in "Namah Kaatyaaya cha" is to the one who resides in lands thick with thorny underbush and brush which are difficult to cross. His residence in the caves of mountains as a Raja Yogi in deep meditation is described through the namaskaram, "Namah GahvrEshtaya cha." This same namaskaaram can also be interpreted to mean that He is the resident of the caves of our heart.

## The Seventh Mantram

The seventh mantram recognizes Him as the one who has His seat of residence in deep ponds or deep trenches of a river bed (Namo Hrdyaaya cha). He is also seen in the melted water of the snow (Namo Niveshpyaaya cha). The whole manthram is as follows:

### **am rdyyaaya cha Niveshpyaaya cha (7)**

## The Eighth Mantram

The eighth mantram celebrates Him as the one who is resident in subatomic dust (Renu /debris) and as the one who is in big places of dust that is visible to the eye. The subatomic dust as a place of His residence is saluted through "Paagumsavyaaya cha." His residence in bigger particles visible to the eye is recognized through the salutation, "Namah Rajasyaaya cha." The whole manthram is as follows:

### **NamahPaagumsavyaayacha Rajasyaaya cha (8)**

## The Ninth and Tenth Mantrams

The ninth and tenth mantrams continue to pay respects to Sri Rudran's Sarvaantharyaamithvam in the following way:

### **NamahSushkyaaya chaHarithyaayacha (9)**

### **NamoLopyaaya cholaapyaaya cha (10)**

He is seen according to the above mantras inside dried-up trees, in trees full of life in fallow land, where even tiny blades of grass do not grow. The correspondence between mantrams of Sri Rudram and His places of residence is as follows: Salutation be to Him, who is Sushkyaaya cha namah inside the dried-up trees. Salutation to the one who populates the green trees full of vitality and life! Namah Harithyaaya cha. Salutation to Him who is on hard patches of land, where nothing can grow Namah Lopyaaya cha. Salutation to Him who is in-Namah Ulapyaaya cha - slender blades!

## The Eleventh and Twelfth Manthrams

The next two manthrams are celebrating His presence in green leaves of the trees, in the dried-up pile of fallen leaves under the tree, and on the ground that forms a bed for the leaves and on the river with beautiful waves. These manthrams are as follows:

**NamahOorvyaayacha soormyaaya cha (11)**

**NamahParnyaayacha parnasadhyaaya cha (12)**

His presence in land and water is recognized through the eleventh and the twelfth manthrams. The respective salutations are as follows:

Namah Oorvyaaya cha - Salutations to the one who populates this earth!

Namah Soormyaaya cha - Salutations to the one who is in the waters of the river with beautiful waves!

Namah ParNyaaya cha - Salutations to the one who is present as leaves of a living tree!

Namah ParNasadhyaaya cha - Salutations to the one who is in the heap of dried leaves, resting under the tree!

At one stage of penance, the Rishis eat only dried up, fallen leaves as their food. Sri Rudran is fond of such Rishis for their austerity. Hence, He could be understood as the lifegiving food to those Rishis, who meditate and do penance to get His blessings.

## The Thirteenth and Fourteenth Manthrams

The thirteenth and fourteenth manthrams come back to saluting His ferocious aspect, which is invoked in connection with punishing the unrighteous and sinning human beings. The two manthrams are as follows:

**NamoApaguramaaNaya chAbhignate cha (13)**

**Nama Aakhikhadate cha Prakhikhadathe cha (14)**

The four namaskaranams associated with the above two manthrams salute the dushta nigraham aspects of Sri Rudran. He intimidates the sinners and punishes them in four ways. The form that frightens them and brings them back to their senses is the one that carries weapons in its hands. It is saluted as Namu Apaguramaanaya.

The form that uses the weapons to punish the sinners is saluted as Nama Abhignathe cha.

The form that uses the weapons to hurt minimally is saluted as Namah Aakidathe cha. The form that uses the weapons to cause mighty damage and serious pain is saluted as Namah Prakhidathe cha.

His four forms representing increased levels of violence befitting the degrees of anger in response to the magnitude of the sins of sinner are beautiful descriptions of Sri Rudran's ferocious form.

Abhinava Sankara Bhashyam states that the Dhyaana Slokam for the 31 manthras starting from the first manthram of the eighth Anuvakam (Namassomaaya cha Rudraaya cha) to the fourteenth manthram of the ninth Anuvakam is the same Dhyana Slokam that is associated with the third Anuvakam starting with "Rupa Yauvana Sampanna Moorthave Vanadevatha" and ending with "Evam Rupo Mahaathejaa Kiraathavapureeshvarah."

Sri Bhatta Bhaskara on the other hand cites another Dhyaana Slokam for the above 31 manthrams. The suggested Dhyana Slokam by him is as follows: Pinaka Paanim Bhothesam Udhyat sooryaayudha dhyuthim; Bhoositham Bujagaih Dhyaayeth Kante kaalam Kapardhinam.

His ferocious aspects are covered in the above Dhyaana Slokam. His lustre is described as equivalent to the blinding brilliance of tens of thousands of Suns. He is seen as wearing the mighty bow known as Pinaaka on His hand, and ferocious snakes are seen as ornaments on His limbs. He is seen in the company of His frightened retinue of Ganas. His matted hair and the bluish-black patch on His neck due to the drinking of the poison add more fear to the beholder.

The slokam asks the devotee to meditate on the above fearsome form of the Lord to stay away from sins.

It has been pointed out that extraordinary wealth, kingly position and Moksham could be attained by reciting the 31 manthrams along with the above Dhyaana Slokam.

## The Fifteenth, Sixteenth, Seventeenth, Eighteenth and Nineteenth Manthrams

The remaining five manthrams of the Ninth Anuvakam praise the activities of the Rudra Ganaams which punish the sinners on behalf of their Lord. The manthrams are as follows:

**N amovaKirikebhyODEvaanaagumHrdayebhyao (15)**

**Namo Vichinvathkebhayah DevaanaagumHrdayebhyah 16)**

**Namo ViksheeNakebhyaao DevaanaagumHrdayebhyah (17)**

**Nama AanirhathebhayahDevaanaagumHrdayebhyah (18)**

**NamahAameevatkebhayah DevaanaagumHrdayebhyah (19)**

The common passage in the above manthrams is Devaanaagum Hrdayebhyah. This refers to the Rudra Ganaams that are visible only to the eyes of the Devas and unseeable by us humans. Although they are invisible to us, these Rudra Ganaas carry out the order of their Lord and punish the sinners in degrees of cruelty appropriate to the magnitude of their sins.

The five mantrams describe the activities of the Rudra Ganas in this context as follows:

Devaanaagum Hridayebhyah Kirikebhyo Namah - Salutations to the Rudra Ganaas visible only to the Deva' s eyes, who cause harm to the sinners according to their dictates of conscience!

Devaanaagum Hridayebhyah Visheenakebhyah Namah - Salutations to the Rudra Ganaas, who beat up the sinners and cause pain in many ways!

Devaanaagum Hridayebhyah Vichinvatkebhyah Namah Salutations to the Rudra Ganaas, who search out those who deserve punishment and those who need blessings based on their paapams or punyams!

Devaanaagum Hrdhyebhyah Aanirhathebhyah Namah Salutations to the Rudra Ganaas, who are determined to deliver the right amount of punishment to the sinners in proportion to their sins!

Devaanaagum Hridayebhyah

Aameevathkebhyah Namah - Salutations to the Rudra Ganaas, who are roaming this universe to attack the sinners by circling over them!

The above five manthrams are considered together as one Maha Manthrams, whose Rishi, Chandas and Devathaa are Agni, Dhrshtup and Rudran respectively. The Dhyaana Slokam for these five manthras is as follows:

Viswatah PaaNi Paadam Tam Viswathokshi Siro Mukham Jwalantham Viswamaavrthya Tejoraaseem Sivam Smareth

(meaning)

Let us meditate on the aspect of Lord Paramasiva who is present in all corners of the universe with His infinite eyes, hands, legs, heads and faces. Let us meditate on this radiating ball of light which is occupying every corner of this earth.

