

ॐ श्रीगुरुभ्यो नमः

SRI RUDRAM

(with CHAMAKAM)

Commentary by

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Satarudriyam or Sri Rudradhyayam is the very essence of all Veda branches (Sakhas). Hence it is also known as Sri Rudropanishad. Principally, this Rudradhyayam, which forms the fifth Prasna in the fourth Kanda of Krishna Yajurveda, is a composition describing the greatness of Sri Parameswara, with universe as his form and his transcendence beyond the manifest universe, and extolling him and seeking his grace. It is certain that through the grace of the Supreme Lord, pleased with this prayer, one can attain all fruits required in the human birth – Dharma, Artha, Kama and Moksha. However it has been the practice all over our Bharatadesa from Himalayas to Ramasethu to chant, along with Sri Rudradhyayam, the 'Chamakam', which has mantras in eleven Anuvakas, and which lists the fruits required here and hereafter, as shown to us by Veda Matha herself.

As mentioned by the Gitacharya, 'यज्ञानां जपयज्ञोऽस्मि', it is the general practice to chant this Rudradhyayam during Poojas performed daily and occasionally. When this is chanted in multiples of 11 * 11, Japa Yagnas like Sri Rudraikadasini, Maharudram and Atirudram result. When Sri Rudra Japa yagna is performed with Sankalpam for special fruits, suitable Homa and Tarpanas are also included.

The special feature of Sri Rudradhyayam is the way the three hundred names of Sri Parameswara are woven in twos or threes with 'Namah' before and after the names. Further the other speciality is the phrase of Siva Panchakshara 'Namah Sivaya cha' occurring in the eighth Anuvaka. It also makes us feel that this Rudradhyayam has been the forerunner for the many future Ashtottara Satanama and Sahasranama stotras.

It is very creditable to chant this part of Veda with proper pronunciation and intonation (svara) together with understanding of meaning. Sri Sayana, Sri Bhattabhaskara, Sri Abhinavasankara and others have written commentaries in Samskrit in detail with clarity. We are pleased that

Brahmasri Muthukrishna Sastrigal, who was Editor of 'Hitabhashini' and later Advaita Sabha Pandita, and Chidambaram Sri Srinivasa Sarma have performed the rare service of compiling the present text in Tamil.

The timely help rendered by Tiruvanmiyur Sri Nataraja Iyer for publishing this Tamil translation and commentary is laudable.

We pray and bless that all those engaged in this service and those who chant Sri Rudradhyayam should attain all fruits here and hereafter, and prosper.

Camp: Agrani Premises, Madurai

Narayana Narayana

Date: Dharana – Tula – Sukla - Saptami

Preface – Sri Rudradhyaya

Our lifestyle has turned into fast-paced days with quickly executed daily plans. We brahmanas are expected to chant Veda without expecting direct benefit; that too every day without fail! How? Is it practicable now? Even if possible, who will teach us Veda? Leaving aside big cities like Chennai, some small number of persons were prepared to chant and teach Veda till recently in certain villages at least. Now that too is rare. What occurs to us in this context? While speaking about Brahmayagnam, it is said that even a single Rik, Yajurvedya or Sama is adequate for Adhyayanam (Vedic study)! From this point of view, it does seem that we can at least study some important Vedic parts like Sri Rudram, Chamakam, Purushasuktam etc. Yes, it is fine! Even that will help in obtaining many benefits here and hereafter. It will also enable protection of the state of brahmana.

While considering Veda parts, we find that Sri Rudram occupies the prime position. This is because Srutis (Vedas), Smritis (Sastras), Itihasas and Puranas all eulogise Sri Rudram copiously.

Yajurveda, which covers many different Karmas, shines with Sri Rudram exactly in the middle in the fourth Kanda. As Sri Rudram has names of Siva with 'Namah' placed before and after each of them, it is glorified as 'Namakam' and it is a novel type of composition. Sri Rudram is also called by several other names, which help in training the mind for firm grasp of Sri Parameswara. They are: Satarudriyam, Rudropanishad, Rudradhyayam, Namakam. As many descriptions of Rudra are given, it is Satarudriyam. As it is considered to be the gathered essence of many Veda Sakhas (branches), it is called Rudropanishad. As this Satarudriyam occurs in many Veda Sakhas, it is the best Upanishad. Hence Suta Samhita states that merely by chanting this, one can get rid of all sins. Bhattabhaskara explains that this can be established in another way too. That is, there are 101 Sakhas of Yajurveda. Rudropanishad is covered in all of them. We can even say that as Rudra's names occur sequentially in large number, it is Satarudriyam.

Sri Bala Swamigal (Parama Pujya Jagadguru Sri Sankara Vijayendra Saraswathi Swamigal of Kanchi Kamakoti Peetham) instructed last year that this work should be completed soon. I brought

to his notice the various extant commentaries of Sri Rudram right from Sri Sayanacharya's Veda Bhashya. As instructed finally by Sri Bala Swamigal, this book has taken shape. I offer my prostrations at the holy feet of Sri Kanchi Kamakoti Jagadgurus.

Sri Nataraja Iyer, who came forward to bring this plan to fruition with motiveless Guru bhakti and great enthusiasm, is the recipient of the blessings of Guru and the praise of Astikas. It is noteworthy that he is a descendant of the celebrated Uttamadanapuram Dakshinatya Kalanidhi Sri U.Ve. Swaminatha Iyer.