The recitation of the above five manthrams is said to assure one immense wealth, scholarship, Lordship over this earth and enjoyment of many beautiful things. The Rudra Kalpam explains to us the various Prayogams of these five mantrams to obtain the above blessings.

## The Tenth Anuvakam

From the second to the ninth Anuvakam, Sri Parameswaran was saluted by Sri Rudram. In the tenth Anuvakam, an appeal is made to Him and He is asked to bless the devotees and not to harm them. Most of the mantrams of the tenth anuvakam have their own Dhyaana slokams.

## The First Mantram

Here Lord Rudran is addressed by four of his names Drape, Andhasaspathe, Daridrat, and Neela Lohita, and then an appeal is made to him not to hurt the son or grandson, as well as the cattle and other property. The first manthran as follows:

**Dr aapE andhasaspatE Daridranneelalohita  
YeshaamPurushaaNaameshaamPaSoonaam  
MabhErmaaromo  
YeshaamKimchanaamamath(1)**

(meaning)

Draape (O Lord, who orders the right punishment to the sinners to make them regret their misdeeds),

AndhasaspatE (O Lord, who is the master of all the foods of this universe and who provides food to all living beings), Daridran - (O Lord who is devoid of any attachments), Neelalohitha - (O Lord who has a bluish black throat),

Please do not frighten either the members of my family or my cattle and domestic animals by showing Your ferocious form or intimidating weapons! Please do not destroy any one of them and keep them away from death! Let them not be subject to any disease!

After saluting Sri Rudran by four of his Divya Naamams, appeal is made to spare the kith and kin as well as property from any expressions Neelalohita, can also of anger. The sambhodhanam, be interpreted to mean Ardha Nareeswara with half of the body being black (Uma) and the other half being red (Rudra). This Uma Maheswara Ardha Naree Swaroopam is the object of prayer here, since such a swaroopam blessed by the presence of the compassionate Uma Devi is bound to win the requested blessings.

This mantram has the following beautiful Dhyaana slokam which visualizes the beautiful Bhairavan with His Consort, Parvathi:

**A agulphaasitha Kanchuko Damarukaaslishto  
lasathKundalee SooliKundalitasravaah Satilako  
Manjukkvanan noopurah Sriman Nirmala  
Danthapankti kiraNahSvetaaya Manano  
Devo Bhairava Vesha Bhooshitha Tanuh Dhyeyo Mrdhaneepathih**

(meaning): He has a black shirt down to his ankles. He has a small drum (Damarukam) in one hand, a trident in the other. He has beautiful ornaments (kandalams) hanging from His ears. He has a very pretty vermilion mark (tilakam) on His forehead. His feet are adorned with the pleasant sounding ankle ornaments (Noopurams). His teeth have the most beautiful white lustre of Suddha Vidya. the full moon of the autumn season. His face is white like Half of His body is adorned by Parvathi Devi. Let us meditate on Lord Bhairava with the above attributes. It has been stated that the recitation of the above manthra for 10,000 times after fasting for a

day would confer freedom from all kinds of fears and fevers. One is also sure to attain wealth and see the Holy Form of Bhairava Moorthy according to the Kalpam.

## The Second Mantram

This mantram prays to the auspicious (Siva) form of Rudran to remove all sorrows caused by illness and poverty. Appeal is also made to obtain the blessings of Moksham. This mantram is as follows:

**Yaa te Rudra Sivaa tanoohSivaa Viswaaha  
bhEshajee SivaaRudrasya bhashajetayaa no mrda jeevasE (2)**

In this manthram, the Siva or the most auspicious aspect of Rudran is praised for conferring the following two kinds of blessings:

- (1) Removal of the diseases of the body and mind and the removal of poverty during one's life on this earth;
- (2) Conferral of Atma Jn-Anam to overcome the cycles of birth and death and thereby attain Sri VaikunTham.

Sri Rudran is equated in this mantram to a powerful doctor, who cures the illnesses of physical and mental origin and makes us enjoy the blessings of life on this world and the other. His auspicious body (Sivaa Tanooh) is considered to take two forms to serve as two kinds of doctors to cure the above two types of illnesses and diseases. One form is saluted as Viswaaha bhEshaji and the other Rudrasya bhEshaji. In the doctor's role fitting the description of Viswaaha bhEshaji, all the physical diseases, economic illnesses are cured by this Sowmya Moorthi. In the other role described as Rudrasya bhEshaji, He drives away the sorrows of Samsara and gives knowledge (Brahma Jn-Anam) and confers His blessings to attain Siva Sayujyam. This moving prayer asking Sri Rudran for His blessings to enjoy health and happiness in this life is an example of Vedam's deep interest in the pleasures of the world by us. Many times, those who are superficially acquainted with Vedam and its messages believe that it is too much obsessed with morose broodings on exercises in self-denial and abstract otherworldly matters.

In this Manthram, we meet the word "Sivaa" three times. The Anvaya Kramam involving the usage of the word "Sivaa" three times is as follows:

**Rudra! Viswaaha bhEshajee Sivaa Sivaa  
Yaa te tanooh Rudrasya bhEshajee Sivaa  
Tayaanahjeevase mrdah**

(meaning)

Oh, Rudra, your auspicious body which is known as "sivaa" that cures at all times every illness and affliction such as poverty, disease, et al, let that benefit-conferring, boon-giving body of immense auspiciousness grant us freedom from cycles of birth and death. Let it make our life on this earth a most pleasurable experience as well, marked by freedom from sufferings such as diseases and poverty.

The chandas for this Manthram is Anushtup. The Rishi and Devathaa are Sri Parameswaran in the form of Sri Subrahmanyan. The Dhyaana Slokam is as follows:

Dh rutha chameekara prakhyam Sakthipaaneem Shadhananam Vaahanaaroodham Mayura Skandha Roopam SivamSmareth

Here, Sri Rudran is visualized in the form of Lord Subrahmanyan with the Sakthi (a type of spear) weapon in his hand and seated on his vahanam (carriage) of a Peacock. He is seen with six faces (Shadhananam) and His lustre as the Devata of this Manthram is equated to that of molten gold. It has been pointed out that the recitation of this Manthram for 5,000 times after 108 Pranayamams will yield the boons of excellent health, wealth and progeny.

### The Third Mantram

The third mantram offers Siva pooja with Dhyaana and other prescribed steps. In return, the mantram asks for His blessings to protect the family, cattle and fellow residents of the village from poverty and illness. The second mantram was a prayer aimed at the individual level asking for the blessings of personal prosperity and moksham. The third mantram broadens the appeal base and includes the residents and other Jiva Raasis on whom the residents of the village depend upon for their prosperity and well being.

Sri Maheswaran is addressed in this third mantram as TavasE, KapardinE, Kshayadveeraya and Rudraya Prabharaamahe. The full text of the manthram is as follows:

**ImaagumRudraaya TavasEKapardinE  
Kshayadveeraaya Prabharaamahe Matim  
Yathaa Nah Samasadvipade chatushpade  
Viswam Pushtam GraamE Asminnanaathuram(3)**

Through the four sambhodanams, TavasE, KapardinE, Kshayadveeraya and Rudraya, Sri Rudran is recognized as the most potent force that can confer every kind of auspiciousness on every living being from men to animals.

Rudra's mighty power to confer any blessing that one seeks is recognized through the salutation Mathim Prabharaamahe. His

Tavase Rudraaya Imam power and strength is recognized through the term Tavase.

A PurAnic verse states that the recitation of Sri Rudram by anyone, be he in a village or city, will chase away diseases and poverty from every resident in the community. Such a Rudram recitation is also said to remove the fear from thieves, since Sri Rudran is known as the Lord of the Thieves of all kinds.

The Bhatta Bhaskara and Sayana Bhasyams interpret TavasE as the mighty one having unique powers to remove all ills. The Abhinava Sankara Bhasyam on the other hand interprets TavasE to mean TapasE and explains that this namaskaram refers to Sri Rudra's Jn~Ana Sakthi based on His immense power arising from his penances.

The namaskaram Kapardine can mean literally the one with matted hair or symbolically the one who can accomplish things, which are beyond the powers of others. The quotation associated with this namaskaram to illustrate His prowess is as revealed from the act of receiving the roaring Ganga Pravaham in His matted hair and preventing it from destroying the world with its force.

The namaskaram Kshayadveeraya refers to the fact that there is no one who is comparable to Him regarding his valor. The mantram's first half states "Tavase Kapardine Kshyadveeraya Rudraaya Imam Mathim Prabharaamahe". Manasika Pooja and Dhyaanam to this mighty Rudra is offered through the above passage. The second half, "Yata Nah Samasadvipade chathushpade Viswam Pushtam Graame Asminnananaanuthuram", states that the Siva pooja is being done in the prescribed manner to assure Sri Rudra's blessings on the people, animals and all the creatures of the village so that they could be free from disease and become strong and possess vitality.

## The Fourth Manthram

The fourth manthram prays to Sri Rudran to bless the people with the same boons that Manu got and thereby enjoyed the material wealth in both the worlds. This thought is expressed in the second half of this manthram as "Pithaa Manuh Yath Sam cha Yoscha Tava PraNeethau Aayaje Tath Rudra Asyaam" in prose order (anvayakramam).

The first half of the mantram requests material wealth, freedom from want and release from the cycle of birth and death. The second half reminds Sri Rudran that the request for the wealth on this earth and release from samsaric sufferings are the same blessings that he conferred on Manu Prajaapathi, who is the father of human beings in that he wrote the Dharma Saastraas and the codes of conduct for the human beings. The whole mantram is as follows:

**Mrdano Rudrotha nOMayaskrdhi  
Kshayadveeraaya namasaa Vidhema tE  
Yaccham cha Yoscha ManuraayajEPitaa  
tadaSyaama Tava Rudra PraNeethau (4)**

The first half the manthram has three subprayers built in as an integrated prayer. They are as follows:

Rudra Na Mrdah (Oh! Rudra! Please bless us with whatever we need to make our lives comfortable!)

Ota Nah Mayah Krudhi (Further, please confer on us Siva Saayujya Sukham after our lives on this earth are over!)

Kshayadveeraaya te namasaa Vidhema (For You who destroy all of our powerful sins on sight, we offer our profound salutations!)

The third and the fourth manthram of the Tenth Anuvakam have the same Dhyaana Slokam. The Rishi, Chandas and Devathaa for the two manthras are Markandeyar, Jagathi and Sri Rudran. The Dhyaana Slokam is as follows:

**Divya**  
**SimhaasanaaseenamStUyamaanamMaharishibi**  
**hi Prasanna Vadhanam Dhyaayeth Somam Somaardha Sekharam**

The meaning of this slokam is "e should meditate on Sri Rudran accompanied by Parvathi Devi, while we visualize Him as being seated on His beautiful Lion Throne with the halfmoon on His coiffure and listening to the stotrams of the great sages." The recitation of this third and fourth mantram assures the safety of cattle and birds.

### The Fifth Manthram

This mantram begs Sri Rudran not to hurt the elderly, children and youth of the family. It further appeals to Him not to harm the child in the form of embryo or the mother or the father or the person who is praying for the above boons.

This mantram is as follows:

**Maano Mahaantamuta maa no arbakam Maa na**  
**Ukshanta muta Maa na Ukshitam**  
**Maa noavadhih Pitaram mota Maataram Priyaa**  
**Maa nastanuvo Rudra reerishah (5)**

The two requests are Maa Na Reerishih, Maa Na Avadhih Nah Ukshitham (Mahantham, Arbhakam, Akshantham). Maa Reerishih is the first set of prayers, where the request is made not to harm the embryo, elderly, children and youth through diseases. The second prayer is Nah Pitharam (Matharam, Priyah Thanuvah) Maa Avadhi. This relates to the request not to cause concern to the mothers, parents and the supplicants through Sri Rudran's anger.

The Rishi, Chandas and Devathaa for this manthram are Brghu, Jagadhi and Sri Rudran in the form of Sri Nandikeswaran.

The Dhyaana Slokam meditates on the form of Sri Rudran with the young crescent moon on His hair, with the retinue of Ganaas and shining like a rising sun and having the roopam of Nandikeswaran.

The Dhyaana Slokam itself is as follows:

**BalenduMakutam Devam Tarunaadhitya**  
**Vigraham Dhyayennandheeswaraakaaram**  
**GanESwara Samaavrutham**

The recitation of this mantram is said to confer tranquility and peace of mind for all family members.

## The Sixth Mantram

This mantram has Sri Rudran as Rishi and Devathaa; its Chandas is Jagadhi. This mantram deals with Sri Rudran, who has split His body into 11 forms known as Ekaadasa Rudraas. These forms are worshiped in the Baisaak Temple on top of Aagung mountain in the island of Baali.

The Dhyaana Slokam for this manthram is:

**DadhaanamEkaadasathaa  
VibhajyadehamVisuddha Spatika Prakaasam  
tEjomayam Soolinam Indumaulim  
Vichintayetadhtya SadhaivaRudram**

(meaning): We should meditate on the form of Rudra, which has the lustre of pure crystal with a trident in its hand, with the digit of the moon on its hair and which has split itself into 11 subdivisions.

The recitation of this mantram is said to confer the richness fit for a king, success in business, gambling and the destruction of all sins.

The sixth mantram's text is as follows:

**MaanastOkE tanaye Maa na Aayushi Maa  
noGoshu Maa no asweshuReerishah  
Veeranmaa noRudra  
bhamitOavadheerhavishmanto namasa  
VidhEma tE (6)**

Here, the supplicant offers Saru, Purodaasam as havis in yaagaas to Lord Siva and in return asks Him not to hurt the children, youth or themselves through premature death. The supplicant also appeals to the Lord not to harm the servants or cattle (cow and horses) for any lapses in observances such as the offering of havis to Him.

## The Seventh Manthram

This manthram has Adhri as the Rishi, Dhr ushtub as Chandas and Sambhu as Devathaa.

The recitation of this manthram is said to result in a long life and material prosperity to the reciter.

The Dhyaana Slokam is as follows:

**KurvaNam sannidhau Devyaa Devam Aanandataandavam  
HuthaasanadharamDhyayethapta Kaanchana Sannibham**

Here, He is visualized as the dancing Nataraja in front of Sivakama Sundari, with a lustre similar to molten gold. Agni is also seen on one of the hands of the Lord performing the happy Cosmic dance.

The text of the seventh mantram is as follows:

**AaraattE gogna uta PoorushagnE  
Kshayadveeraaya sumnamasmE tE astu  
Rakshaa cha noadhi cha deva Broohayataa cha  
nahsarma yaccha DhviBarhaah (7)**

Here, the mantram reminds one of the ferocious aspect of Lord Rudran with the names Gogna and Poorushagna, which refer to His samhara activities, when it comes to killing cows, sons, grandsons and warriors in the battlefield. The mantram appeals to Sri Rudran of such frightening potential to suppress such destructive tendencies and to be near the supplicant in His non-ferocious, sowmyaa form (tE Sumnam Aarath Asthu). It also appeals to Sri Rudran to be near in His merciful form and to protect the supplicant and his family as well as their material possessions.

This mantram asks Him to intercede on behalf of the supplicants if any devas complain about the qualifications of the supplicants for being saved.