As always, Sri Ubbili of Jupiter Printers, Chennai has given a fine shape to the book with devotion and faith. May his services grow with the blessings of Guru!

Humble Servant
S.Srinivasa Sarma

॥ श्रीः ॥

Greatness of Sri Rudram

1. The sublime end portion of Vedas is Vedanta, Upanishads. They are the springs of Atmagnana (Self-knowledge), which is the means for attaining Moksha (Liberation). In other words, Upanishads lay down the path for 'Sravanam', listening, 'Mananam', reflection and 'Nididhyasanam', constant and deep meditation, which lead to Moksha. Sri Rudram is greater than the Upanishads. How? One of the Upanishads, Jabala Upanishad raises the question, 'Which mantra leads one to Moksha by chanting alone' and provides the answer as 'Satarudriyam'. What is the purport of this? Sri Rudra Upanishad enjoys the same status as Upanishads in terms of means for attaining Atmagnana and Moksha; not just that, it has another speciality. Jabala Upanishad says: 'एतैर्ह वा अमृतो भवति'- the very names of Rudra occurring sequentially in Sri Rudram are capable of getting the endless blessings of Sri Parameswara. This renders the long and tedious path of Sravanam, Mananam and Nididhyasanam unnecessary and makes the blessed names of Rudra self-sufficient. This is the matchless speciality of Sri Rudram.

2. It is common knowledge that any activity, if planned well and executed properly in speech and action, will be a success. Satarudriyam, the essence of Yajurveda, causes such mental, verbal and bodily activity and thus leads to success. That is, even an ordinary person is led to think, 'I prostrate', to say 'Namah' and to do the physical act of prostration and thus Satarudriyam fulfills his purpose.

3. Satarudriyam carries the essence of Veda and is the forerunner for many future Ashtottara Satanama Stotras, Trisatis and Sahasranama Stotras. The beautiful manner in which each Siva nama is preceded and followed by 'Namah' in sequence adds to the greatness of Satarudriyam.

4. As stated in Kurma Purana,

इमानि मे रहस्यानि नामानि श्रुणु चानघ ।

नमस्कुरुष्व सततं एभिर्-नामपदैः शुचिः ॥

in addition to chanting the mantras, prostration should be done to the Lord. Sri Rudra is introduced and worshipped through names describing contrary groups, characteristics or acts; those names do indicate his transcendent nature and are mysterious and convey profound meaning. Hence Sri Rudram takes one away from mundane environs and teaches him the Supreme Principle, and

paves the way for relief of the person, who chants and prostrates, from sins committed knowingly or unknowingly. Sri Rudram is special in this manner too.

5. Satarudriyam makes it abundantly clear that Sri Rudra's form encompasses the entire universe full of the three attributes- Satva (peace), Rajas (passion) and Tamas (sloth). This is evident from descriptions of Sri Parameswara, who is likened to the pure transparent crystal and who is all auspiciousness, as full of wrath, as hunter holding bow and arrow, as robber of the hills and as many other mundane things. In truth as Sri Parameswara is the Supreme Principle beyond all worldly things, it is wrong to confine him to these descriptions. Mahakavi Kalidasa says that no one knows his true state:

न सन्ति यातार्थ्यविदः पिनाकिनः न विश्वमूर्तेर्-अवधार्यते वपुः ।

For a tree it is the roots which are vital. For the tree to grow well, should we pour water on the branches? It is futile to water the branches, impressively visible outside. If we please Sri Parameswara, the root cause of the world, through chant of Sri Rudradhyaya, Devas like Indra, Agni and others, who are but parts of him, are all pleased; hence the fruits like experience of Swarga etc. will automatically accrue to one who chants Sri Rudram. This is stated in Suta Samhita:

वृक्षस्य मूलसेकेन शाखाः पुष्प्यन्ति वै यथा ।
शिवे रुद्रजपात्प्रीते प्रीता एवास्य देवताः ॥
अतो रुद्रजपादेव भुक्तिमुक्ती प्रसिध्यतः ॥

What is the meaning of the word 'Rudra'? The explanation is: रुद्रं द्रावयति इति रुद्रः - one who drives away the weeping state, i.e. the cause of misery. He removes the heap of sins causing misery and paves the way for eternal comfort. All the names in Sri Rudram achieve this rare feat, as stated in Mahabharata, Aanusasanika Parva, by Sri Krishna:

प्रयतः प्रातरुत्थाय यदधीते विशांपते ।
प्राञ्जलिः शतरुद्रीयं नास्य किञ्चन दुर्लभम् ॥

One who chants Sri Rudram is freed from the cage of grave sins and Agnana and is blessed with Atmagnana. Suta Samhita also firmly declares that there is no Japa equal to Sri Rudram in Veda and Smriti.

In order to help chanting Sri Rudra mantras with comprehension of meaning, word-by-word meaning as well as references to Devata, Rishi and Chandas for each mantra are also given in the following pages. It is good to approach a good teacher and learn chanting of the mantras at least five times from him and master the 'Svara' also.