It asks Sri Rudran to take their sides (Deva Adhi Broohi). The mantram praises Sri Rudran as Dvibarhaa (i.e., the one who can confer both happiness on this earth and moksha sukham in the other). The supplicant prays through this mantram, (Nah Sarma Yaccha) to Sri Rudran to confer "Eihika and Aamushmika" (this and other worldly) sukham.

## The Eighth Mantram

Through this mantram, appeal is made to the various indriyams or the organs of speech of human beings. The faculty of speech is asked to praise the famous indweller of the heart cavity, as the one with eternal youth, as the one who destroys the unrighteous people, as the one of ferocious spirit like an angry lion, and as the one who cannot be defeated by anyone. After appealing to the supplicant's speech faculty, the mantram acts as an honest broker and appeals to Sri Rudran to accept the stotrams and to maintain the bodies of the supplicants without diseases. It also asks Sri Rudran to deflect the power of His ferocious army away from the supplicants and towards the enemies of the supplicants. The enemies here are the sins of the supplicants. The mantram asks Sri Rudran to spare the supplicants, while destroying their sins. The appeal is here to "Tam Eeaswaranam Paramam Maheswaram", the supreme among Gods known as Maheswaran.

The Rishi for the Manthram is Vyagrari; the Chandas is Dhirstup; the Devathaa is Sri Rudran. The Dhyaana Slokam is as follows:

**Udhyat Bhaskara Koti Prakaasam  
AakasagamBheemam Bheethignam Abahya  
Varadham Dhyayeth Rudram Surau Dhanutam**

(meaning)

Let us meditate on Sri Rudran, who has the lustre of crores of the Sun at Dawn, who resides in the sky, who removes the fears of those that seek His protection, who has both Abhaya and Varada Mudras in His hands, and who is worshiped by the band of Devas. The benefit associated with this mantram is the destruction of one's internal and external enemies.

The word Bheemam seen in the Dhyaana Slokam is an echo of the phrase found in the eighth mantram. The text of the eighth mantram is as follows:

**Stuhi Srutham ardha adham Yuvaanam rgam  
N a Bheemam-upahatnum-ugram  
rDaa Jaritre Rudra stavaanOAnyante  
asmannivapanthuSenaah (8)**

The word Akaasagam in the Dhyaana Slokam refers as well to His residence in the Daharaakasam or the Cave of the heart referred to in the mantram as Gardha Sadham. His ferocious form that frightens one is saluted by the Dhyaana Slokam as Bheedhignam, which is an echo of Mrgam na Bheemam ugram seen in the text of the eighth mantram.

## The Ninth Mantram

This mantram has the chandas of Dhr shtup; the Rishi and Devathaa are Parameswaran Himself.

The Dhyaana Slokam relates to the ferocious aspect of Sri Rudran by making reference to His destruction of Gajaasuran and wearing the skin of Gajaasuran as His dress. The mantra japam is said to confer the boon of children that follow the righteous path. The Dhyaana Slokam is as follows:

**Gaga charmaavrutha tanumspurath  
praharanojwalam Sarva Paapaharam Dhyayeth  
DevamKunjara bhedinam**

(meaning)

Let us meditate on the valorous form of Sri Rudran who killed the Demon who took the form of an elephant. Let us meditate on this Gaja Samhaara Moorthi, who is wearing the skin of the slain elephant as His dress; let us meditate on the form of Gaja Samhaara Moorthi, who is wearing shining weapons in His hands and destroys all of our sins.

The Dhyaana slokam has many echoes of the thoughts contained in the ninth mantram, which has the following text:

**arin h udrasya ethirvrnaktu Pari tvEshasya  
Durmathiragaayoh avasthiraa  
Magavadhbhyastanushva  
Meedhavastokaaya tanayaaya rudaya(9)**

We mentioned earlier that the benefit of the recitation of this mantram is the acquisition of blessing for the sons, who follow the Dharmic path. The last section of the Mantram hints at it by explicitly praying to Sri Rudran to protect the children (tokaaya mrudyaya) in general and the sons (Tanayaaya Mrudaya) in particular and to bless them to pursue the righteous path. The mantram hints why Sri Rudram should offer such a blessing. It says Meedhvah (Tava Hetih) Sthiraah Magadhbhyah Avathanupva. Meedhva is a term that salutes Sri Rudran as the one who blesses all His devotees with whatever they wish to have. The mantram states that Your weapons are matchless and never fail to destroy, when set in motion. Therefore, the mantram appeals to Sri Rudran not to use these unfailing weapons at the devotees, who praise Him and perform pujaas to Him. Please confer the sukham of following the righteous path to the sons of devotees, who praise you and worship you sincerely, is the request of this mantram addressed to Sri Rudran.

The first section of the mantram recognizes the angry form of Sri Rudran and appeals to Him to give up the thought of hurting the devotees even by accident. It asks Sri Rudran not to hit the devotees with His shining weapon and to banish any harmful thoughts from His mind towards His devotees, who pray to Him. The first half states Parinoh Rudrasya Hethirvnakthu (Rudrasya Heti Nah Parivrnakthu). It appeals for the weapons of Sri Rudran to stay away from the devotees as its targets. Then, the mantram continues to appeal to Sri Rudran to shed any ill thoughts that He may harbor regarding His devotees, because it is His nature to be angry at sinners, who have trespassed His injunctions and commandments. This portion of the mantram is "Paritveshasya Durmathiragaayoh (Agaayoh Pari tveshasya Durmathih Parivrnakthu)". The state of angry Rudran, who flashes up at the sight of sinners (Agaayoh), as bristling on four sides with His anger (Pari tveshasya) and ready to harbor thoughts of destruction. The mantram begs Him not to harbor any ill will towards His devotees.

## The Tenth Manthram

This mantram has the Rishi of Vairajar, Chandas of Dhr shtup and Devathaa of Sambhu. This mantram's recitation frees one from fears of death, thieves and the anger of the king or government. The Dhyaana Slokam celebrates Sri Rudran in the form of a youthful hunter wearing the bow named Pinakam in His hands.

The Dhyaana slokam is as follows:

**MangalaayatanumDevam Youvaanamati  
Sundaram Dhyayeth Vana  
charaakaavamagacchanantam Pinakinam**

This slokam describes Sri Rudran as the most handsome youth, who is the embodiment of all auspiciousness traveling in the forest with His bow named PinAkam.

The tenth mantram itself is as follows:

**Meedhushtama Sivatama Sivo Nah Sumanaa  
bhava arame Vrksa Aayudham idhaaya rittimvasaana  
aachara PinaakamBibradhagahi(10)**

In this manthram, Lord Rudran is saluted as Meedushtama and Sivatama. His attribute of showering the desired boons on His devotees is saluted as Meedushtama. His attribute to confer all auspicious boons is saluted as Sivatama. The Rishi (supplicant) through this mantram is asking Sri Rudran to be kind and gentle to the devotees. The prayer is, Na Siva Sumanaa bhava. Let thou be the boon-giving, well-wisher of ours, is the essence of the prayer.

The Rishi asks Sri Rudran to hide His weapons, such as the knife, trident, et al, in the giant peepal tree growing in Kailasam and to appear before the devotees clad in tiger's skin (kritthim vasaanah) and holding the Pinakam (bow) as an object of decoration as opposed to terror.

Sri Dakshinaamoorthi is described by the Puranas as being seated under the peepal tree with chin-mudra (the symbol of knowledge in his hand) Sankaracharya describes and without any weapons. Sri

this Jn-Ana Moorthy imparting knowledge through His silence (Mauna Vyaka Prakatita Para Brahma Tatvam) and with his chin-mudra (Achaaryendram Karakalita Chit mudramaanthurupam) as follows:

**Vatavitapi-sameepe Bhumibhaage Nishannaa  
akalamrthichanaanaam Jaanadaathaaramaaraath**

Sri Rudran is supposed to be seated under the golden peepal tree (Vatavitapi), which is nothing but Maha Vishnu. Sri Rudran is asked by this manthra to hide His weapons in that tree and come before the devotees in his Sowmyaa and Jn-Ana Moorthi form. In this form, the fierce Pinakam takes the shape of a veena seen in the hands of Dakshinaa Moorthi. This mantram prays to the Mangala Moorthi of Parameswaran in the form of Dakshinaamoorthi.

## The Eleventh and Twelfth Manthrams

This manthram and the next one still focus on the frightening qualities of Sri Rudran's weapons and their awesome powers; the two manthrams ask Sri Rudran to keep the weapons pointed at the enemies of the devotees-both internal and external-or at least pointed away from the direction of the devotees.

The two manthrams are as follows:

**Vikaridha Vilohitha Namaste Asthu Bhagawah Yaaste  
SahasragumhEtayOnyamasminnivapantu taah (11)**

**SahasraaNi Sahasradhaa Baahuvostava hetayah  
TaasaameeSaanoBhagawah Paraacheenaa Mukaa kridhih (12)**

Each of the manthras has its own Rishis, chandas and Devathaas. or instance, the eleventh manthram has Pulasthyar as Rishi, Dharshtup as Chandas and Sambhu as Devathaa. The Dhyaana Slokams are also different for each of the manthras. The eleventh mantram meditates on the calm, happy and beautiful Sri Rudran in the dress of a bridegroom and surrounded by the retinue of Devas.

The slokam is as follows:

**Prasanna  
vadhanamsaanthamcharitotvahamandanam  
Ambhayasahitam dhyayethsura  
sangairabhishtutam**

He is seen here with Parvathi Devi in the marriage garb and His mood is one of happy celebration. Hurting anyone with His ferocious weapons is far from His thoughts. The eleventh mantram appropriately prays to Uma Maheswaran and states tE Yaah Sahasra hEtayah Taah Asmaath Anyam Nivapanthu, i.e., let Your thousands of destructive weapons hit our accumulated sins, which are our enemies and spare us in the process. For that welcome act of yours (Vikaridha! Vilohitha! Bhagavah! tE Namah Asthu), Oh Lord, our namaskaraNams are to you. The three sambhodanams (Vikaridha, Vilohitha, and Bhagavah) are complimentary salutations. By Vikaridha, the mantram recognizes Sri Rudran's capabilities to destroy sins, diseases and poverty. By Vilohitha, it refers to the white (spatika sankasam) lustre of His body. By the term Bhagava, the mantram pays compliment to His six celebrated attributes such as Balam, Tejas, Aiswaryam, et al.

The japam of the eleventh manthram is said to create communal harmony, cooperation and freedom from fear for the community.

The Dhyaana slokam for the twelfth manthram celebrates Sri Rudran as the Lord, adorned with all kinds of beautiful jewelry and weapons. In this form, He is recognized as the cause of destruction of all sins of the devotees. The Dhyaana Slokam is as follows:

**Sarva paapaharam Devam, sarvaabharana  
bhooshitam Sarvaayudha dharam  
dhyayethSarvaloka Maheswaram**

The Anvayakramam (prose order) for the twelfth manthram is as follows:

**Bhagavah Tava Baahavoh Sahasraani hethayah  
Sahasradhaa Ishaavah Taasaam Mukhvaah Paraacheenaa Krdhi**

Oh, Lord, in both of your hands, there are thousands of weapons bristling in thousands of ways and poised for hitting our targets. You, who is all powerful (Eesaanah) should aim their tips away from us and send them in other directions. Please do not direct them at us and thereby spare us.

The recitation of the twelfth mantram of the tenth anuvakam with its Dhyaana Sloka will protect the reciter from all kinds of disasters for which one is least prepared.

## The Eleventh and Final Anuvakam of Sri Rudram

In the tenth Anuvakam, appeals were made directly to Sri Rudran. In the eleventh Anuvakam, appeals are made to his Amsa Bhoothas, viz., the thousands of Rudra Ganaas, which execute His orders. The Vedas and Puranas praise the Ganaas of Sri Rudran as the ones that punish or reward the human beings in proportion to their sins or good deeds.

There are thirteen manthras in the eleventh Anuvakam. There are three Dhyaana Slokams associated with these thirteen manthras.

### The First Manthram

**Sahasraani Sahasraso yE Rudra  
adhibhoomyaam tEshagumSahasra yojane  
avadhanvaani tanmasi (1)**

Above is the text of the first manthram, which praises the thousands of Rudra Ganaas, who roam this universe at the behest of Sri Rudran to recognize and react to the good as well as the bad deeds of the humans. They are described as Lords of the universes by the delegated power of Sri Rudran in this manthram (Bhoomyaam Adhi).

Through the prayer embodied by this manthra, a statement is made that the cords of the bow (bow strings) of these Rudra Ganaas have been left untied and the bows in such a status are left thousands of miles away from the worshippers of Sri Rudran. This manthram asks for the removal of fear based on the thought that the bows of the Rudra Ganaas might be used against the worshippers. The manthram asks the Rudra Ganaas to untie the bow strings of their bows, throw them away in the blue yonder and then approach the devotees of Sri Rudran in a pacific manner.

The distancing between the ferocious bows of Rudra Ganas and the Jeevans is described by the following passage of the first manthram, which will appear repeatedly in the text of manthrams manthram: of the eleventh Anuvakam up to the ninth

**tEeshagumsahasra yojanE avadhanvaani tanmasi**

The positioning of the bows in their operative states out of harm's way is a concept that is comforting and therefore, it is repeated in all of the nine mantrams of the eleventh anuvakam, starting from the first one.

In the previous anuvakas, Sri Rudran Himself was saluted so He can be kind to the devotees. In this Anuvakam, the manifested forces of His aspects, the Rudra Ganaas, are being praised so that they can be kind to the devotees in their roles as judges of human deeds, good as well as bad. The spirit of the eleventh Anuvakam finds its echo in the following Atharva Vedaa verse:

**Bhavaasharvaavidham Brahmo  
Rudram Pasupathischa Yah  
IshuryaaEshaamsamvidha Tha Nah Santhu**

## **Sadhaa Sivaah**

(meaning): Let us praise the different features of God, as Bhavaa, Sharvaa, Rudraa and the Lord of the Souls. May we understand the forces of these aspects! May they be ever kind and auspicious to us. (Atharva Veda XI, Hymn VI, Verse 9).

The reference to the many Rudras also is made once again in another verse of Atharva Vedam. Here, the Creator (Sri Rudran) is asked to protect the devotee through the Rudras (Rudra Ganaas) from the southerly direction and from the right side. The Atharva Veda verse from XIX Kanda is as follows:

**Som o MaRudraidakshinaaya Disaah Paathu  
Thasminkrame Thasminurye ThaamPuram Praelmi  
Sa Maa RakshatuSaa Maa  
Gopaayathu Thasmaa AathmaanamPati Dhadhe Svaahaa**

In this verse, the devotee states that he is just stepping unto the creator and is taking refuge under Him. He says that he is approaching the Creator like one approaches a well-guarded residential city. He asks for the Lord's protection and refuge. He states that he is entrusting himself completely to the Lord and surrenders to Him as a humble offering at a sacrifice.

Every residential city that is well-protected has a Lord Mayor and his police force. If Sri Rudran is the Lord, His police force consists of Rudra Ganaas who maintain law and order. They punish the wicked and protect the virtuous. The implication of the above Atharva Vedic verse is very similar to the prayers contained in the thirteen mantrams of the eleventh Anuvakam of Sri Rudram.

## The Second Mantram

**AsminmahatyaNava-antarikshe bhavaa  
adhi (tEeshagumsahasra yojane-avadanvaani tanmasi) (2)**

The above passage forms the text of the second mantram. Here, salutation is made to the countless Rudras (Rudra Ganaas) who populate the vast surfaces of the oceans and sky. They are rendered free of their powerful bows through the recitation of this mantram. The reciters state that the bows are cast thousands of miles away from the sides of the Rudras. Just as the seas and skies are vast in their dimensions, it is implied that the Rudras occupying them are limitless in their power.