We can obtain all fruits without doubt from Sri Parameswara, who is pleased with our Sri Rudrajapa. Instead of saying in general, it is no doubt relevant to list out and pray for the fruits we have in mind; as shown by Veda Matha to us, such a list of fruits, viz. 'Chamakam' is also included here.

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श्री रुद्रम्

SRI RUDRAM

प्रथमोऽनुवाकः

Anuvakam 1

Mantra 1

नमस्ते रुद्र मन्यव उतोत इषवे नमः।

नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः॥ १

Meaning: रुद्र- Parameswara! ते- your, मन्यवे- to anger, नमः- prostration. उतो -Further, ते-your, इषवे- to the arrow, नमः -prostration. ते- your, धन्वने- to the bow, नमः अस्तु- may my prostration be. उत- Further, ते- your, बाहुभ्यां- to the two arms, नमः- prostration.

Explanation: Three commentators- Sayana, Bhattabhaskara and Abhinavasankara- have written commentaries for Sri Rudram. This present explanation has been written in accordance with these three commentaries.

There are a total of 11 Anuvakams (sections) in Sri Rudram. In the first Anuvakam, the angry Sri Rudra is pacified. From the second to the ninth Anuvakams, Sri Rudra is eulogised in many ways and obeisance paid to him. In the last two Anuvakams, prayers are offered to Sri Rudra and Rudraganas.

There are many terrible and calm forms of Sri Rudra. In order to pacify the terrible form of his, obeisance is paid to his anger, weapons etc. How can there be anger in Sri Parameswara, the blemishless one with all good attributes? The answer is that his anger in order to punish those, who transgress his commands contained in Srutis, Smritis etc. and bring them over to the right path, is only a good quality and not a fault.

Following the etymology रुद्र+ द्रावयतीति = रुद्रः, as Sri Parameswara drives away grief, or sin which causes grief, he is called 'Rudra'. As he is prayed here for ridding his anger and being calm, it is but proper that he is addressed as 'Rudra'. As anger is the basic cause of all types of grief, anger is propitiated at the beginning itself. When Parameswara gets angry, his arrow will come in front; he will then look at his bow. Then his two arms will go on to hold them. Hence anger, arrow, bow and arms are prayed to in that order.

Parameswara's arrow etc. are to be worshipped like Devatas. Hence praying and paying obeisance to them is but appropriate. Once Arjuna forgot the method of using Paasupatastra. In order to learn it, Sri Krishna and Arjuna went to Kailasa. Parameswara asked them to bring a certain weapon from the adjacent divine lake. When they both went to the lake, they noticed that the weapon looked very terrible, surrounded by poisonous flames. Sri Krishna then chanted Sri Rudram in order to pacify it and make it come to his hands. The weapon then reached his hands in a calm and peaceful form. This has been mentioned in the Mahabharata. This shows that Sri Parameswara's weapons like arrow etc. are full of dynamism and need to be worshipped.

It is said that it is necessary to know the Rishi, chandas and Devata of every mantra, Abhinavankara's commentary describes these details. For this first mantra, Rishi is Aatreya, chandas is Anushtup and Devata is Sri Rudra.

Dhyanam:

आकर्णकृष्टे धनुषि ज्वलन्तीं देवीमिषुं भास्वति सन्दधानम् ।

ध्यायेन्महेशं महनीयवेषं देव्या युतं योधतनुं युवानम् ॥

"One should meditate upon Maheswara, who yokes a brilliant arrow to his shining bow, pulled to the ear; of handsome form, appearing like a warrior, youthful and accompanied by Devi."

This mantra will be fully efficacious to one who practises Praajaapatya krichchram and chants the mantra 11000 times. By doing circumambulation and prostration, while chanting this mantra, Parameswara's grace, destruction of sins and leadership in society will result. The other practices using this mantra are described in works like 'Rudra Kalpaarnavam'.

Mantra 2

यात इषुः शिवतमा शिवं बभूव ते धनुः ।

शिवा शरव्या या तव तया नो रुद्र मृडय ॥

Meaning: रुद्र-Parameswara! ते- your, या इषुः- which arrow, शिवतमा- most auspiciously, बभूव- exists, ते- your, धनुः- which bow, शिवं बभूव- is auspicious, तव- your, या शरव्या- which quiver, शिवा- is auspicious, तया- with that arrow, bow and quiver, नः- us, मृडय- make us happy.

Explanation:

As usage of 'lit' is done in present tense also in Veda, Bhattabhaskara's commentary states that for the word 'babhuva', the present tense meaning of 'exists' should be understood. The other two commentaries state the meaning: 'Please grant me happiness from the arrows etc., which were worshipped by me in the previous mantra and became calm-formed.' On this basis, the term 'babhuva' is interpreted in past tense.

The Rishi for this second mantra is Aathreya; chandas is Anushtup; Devata- Sambhu.

Dhyanam:

ध्यायेद्देवं सस्मितं स्यन्दनस्थं देव्या सार्धं तेजसा दीप्यमानम् ।

इष्विष्वासालन्कृताभ्यां भुजाभ्यां शूराकारं स्तूयमानं सुरौघैः ॥

“One should meditate on Deva, who is seated in a chariot along with Devi, shining brilliantly, with the form of a valiant warrior, with both arms decorated with bow and arrow, extolled by Devaganas and with a smiling face.”

If this mantra is chanted constantly for twelve days excluding nights and without obstructing Nitya karmas (daily obligatory duties), one will get the full efficacy of the mantra. This is a Mahamantra meant for driving away famine and national calamities.

Mantra 3

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥

Meaning:

रुद्र- Parameswara! ते- your, अघोरा- that which does not terrify (with weapons), शिवा- granting worldly pleasures, अपापकाशिनी- granting Atmagnana, the cause of the happiness of Liberation, या- which, तनूः- body, तया- that, शन्तमया- granting the highest happiness of Liberation, तनुवा- with the body, गिरिशन्त- Parameswara, who, being the object indicated by Vedas, grant all pleasures right upto Liberation, नः- us, अभिचाकशीहि- grant the knowledge of Atmatatva (Self-Principle).

Explanation:

Abhinavasankara comments that having prayed for worldly pleasures in the previous mantra, happiness of Liberation is prayed for in this mantra. Bhattabhaskara comments that some of the calm forms of Sri Parameswara have weapons; some do not have; in the previous mantra, the form with weapons was prayed to and in this mantra, the form without weapons is worshipped.

Aghora- Form with weapons which terrifies persons without any reason is ‘ghora’; form which is not terrifying is ‘aghora’.

Sivaa- auspicious, i.e. that which grants worldly pleasures also.

Apapakaasini- Here the term ‘Apapa’ indicates Brahmatmatatvagnana, which is opposed to sin. As Upanishad states that on rising of Atmagnana, all sins are destroyed, it follows that Atmagnana

is the enemy of sins. The form which grants or lights up that Atmatatvagnana is referred as 'Apapakaasini' here.

Girisantha- This term denoting Parameswara has been interpreted in many ways.

गिरौ = कैलासे नित्याविर्भूतो यः प्राणिभ्यः शं तनोति स गिरिशन्तः

One who resides in Kailasa always and grants joys to all creatures.

गिरौ- वेदे तिष्ठन्नर्थरूपेण शं तनोति

One who resides in Vedas as their meaning and grants joys to all.

गिरौ- प्रणवे तिष्ठन् ध्येयरूपेण निरतिशयब्रह्मानन्दलक्षणं शं तनोति

One who is in Pranava (Omkaara) as the one to be meditated upon and grants the matchless bliss of Brahmananda.

The Rishi for this mantra is Kaasyapa; chandas is svaraatanushtup; Devata is Sambhu.

Dhyanam:

स्मेराननं चन्द्रकलावतंसं गंगाधरं शैलसुतासहायम् ।

त्रिलोचनं भस्मभुजंगभूषणं ध्यायेत्पशूनां पतिमीशितारम् ॥

“One should meditate upon Iswara, who has a smiling face, wears crescent moon on his head, bears Ganga, has the daughter of Himavan (Parvatharaja) on his side, has three eyes, wearing Vibhuti and serpents as ornaments and is the lord of Jivas (Pasus).”

Chanting and homam of this mantra are prescribed for the peace of Pasus (Jivas).

Mantra 4

यामिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

Meaning:

गिरिशन्त- Parameswara! यां इषुं- which arrow, अस्तवे- for discharging on sinners, हस्ते- in the hand, विभर्षि- hold, गिरित्र- Resident and protector of Kailasa, तां- that arrow, शिवां कुरु- make auspicious, पुरुषं- men belonging to me, जगत्- other moving and non-moving properties, मा हिंसीः- do not harm.

Explanation:

Having prayed for attaining fulfillment of desires in second and third mantras, the Rishi prays now in this fourth mantra for freedom from adversities. When Iswara has been addressed as 'Girisantha', the purport of using the additional term of address of 'Giritra' has been described in Abhinavasankara's commentary as follows: "Sri Parameswara has assured that if one worships him now, though he might have erred in the past, Iswara will grant him a virtuous mind and protect him. 'Giri' is the word of assurance; 'trayate' means he protects, being firm in his assurance."

Mantra 5

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।
यथा नस्सर्वमिज्जगदयक्ष्मं सुमना असत् ॥

Meaning:

गिरिश- Parameswara, residing in Kailasa! त्वा- you, अच्छा- to attain, शिवेन वचसा- with auspicious words (of praise), यथा- in which manner, नः- our, सर्वं जगत् इत्- these moving objects like men and animals, अयक्ष्मं- free from disease, सुमनाः- with good minds, i.e. being comfortable, असत्- will become, in that manner, वदामसि- we pray.

Explanation:

In this fifth mantra, fulfillment of desire and prevention of misery are both prayed for.

Girisa- Variously interpreted as resident of Kailasa, propounded in Vedas, Iswara of Kailasa, clouds and Pranava (omkara).

Achcha- This word is 'Avyaya' (an indeclinable particle in Samskrit grammar); is used 'long' (dirgha) (achchaa) in Vedic time. Sayana has interpreted this term to mean 'Praptum' (to attain); Bhattabhaskara as 'abhimukhikaranam (to make one see him). But Abhinavasankara interprets this term as one of addressing Parameswara, meaning 'Pure One!' A special meaning results from this interpretation: By contact with the praises of sinners, Parameswara does not acquire any blemish; he remains ever pure. By contact with impure water from the streets, the water in the ever pure Ganga does not become sullied. On the other hand, the other waters, by contact with the Ganga, become pure, like the Yamuna. Similarly, the words in praise of the ever pure

Parameswara uttered by sinners become very sacred by contact with Parameswara. Hence such words are described in this mantra as 'Sivena vachasa'.