## The Third Mantram

This mantram praises the Rudras who populate the netherworld. Just like their Lord, these Ganaas are also seen to possess bluish-black throats after their Lord drank the Kala Koota poison (neelagreeva) and sparkling white throats (sithi kantaah) before that event. They are called Adhaakshamaacharaah or the dwellers of the denizen below this earth. The mantram proudly states that we put a distance of thousand miles between these Rudras and their intimidating weapons of punishment. The whole mantram's text is as follows:

**Neelagreevaah SitikanDaah Sarvaa Adhah  
Kshamaacharaah (tEeshagumSahasra yojane-avadanvaani tanmasi)(3)**

### The Fourth Mantram

Here, the Rudras, who rule over the heaven as agents of their Lord are being addressed as follows:

**Neelagreevah Sithikantaah DivagumRudraah  
Upasritaah (tEeshagumSahasra yojaneavadanvaani tanmasi)(4)**

Here again, the disarmament of the Rudras, who populate swargam is being referred to. These Rudra Ganaas, because of their penance, have attained Rudra Saaroopyam and hence resemble Rudran in His body color, viz., neelagreevaah sithikantaah, which has a blackish and white hue at the neck portion. All the above four mantrams of this Anuvakam are considered as one Mantram from the point of having the same Dhyana Slokam quoted below:

Damshtrea jwalajwalana karaalavadanam moordhajam BibraaNam thrisikam deepam dhyayeth bhujaga bhooshaNam (meaning): We should meditate on that form of Sri Rudran with frightening (cannine) teeth, with hair resembling the burning flames, with the three-forked Agni in His hand and with the decorations constituted by ferocious serpents.

The fruit of this mantra japam is the destruction of one's enemies.

### The Fifth, Sixth, Seventh, Eighth and Ninth Mantrams

These mantrams also praise the protective and destructive qualities of the thousands of Rudras who roam the Earth, Sky and beyond. The prayer always ends with tEesham Sahasra Yojane

avadanvaani tanmasi, i.e., We push off the ferocious bows of the Rudras thousands of miles away from them and make it inaccessible to them so that they cannot use the bows to harm us, when they get angry. The mantrams have the same Dhyanaa Slokam that is associated with the previous four mantras. The Rishi, Devathaas and Chandas alone are different for the eighth and ninth mantras. Devalar, Anusthup and Sri Rudran are the Rishi, Chandas and Devathaa for these two mantras. The text of the fifth to the ninth mantras are as follows:

**Ye Vr ksheshusaspinjaraa neelagreevaa vilohitaah (5)**

**Ye Bhoothaanam-adhipatayo ViSikhaasah Kapardinah (6)**

**Ye annEshu Vividhyanthi PaatrEshuPiBatOjanaan (7)**

**Ye athaam athirakshaya Yela rudhaa Yavyudhah(8)**

**Ye teerthaani racharanthi rukaavanto Nishanginah(9)**

Common to all:

### **tEeshamsahasra yojane avadanvaani tanmasi**

The pervasive presence of the Rudra Ganaas in the trees, in the foods, in the waters and in all colors, forms and shapes is described here and these Rudras of many attributes are saluted through the above mantrams. Let us now look at the meaning of each of the mantrams.

In the fifth mantram, reference is made to the Rudraas who are the Lords of the trees of this universe. The different colors of these Rudraas is saluted through the naamaas saspinjaraah, neelagreevaah and vilohithaah. Some of these Rudraas are described as having the light green color of the young blade of grass (saspinjaraas); some others are seen with throats characterized by bluish-black color (Neelagreevaas); the rest are seen as having bodies with red hue (Vilohithaas). Rudraas of these colors (YeRudras) responsible for the trees are saluted through the fifth manthram.

The sixth manthram salutes the chieftains of the armies of Rudra Ganaas. Among the Rudraas, there are some hierarchies; one such unit of the army is known as Baala Graham. The commander of that unit is recognized and saluted in the sixth manthram as a prototype of other commanders through the vakyam Ye Bhutaanaam Adhipatayah. The rest of the mantram describes their appearance. The mantram states that some of these leaders have heads that are clean-shaven; others have heads adorned by matted hair (Jata). These Rudraas are saluted and the mantram states that it has cast asunder their bows out of harm's way.

The seventh mantram (Ye AnnEshu Vividhyanthi Paatreshu PiBato janaan) praises the Rudraas associated with the food and drinks that people use. The Rudraas are recognized as being indwellers in the food we eat or in the milk and beverages that we drink or in the vessels that are used to serve the food and drinks. The Rudraas are thus associated with the cause of punishment through food and drinks to those of unrighteous conduct.

The eighth manthram pays its homage to those Rudraas who protect the people who follow the path sanctioned by the Vedas (vaidhikam) and the one which does not have the rigor of Veda Margam (Laukhikam). These Rudraas protect and nourish the people who are of righteous conduct through the blessings of food. They also punish those who do not follow the above paths by turning their food into toxic poisons and harming them. The mantram containing these thoughts is as follows:

### **Ye Pathaam Pathirakshaya YelaBudhaa Yavyudhah**

The word Pathaam is same as the "Pantha" used in Purusha Sooktham: "Nanya panthaa ayanaaya vidhyatE". All the approaches to God are referred to here. The Rudra Ganaas are recognized here as the protectors (Pathi Rakshayah) of these Vaidhika and loukika as approaches. They are also described YelaBrodaha (i.e., the agents who give us the food and viands and thereby nourish and protect as we enter and travel in both the types of approaches). They are also recognized as the forces, "Yavyudha", that destroy those who sin by not following the above paths. By destroying those who are practitioners of unrighteous

deeds, the Rudra Ganaas protect the Vaidhika and Laukhika Margas, which are the sanmargaas.

The ninth manthram Nishanginah) Srukaavantho

(Ye Teerthaani Pracharanthi salutes those Rudra Ganaas having knives with sharp blades in their hands and other weapons, and they are recognized as travelling through the waters of sacred rivers such as Ganga, Yamuna, Godhavari, Narmada, Saraswathi, Cauveri, et al. Srukaa stands for weapons with very sharp edges and points and Nishangah stands for swords. These Rudra Ganaas are associated with the power to bless them (teertha yatrikaa) with either blessings or otherwise. The good ones following the righteous paths get their blessings and the waters nourish them and remove their sins; the unrighteous are harmed by the weapons in the hands of the Rudras, who dwell in the waters of the rivers, sacred ponds and reside on the banks of these waters.

## The Tenth Mantram

The tenth mantram prays to the Rudraas who are limitless beyond the thousands (sahasrani sahasraso ye Rudraah) of Rudra Ganaas mentioned in the first mantram of this Anuvakam and usually occupy every nook and corner of this universe and beyond. The mantram states that the bows of those Rudras are also made inaccessible to them. The tenth mantram is as follows:

**Ya etaavantashcha Bhooyaagumsascha DhiSO Rudraa Vitasthira  
tEshamsahasra yojane avadanvaani tanmasi (10)**

The Anvaya Kramam for the above manthram is Etaavantah Bhooyaagumsashcha Ye Rudraah DhiSO Vitasthira tEshagum Sahasrayojane avadanvaani tanmasi. The meaning centers around those Rudraas who exceed multifold beyond the thousands we mentioned until now.

The mantram states that all of those multitudes of Rudraas occupying all directions do not have access to their punishing bows since they have been put away beyond their reach.

The tenth manthram has the same Rishi and Chandas as the previous set of manthrams.