The fourth and fifth mantras together form one mantra; the Rishi is Gautama; chandas, Gayatri; Devata, Rudra.

Dhyanam:

सांग्रामिकेन वपुषा प्रविराजमानं देवं पुरत्रयविनाशनमन्दहासम् ।

दैत्यान् दिधक्षुमचलेश्वरचापपाणिं ध्यायेत्पुरारिमथ भूमिरथाधिरूढम् ॥

“One should meditate on Sri Parameswara as shining with the apparels of war worn on the body, with a gentle smile which destroys the Three Cities, intending to destroy the demons, having Meru mountain as bow in his hand, seated in the chariot of Earth and the enemy of Three Cities.”

This sloka brings out the appearance and attitude of Sri Parameswara during the destruction of the Tripura. If these two mantras are recited constantly for 21 days, the full power of the mantras will be attained. Evils like untimely death etc. will go away by chanting this mantra.

Mantra 6

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।

अहींश्च सर्वान् जम्भयन् सर्वाश्च यातुधान्यः ॥

Meaning:

अधिवक्ता- One who speaks in favour of devotees, प्रथमः- the best, दैव्यः- the in-dweller among even Devas, भिषक्- Parameswara, who is the doctor, who treats all troubles including sin, disease, samsara, poverty etc., सर्वान् अहींश्च- serpent, scorpion etc. which trouble directly, सर्वाश्च यातुधान्यः- demons, ghosts etc. who trouble indirectly, जम्भयन्- destroying, अध्यवोचत्- may speak in my favour.

Explanation:

Even if we worship and pray to Sri Parameswara, how can he protect us, when there are Yama, Chitragupta et al, who prescribe punishments in accord with sins, and Devas, who are witnesses

to the sins? This mantra states in response to this doubt that nobody else can cause any trouble to those who have received the grace of Parameswara.

Adhivakata- one who speaks in favour of his devotees. As a fruit of the excellent act of worship of Parameswara, he speaks in favour of his devotees. Hence it is not a deficiency.

Prathama:- This term settles the doubt as to whether Yama would cease to punish even if Parameswara recommends.

"यो देवानां प्रथमं पुरस्ताद्विश्वाधिको रुद्रो महर्षिः"

"तमीश्वराणां प्रथमं महेश्वरं तं दैवतानां प्रथमं च दैवतम्"

"यो देवः सर्वदेवेषु महादेव इति स्मृतः-

तस्मै नमस्तु कुर्वाणा दिवि तिष्ठन्ति देवताः ॥"

"The first among Devas, the best in the world".

"Maheswara, the first among Iswaras, the first among Devatas".

"One who is called Mahadeva among Devas- Devas prostrate to him and live in Devaloka".

From the above passages of Sruti, Smriti and Itihasa, it is clear that Parameswara is the greatest. How can a devotee of his, who worships him, be punished by others, who also adore him?

It is not only that the devotee of Parameswara will not be troubled by others, but praised indeed. This is signified by the term 'Daivya:', which means the in-dweller of Devas. Being the in-dweller, Parameswara induces Devas to praise the devotee of his.

Bhishak- This term means doctor. Like bodily disease, there are many other afflictions like sin, grief of samsara, poverty etc. Sri Parameswara treats all these afflictions. Hence another Sruti says 'Bhishktamam tva bhishajaam srunomi' (the best among doctors). 'Bhishak' also indicates that Parameswara is full of compassion. One, who diagnoses the cause of a disease, may sometimes resort to surgery. Though surgery is troublesome to the sick person, as it is performed for the ultimate well being of the patient, the surgeon is praised as compassionate and not castigated as cruel. Similarly though Parameswara, the doctor who treats the disease of Samsara, punishes the evil Rakshasas, serpents etc., their sins get washed away this way and they might attain good state in course of time; hence it becomes certain that Parameswara is kind-hearted even in that act.

निदानज्ञस्य भिषजो रुग्णे हिंसां प्रयुञ्जतः ।

न किञ्चिदत्र नैर्घृण्यं घृणैवात्र प्रयोजिका ॥

In this sloka from Sivapurana, it is said that the term 'Bhishak' refers to the compassion of Parameswara.

Jambhayan Adhyavochat- The prayer is that after destroying the devotee's enemies, Parameswara should speak in his favour. If Parameswara is not capable of destroying the devotee's enemies, whoever they might be, the prayer would be that he should first speak in the devotee's favour and then destroy the enemies. As Parameswara is capable of easily destroying anybody at any time, the prayer is that first he should destroy the enemies and then speak in the devotee's favour. If he punishes others for the sake of protecting the devotee, who has taken refuge with him, the other Devas might ask 'Is it proper to protect this person, who has committed many sins?' At that time, Parameswara would say 'This person surrendered to me and praised me in many ways. Where is his sin still left? Is he not an excellent person of merit?' etc. That is why the mantra does not say 'adhibruvan jambhayatu', but says 'jambhayan-adhyavochat'.