## The Eleventh, Twelfth and Thirteenth Mantrams

These mantrams are united as a piece and have to be split appropriately for the individual count. The total mantram is as follows:

**Namo Rudhrebhyo ye Prthivyaam ye Antarikshe ye Dhivi Yeshaam  
Annam vaatOvarshamishavastEbhyo dasa  
Praachihrdasa Dakshinaa dasa  
PratheechirdaSOdheecheer dasordhvaas tEbhyo  
amaste no rDayantu te yam dvishmo yaccha no  
DvEshtitamvo jambhE dadhaami (11-13)**

This unitary mantram has to be split into three separate mantrams in the following way:

**1) Namō Rudrebhyo Prthivyaam Ye Yeshaamannamishavasthebhyo Dasaa Prachirdasaa akshinaa asa rathichidas dhicheer das rdhvaasthe hy amasthen rdayanthutheyam dvismoyaccha noDveshti tham vo jambhe dadhaami.**

**(2) Namō Rudrebhyo Ye Antharikshe Yeshazm Vaatha Ishavasthebhyo Dasaapraachirdasaa Dakshinaa Dasaa Prathichidasodhicheer das rdhvaas the hy amasthen**

**r dayanthu the yam dvismo yaccha no Dveshti tham vo jambhe dadhaami.**

**(3) am udre hy Ye ivi Yeshaam  
Varshamishavasthe hy asaa raachirdasaa akshinaa  
asaa rathichidas dhicheer das rdhvaas the  
hy amasthen rdayanthutheyam dvismoyaccha  
noDveshti tham vo jambhe dadhaami.**

The translation of the meaning of the first mantram will serve as a basis to interpret the meanings of the second and third mantrams.

These mantrams offer worship to Sri Rudra Ganaas in easterly, westerly, northerly and southerly as well as upward directions. The mantrams state that all the ten fingers are held together in Anjali form while facing in all the above directions. This type of namaskaram is called Kaayika or bodily salutation. These mantrams in other sections offer maanasika and vaachika namaskaarams. Namō Rudrebhyah is the vaachika namaskaaram or the salutation by speech. tEbhya Namah is the inward prayer or the maanasika namaskaaram. Bodily bowing with folded hands directed towards the Rudraas populating different directions is the Kaayika namaskaram.

The first manthram salutes all the Rudra Ganaas that populate this earth (Ye Prthivyaam tEbhya Rudrebhya Namah). The second manthram (Ye Antharikshe tEbhya Rudrebhya Namah) salutes those Rudraas who are in the skies. The third mantram salutes those who are in heaven (Ye Divi, tEbhya Rudrebhya Namah).

The first mantram links the Rudraas on this earth with control over the food that a human being partakes. The Rudraas are said to punish the wicked by using food as the arrows to hurt and harm. For them food (annam) is like the sharp arrows (dasa) to torture the unrighteous. The prayer therefore is tEbhyah Rudrebhyah Dasa Praachih Dasa Dakshinaah Dasa Prathichih Dasodichih Dasa Urdhvaah Namah.

The prayer is made not to harm through salutations by folding the ten fingers of the hand together facing easterly, westerly, northern, southern and upward directions. The prayer further asks that the Rudraas populating the earth give happiness and freedom to enjoy the foods by stating The Rudraah Nah Mrdayanthu.

The prayer continues to state the intention of the devotees regarding their ideas to dispose of or treat their enemies. The enemies are described as being of two kinds. One group belongs

to those whom the devotees hate for their unrighteous conduct (Yam Dvishmah). The other group is constituted by those who hate the devotees without reason (Yah Na Dveshti). The prayer states that the devotees plan to dump the two kinds of enemies in the mouth of Rudra Ganaas as their food. As a result of the destruction of the enemies by the Rudra Ganaas, the devotees are expecting to be protected from ill-wishers who interfere with the pursuit of righteous way of life by the devotees. The mantram describes the plans of devotees to feed the Rudra Ganaas as "Tamm vah Jambhe Dadaami". " e will push them into your open mouths," is the meaning of the above statement.

The second mantram has the same text, except Ye Antharikshe Yeshaam vaatha ishava (The Rudrebhyo Dadhaami). Here, the weapon of the Rudra Ganaas populating the skies is described as the winds. These Rudraas use the winds as arrows to hurt the unrighteous.

Hurricanes, tornadoes and other forms of destructive winds are the instruments of such Rudraas to punish the unrighteous.

The third manthram describes that the rains are the arrows of choice of the Rudraas who populate heaven (Divi Ye Yeshaam Varshah Ishavah). By pouring rains or through droughts, these Rudraas hurt the unrighteous of the world. Thus, through the food or through the winds or through rains, the Rudra Ganaas are said to bless or harm the people according to their punyaas or papaas.

## Auxiliary Manthras

In addition to the above 13 mantrams of the eleventh Anuvakam, it is customary to recite the following 7 mantrams in Sri Rudra Paarayanam. All of these additional mantrams also salute the different attributes of Sri Rudran.

### **TrayamBakamyajaamahe sugandhimpushtivardhanam Oorvarukamiva bandananmrithyor muksheeya maamrutaath (1)**

(meaning)

We salute the three-eyed Sri Rudran, whose body possesses exquisite natural perfume. We salute Him who enhances the strength of all living beings through His blessings. We offer havis to Him. Like a ripe cucumber slips out of its place in the creeper, let us easily and effortlessly slip out of the bonds of Samsara and attain Moksham.

The second mantram in the auxiliary group salutes the aspects of Sri Rudran which give the burning power for Agni, wetting and thirst-quenching power for water, and the curative powers for medicinal herbs. This mantram offers its salutations to Sri Rudran, who is pervasively present as the cutting edge of the energy that performs various activities. This aspect of His universal presence is saluted as "Yo Rudrah Vishvaa Bhuvanaa Vivesaa Tasmai Rudraaya Nam Asthu". The full manthram is as follows:

### **yo Rud ro Agnau yo apsu ya Oshadeeshu yo Rudro Visvaa Bhuvanaa Avivesa Tasmai Rudraaya Nam Asthu (2)**

Since Sri Rudran is everywhere, the mantram salutes His universal presence to attain auspiciousness.

The third manthram advises the worshipper to respect Sri Rudran through pooja and aaraadhanam to obtain peace of mind and long life (Mahe Saumanasya Asuram Devam Rudra Yakshva, Namobhiv Duvasya). Here, the word asuram stands for Sri Rudran who is extremely strong and powerful or for Him who expands the devotee's life span on this earth. The mantram asks the devotee to praise (Stuhi) Sri Rudran, who is distinguished by the possession of the best arrows and bow and as the indweller of all curative medicinal herbs. Such a Mangala Vighram must be your object of prayer, says the mantram, whose text is as follows:

**tamushtuhi yah Svishu: sudhanvaa yo Viswasya  
Kshayati BhEshajasya Yakshvaamahe Soumanasaaya  
Rudram Namobhir Devamasuram Duvasya (3)**

In this stothram, three verbs - Stuhi, Yakshva and Duvasya are used. Stuhi stands for recited prayer through the tongue (kayika namaskaram), yakshva stands for worship through manasa pooja and Duvasya stands for the honors done to Sri Rudran through external aaraadhanam, involving the limbs of the body. He is described to us here as the supreme protective force who saves us from all kinds of misfortunes with bow and arrows. He is recognized as the benevolent force driving away poverty, sickness and short life span.

The fourth auxiliary mantram describes the blessed hand of a devotee of Sri Rudran, who uses the hand to perform Aaraadhanam, Abhishekam and other upacharams. The mantram is as follows:

**Ayam mE hastOBhagavaanayam  
mE Bhagawattarah Ayam mE  
ViswabheshajOyagumSivabhimarSanah(4)**

The glory of the hand that is fortunate to perform pooja, alankaram and abhishekam for Lord Rudran is revealed here. The Siva Bhakthaa states here that his hand that touches the auspicious vighram of Paramasivan is truly blessed (Me Ayam Hasthah Siva Abhimarsanah Ayam Hasthah Bhagavaan). My hand that takes part in the Abhishekam, Alankaaram and Aaraadhanam is extraordinarily fortunate and is powerful to cure all diseases (Me Ayam Hasthah Bhagavattharah, Me Ayam Hasthah Viswabheshajah). Through this revelation, the Siva Bhakthaa is exhorting others to join in the Aaraadhana of Lord Rudran for getting His blessings that are incomparable in their power and reach.

The fifth auxiliary mantram prays for attaining His auspicious blessings through performance of righteous deeds. Such observance should help in the elimination of misfortunes that could come from the usage of the thousands of death-yielding, destructive weapons found in the hands of Sri Rudran. This mantram has the following text:

**Ye tE sahasramayudampaasaa Mrthyo  
Martyaaya hantave taanYagnasya Maayayaa  
Sarvaanavayajamahe (5)**

Here, Sri Rudran is recognized as Samhaara Moorthi and is addressed as Mrthyo! The weapons in His hands are for destroying the jeevaraasis, when their time is up or even before their allotted time, if they perform unrighteous acts. The weapons are seen as thousand fold (sahasram) and ten thousand fold (ayudham) in His tens of thousands of hands. By doing the proper righteous deeds such as aaraadhanam and yaagaas based on Sri Rudram (Yajasya Maayayaa), we eliminate the destructive power of your weapons (sarvaan avayajaamahe) away from us. The sathkarmaas and sadaacharams are said to be the antidotes against the fury of Sri Rudran's multifold weapons.

The sixth auxiliary mantram is a short one and is as follows:

### **Mrtyave Svaha-Mrtyave Svaha (6)**

This mantram states that this homam is performed to Sri Parameswaran, who is in the form of destructive force known as Mrtyu or Kalasamhaara Moorthi.

The seventh mantram prays to Him for protection against the ills of samsara and the text of this mantram is as follows: Om am ha avate udraaya Vish ave rtyurmE Paahi (7)

Here, salutation is made to Sri Rudran by recognizing Him as the supreme force that pervades all universes (Vishnave Namoh Namah) and as the Bhagawaan with six Gunas such as strength, valor, et al. The God who removes or drives away the sorrows (Rudran) is asked to protect the worshipper by eliminating the bondage of samsaaram. Vedam can take the liberty to alter the vibakthis. Therefore, instead of saying Maam Paahi, Vedam says mE Paahi.

The eighth and the final auxiliary mantram invites Sri Rudran, who is the binding knot of life as well as the loosener of that knot, to reside in the body of the devotee. By such residence, Sri Rudran is asked to take satisfaction in the food that the devotee eats and to protect him through that offering. He is asked to remove the Taapa Trayams (Aadhyaathmikam, Aadhi Daivikam and Aadhi Bowdhikam) and to bless the devotee with supreme happiness. That Parameswaran, who binds the forces of the body together to energize the human beings in all their activities, is the same Lord of death and destruction. Such a powerful Parameswaran is requested to sanctify our bodies through his residence inside us and to protect us.

The spirit of this mantram is echoed in one of the Sivananda Lahari verses of Sri Adi Sankara. This verse with its profound meanings is as follows:

**Papoth paatha vimochanaaya  
Ruchiraiswaryaaya Mrthyunjaya Sthothra  
Dhyaana nathi prathakshina saparyaa lokanaa karnane  
Jihvaa chitta sirongirahastha nayana Srothraivaham Praarthithah  
Maam Aagyapaya Thanniniroopaya  
Muhurmaameva Maameva chah**

The word-for-word meaning of this verse is given below to identify with the moving prayer of Adi Sankara where he asks Lord of the universes to engage all his limbs in service to him.

Mrthyunjaya (Oh! Parameswara who destroyed Yama Dharman), Paapothpaathavimochanaaya (for removing the dangers that could befall one due to accumulated sins), Ruchiraiswaryaaya (for the peace of mind and independence from ills of samsara), jihvaa-chitta-angi-hastha-nayanasrothraih (by my tongue, mind, head, foot, hands, eyes and ears), stotra-dhyaana-nathi prathakshina-saparyaa lokanaa karnana praarthathah (I appeal to You to permit me to engage in acts of praising You, meditating on You, prostrating to You, performing pooja to You, visualizing You, and hearing Your auspicious stories). Atha Maam Aagyapaya (therefore, please command me to engage in acts that celebrate You through every one of my limbs and faculties; Please reside in me and watch over me and command me to perform all such auspicious activities). Me Avachah Memaiva (Let me not be found deficient in my prayers, meditations, salutations, circumambulations, aaraadhanams, and listening of Your holy stories. Let my mind and body be ever disassociated from such acts not revolving around You. My tongue is for singing Your glories; my mind for meditating on Your Kalyaana Gunaas; my head is for prostrating before Your holy feet; my feet are for going around Your holy temple; my hands are for doing archanaa for Your Archaa Moorthy; my eyes are for devouring Your beautiful Mangala Vigraham; my ears for listening about Your holy stories described in Puraanaas and Upanishads. When I engage my limbs in service to You, my sins will be destroyed and I will thereby attain salvation and Mukthi.)

I cannot engage in these activities, unless You reside inside me, watch over me, command me and protect me. Please stay inside me and blessme to engage in such acts and never let me slip into any other act which will take me away from You. This is the prayer of Adi Sankaraa, which is an echo of the last auxiliary mantram of Sri Rudram quoted below:

**PraaNaanaamGranthirasi Rudro Maa  
ViSaantaka: tEnaannEnaapyaayasva(8)**

Antaka! Maa Visa, tEna Annena Aapyaayasva" is the heart of the prayer here. Oh, destroyer of ignorance and samsaraa, please enter into me, reside permanently inside me and protect me. Please accept what I eat as an offering to You and be satisfied and thereby bless me to have all moments of my life filled with thoughts about You and You alone.

**NamORudhrAya VishNavEmrutyurmE paahi OmSaanti: Saanti: Saanti:**

Thus ends Sri Rudram, the magnificent prayer addressed to Sri Rudran. This center jewel of Yajur Vedam is one of the most sacred passages of the Vedas.

May Sri Rudran/ AhirBudhnyan the greatest bhaktan of Lord Narasimha bless all VedAbhimAnis with all soubhAgyams!

## About The Author

Dr VaradAchAri Sadagopan has been blessed with many good fortunes such as being born in a divya desam like Oppiliappan Koil, having loving parents who sacrificed every thing to encourage him to earn six degrees from the best of Universities in the World including the Doctor's degree from the Massachusetts Institute of Technology

Dr. V. Sadagopan had an active career at IBM T.J.Watson Research Center, NY with 50 technical publications and six U.S Patents After his retirement from IBM, He became a consultant to the Dean of Cybersecurity, Big Analytics

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Prior to joining IBM, he spent a year at the U.N after which he decided to complete his Doctoral Studies at MIT. He worked at Geneva and New York during his year at the UN. During his career with IBM, he served as the Interface to the leading edge universities in the USA and abroad to maintain Technical Relationships with future research groups of interest to IBM from a long term partnership point of view. He helped organize many technical conferences abroad and had the privilege of helping IBM Companies abroad in Europe, SE Asia and South America. He spent three years on assignment in Germany supporting IBM European Labs and Scientific Centers. He got to travel by the now extinct Concord Supersonic Plane 5 times on IBM Missions. Dr V.Sadagopan humbly states that his accomplishments were made possible by Sri Hayagreeva Mantropadesaam received from a member of the Thirukkudantai Azhagiyasingar family, who in turn was related to Srimad DevanArviLaagam Azhagiyasingar. He had his samaasrayaNam with DevanArviLaagam Azhagiyasingar and BharanyAsam at the sacred feet of Srimad Villivalam Azhagiyasingar.

Dr.Sadagopan has released SO far 350 plus ebooks under the portal of <http://www.sadagopan.org>.

These ebooks are in English to help the younger generation become aware of the rich heritage of the Eternal Vedic literature and other source literature in Tamil language dealing with the works of AzhwArs and AchAryAs of Sri VaishNavite tradition.