Hunters, who indulged in many sinful deeds in the forest, once climbed a bilva tree and kept plucking bilva leaves and throwing them down. There was a Sivalingam at that place; the hunters were unaware of it. However, as the bilva leaves dropped by them fell on the Sivalingam, Parameswara considered the hunters as his devotees and ordered after their death that they be brought to Kailasam. When the emissaries of Parameswara came to take them to Kailasam accordingly, Yama's emissaries opposed them. Parameswara's emissaries defeated the emissaries of Yama and took the hunters to Kailasam. Later when Yama, Chitragupta et al approached Parameswara and asked him, 'These hunters, who have committed many cruel sins, deserve to be punished by us. How can they be brought to Kailasam?' Parameswara replied, 'As these hunters have dropped bilva leaves on me knowingly or unknowingly, their sins have been washed away. Hence you have no power to punish them.' Many such stories are found in the Puranas of Siva. In these stories it is seen that after the emissaries of Yama were driven away, Parameswara spoke to Yama, Chitragupta et al in favour of the hunters.

In this same Rudram, it has been stated 'Raksha cha no adhicha Devabruhi', which means protection first and then making favourable recommendation.

Chanting this mantra is capable of completely destroying miseries from Rakshasas, spirits, poison, fever etc. Hence this mantra has been hailed as 'kavacham' (armour) by Maharishi Bodhayana.

Rishi of this mantra is Kanva; Chandas is Anushtup; Devata is Sambhu.

Dhyanam:

चन्द्रार्धमौलिं कालारिं व्यालयज्ञोपवीतिनम् ।

ज्वलत्पावकसंकाशं ध्यायेद्देवं त्रिलोचनम् ॥

“One should meditate on Deva, who wears half-moon on the head, conqueror of Yama, having snake as yagnopavita, brilliant as blazing fire and three-eyed.”

Reciting this mantra 50,000 times will confer its full power on the person who recites.

Mantra 7

असौ यस्ताम्रो अरुण उत बभ्रुस्सुमङ्गलः ।

ये चे माँ रुद्रा अभितो दिक्षु श्रिताः सहस्रशो वैषाँ हेड ईमहे ॥

यः- Parameswara, who has been described in the previous mantras, ताम्रः- red-coloured (at dawn), अरुणः- of a bit less deep red-colour after dawn, उत- further, बभ्रुः- golden-coloured (after some time), सुमङ्गलः- very auspicious, असौ- shines as Surya, directly perceptible. इमाँ- to this earth, अभितः- on all four sides, दिक्षु- in the directions, श्रिताः- staying, सहस्रशः- in thousands, ये च रुद्राः- whosoever Rudras are, एषाँ- of all these, हेडः- anger, अव ईमहे- get rid of by praise, prostration etc.

Explanation:

Parameswara has eight forms- Earth, Water, Agni, Vayu, Akasa, Chandra, Surya and Yajamana (individual sacrificer). Of them, Parameswara of the form of Surya is praised in the 7th and 8th mantras. The zone around Surya appears red-coloured at dawn time, a less deep red in colour after some time and golden later. Surya mandalam is praised as 'Sumangala:' –very auspicious, because it drives away darkness, dew etc. and brings comfort to all. Were there no Surya, the entire world will become inauspicious, enveloped in darkness. Just as Sun's rays pervade the entire world, thousands of Parameswara's ganas (armies), whose appearance is same as Parameswara's, are spread in the earth region all around in many places and bless or curse

people according to the merits and sins they commit. We douse the anger of Sri Parameswara of the form of the Sun's zone and Rudraganas, who are spread everywhere in thousands, by songs of praise, prostration etc. May all of them bless us.

Heda:- This word has two meanings- dishonour and anger. Dishonour arises by not performing acts as laid down in Vedas and anger because of performing acts prohibited in Vedas. It is said that we nullify these two aspects.

Mantra 8

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।

उतैनं गोपा अदृशन्नदृशन्नुदहार्यः ॥

उतैनं विश्वा भूतानि स दृष्टो मृडयाति नः ॥

Meaning:

यः- Parameswara (who), नीलग्रीवः- he, whose neck is black-coloured due to retaining Kalakuta poison, विलोहितः- deep red in colour, असौ- present in the directly visible Suryamandala, अवसर्पति- travels in the sky. गोपा उत- Even cowherds, एनम्- this Rudra of the form of Surya, अदृशन्- see. उदहार्यः- Even innocent women, who fetch water अदृशन्- see. एनम्- This Rudra, विश्वा भूतानि- all creatures (like bull, sheep etc. see). सः- Parameswara of the form of Aditya, दृष्टः- being seen by us, नः- us, मृडयाति- may give us comfort.

Explanation:

Having pacified through the 7th mantra, the Rishi prays in this 8th mantra for fulfillment of desires. Sri Parameswara himself travels in the sky in the form of Suryamandala every day owing to compassion that everyone might see him. Hence even unlettered, innocent people get an opportunity to look at Sri Rudra directly. Generally, while referring to uneducated people, it is usual to cite cowherds as examples. It is a practice to say 'Abaalagopalam'. In accord with that, 'गोपा अदृशन्' has been mentioned. Women, who fetch water, and who lack even the knowledge possessed by cowherds, look at this Rudra of the form of Suryamandala. Not only that; even animals like bull and sheep see and enjoy the Sun. The true form of Advaita, Sachchidananda, is beyond the reach of anyone's intellect. The form with attributes, residing in Kailasam, is capable of being known only by worshippers. However the form of Sri Parameswara as the Suryamandala

can be seen and enjoyed by all creatures. May Sri Parameswara, who, out of great compassion, travels in the sky so that all may have darshan and attain to higher state, bestow comfort on us; this is the prayer.

Chandas for 7th mantra: Aasthaara pankti; for 8th mantra: Jagati chandas, having six parts. Rishi for both the mantras is Marutvaang; Devata is Sri Parameswara of the form of Aditya.

Dhyanam:

मण्डलान्तरगतं हिरण्मयं भ्राजमानवपुषं शुचिस्मितम् ।
चण्डदीधिति मखण्डितद्युतिं चिन्तयेत्मुनिसहस्रसेवितम् ॥

“One should meditate on Sri Parasmeswara, who is in the Suryamandala, of golden hue, with a brilliant form, with pleasant smile, served by thousands of ascetics, possessing power not subdued anywhere and having harsh rays.”

By performing Prayaschitta called ‘kruchchram’ first, followed by chant of the two mantras- 7th and 8th- continuously for 16 days without break, one will attain the full power of the mantras. If one, who has performed Purascharanam (repetition of mantra along with homam) as mentioned above, chants this mantra during drought, there will be rain.

Mantra 9

नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।
अथो ये अस्य सत्वानोऽहं तेभ्योऽकरं नमः ॥

Meaning:

सहस्राक्षाय- possessing thousands of eyes, मीढुषे- bestowing everything desired by worshippers, नीलग्रीवाय- to Sri Parameswara, with blue throat, नमः अस्तु- may my obeisance be. अथो- Further, अस्य- to this Parameswara, सत्वानः- Pramathaganas nearby, ये- who are present, तेभ्यः- to them, अहम्- I, नमः- prostration, अकरम्- perform.

Explanation:

The Rishi prays to Sri Parameswara, who sports a blue throat, for obtaining his grace. As Parameswara holds Kalakuta poison in his throat, he is called Nilagriva. As he is worshipped here with this name, we are reminded of a special greatness of his. When the Milky Ocean was churned for obtaining Amrita (nectar), poison, Chandra et al came out. Of them, Parameswara took the poison and Chandra; he kept the terrible poison in his throat, thus hiding it from sight and placed Chandra, who gives happiness to all, on his head. In the same way, as he ignores the defects in us and hails our good qualities, it is clear that he can be very easily pleased.

Sahasraakshaya- The term 'Sahasra' here does not mean a thousand, but innumerable. As his vision extends everywhere, it is clear that he will directly see us worshipping him, wherever we are. As Sahasraaksha also refers to Devendra, the interpretation can be that Parameswara is also in the form of Devendra.

Midhushe- This term can also be interpreted as one who showers rain and protects the world, or being male, he produces baby by bestowing his virya.

Chandas of this mantra is Anushtup; Rishi is Sambhu; Devata is also Sambhu.

Dhyanam:

शरच्चन्द्रप्रकाशेन वपुषा शीतलद्युतिम् ।

ध्यायेत्सिंहासिनासीनमुमया सहितं शिवम् ॥

“One should meditate on Sri Parameswara, whose form is splendorous like Chandra of the autumn season, with brightness causing happiness; who is seated on a throne and accompanied by Parvati.”

By reciting this mantra repeatedly, one can get the blessing for a good son.

Mantra 10

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्रियोज्याम् ।

याश्च ते हस्त इषवः पराता भगवो वप ॥

Meaning:

भगवः- Bhagavan Parameswara! धन्वनः- of your bow, उभयोः आर्तियोः- (tied) in the two ends, ज्यां- the bowstring, त्वं- you yourself, प्रमुञ्च- untie. ते- your, हस्ते- in the hand, याः- which, इषवः- arrows (are present), ताः च- them also, परावप- take away (from direct presence).

Explanation:

Bhagavan Parameswara! Please untie yourself the string tied at both ends of your bow. Please also hide from our vision the arrows that you have.

The Rishi prays for withdrawal of weapons through six mantras starting from this tenth mantra. Bhagavan is so called as he has six qualities, viz. lordship, vigour (or dharma as per certain texts), fame, wealth, knowledge and dispassion. As it is not possible for anyone else to nullify the bow-string, arrows etc. held in the hands of Sri Parameswara, who has the six qualities in full, the prayer is that the Lord himself should nullify them. Only if the string is strung in the bow, it is possible to string arrows and discharge them. In order to prevent that, the Rishi prays to the Lord to untie the string itself. Even after the bow-string is untied, as the arrows in the Lord's hands look awful as if waiting to devour the entire world, the Rishi prays that those arrows be also hidden from his vision.

Mantra 11

अवतत्य धनुस्त्वं सहस्राक्ष शतेषुधे ।

निशीर्य शल्यानां मुखा शिवो नः सुमना भव ॥

सहस्राक्ष- One with many eyes! शतेषुधे- One with many quivers! त्वं- you, धनुः- your bow, अवतत्य- with untied bow-string, शल्यानां- of arrows, मुखा- edges, निशीर्य- blunting, नः- to us, शिवः- with auspicious form, सुमनाः- with favourable thoughts, भव- be.

Explanation:

After praying for removal of the arrows from sight, the Rishi, still feeling afraid, prays now for blunting the edges of the arrows. If one is capable of seeing only limited places and has only limited arrows, he can be made to be favourable to us, once he has thrown away the arrows. As Sri Parameswara has limitless number of eyes, is capable of seeing everywhere and possesses limitless quivers and arrows, the Rishi uses the two terms of address, 'Sahasraaksha' and 'Satheshudhe' to indicate this fact. Even if the arrows have been blunted, if the discharging warrior is cruel, he might trouble us somehow. Hence the Lord is prayed to be 'Sivo bhava'. As there is no

use of showing a kind face if there is no compassion in the mind, the prayer also says 'Sumana bhava'.

Mantra 12

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ उत ।

अनेशनस्येषव आभुरस्य निषङ्गधिः ॥

कपर्दिने- Of Parameswara, धनुः- bow, विज्यं- may be bereft of string. बाणवान् उत- also quiver, विशल्यः- be bereft of arrows. अस्य- Of this Parameswara, इषवः- arrows, अनेशन्- be destroyed with no powers to harm, निषङ्गधिः- sheath of sword, आभुः- be bereft of sword. (Alternative meaning: निषङ्गधिः- sword, आभुः- be powerless.)

Rishi of the three mantras-10, 11 and 12 is Narada; Chandas is Anushtup; Devata is Rudra.

Dhyanam:

उद्यद्भास्करकोटिप्रकाशं आदीप्तदहनमूर्धानम् ।

भीषणभुजङ्गभूषं ध्यायेद्विविधायुधं रुद्रम् ॥

“One should meditate on Sri Rudra, who is brilliant like a crore of Suryas, with flaming Agni on the head, with awful serpents as ornaments and having many types of weapons.”

Mantra 13

या ते हेतिर्मीदुष्टम हस्ते बभूव ते धनुः ।

तयाऽस्मान् विश्वतस्त्वमयक्ष्मया परिभुज ॥

Meaning:

मीदुष्टम- One who grants desires of devotees! या- which, हेतिः- the weapons like sword which exist, ते- your, हस्ते- in the hand, धनुः- the bow, बभूव- is present, अयक्ष्मया- causing disease-free state of devotees, तया- with those weapons and bow, त्वम्- you, अस्मान्- us, विश्वतः- from all types of dangers, परिभुज- may protect always in all respects.

Explanation:

After praying in the previous three mantras for withdrawing all weapons, the Rishi prays now for protection using those weapons.

Mantra 14

नमस्ते अस्त्वायुधायानातताय धृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥

Meaning:

ते- Parameswara! Your, अनातताय- not ready to harm, धृष्णवे- but capable of harming, आयुधाय- to weapons, नमः अस्तु- may my prostration be. उत- Further, ते- your, उभाभ्यां- both, बाहुभ्यां- to the hands, तव- your, धन्वने - to the bow, नमः- prostration.

Explanation:

Having prayed in the previous mantra, the Rishi prays again to the weapons etc. The term 'bahubhyam' denotes two hands; hence saying 'ubhabhyam' again is due to the fear causing shiver on seeing the weapons in the hands.

Mantra 15

परिते धन्वनो हेतिरस्मान् वृणक्तु विश्वतः ।
अथो य इषुधिस्तवारे अस्मन्निधेहि तम् ॥

Meaning:

ते- Parameswara! Your, धन्वनः- of the bow, हेतिः- weapon of arrow, अस्मान्- us, परिवृणक्तु- ignore, i.e. protect by not coming near us. अथो- Further, तव- your, यः इषुधिः- the quiver, which is there, तम्- that, अस्मत्- our, आरे- in the group of enemies, i.e. in the inimical heap of sins, or at a long distance, निधेहि- place.

Explanation:

In these mantras, prostration and prayer are occurring alternately. Having prostrated through the previous mantra, the Rishi prays now: "Please do not use your arrows against us and protect us. In case there are many sins with us, hindering your protection, kindly place your weapons in that heap of sins and destroy them." 'Aare' means the group of enemies. As sin is our worst enemy,

'Aare' was interpreted to mean heap of sins. The meaning of group of other enemies would also be appropriate. If we take 'Aare' as an indeclinable particle of Samskrit grammar, we can also interpret as 'please keep your weapons not near us, but at a very long distance from us.'

For the three mantras- 13th, 14th and 15th- Rishi as well as Devata is Sri Parameswara himself; Chandas is Anushtup.

Dhyanam:

प्रणमदमरसङ्घमौलिमालाकुसुमरजोरुणपादपद्मयुग्मम् ।
अनवरतमनुस्मरेत्भवान्या सह जगतां पितरं पिनाकपाणिम् ॥

"One should meditate constantly on Parameswara, whose twin feet are reddened by the pollen of the flowers from the garlands worn by groups of Devas on their heads, who is the father of all the worlds, holding the bow called 'Pinaka' in his hand and accompanied by Parvati."

The fruit for these three mantras is said to be destruction of enemies.

द्वितीयोऽनुवाकः

Anuvakam 2

Mantra 1

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः ।

Meaning:

हिरण्यबाहवे – with arms decorated with golden ornaments, or with golden arms, सेनान्ये – being head of the army, दिशां – of directions, पतये च - to Parameswara, lord also of, नमः – prostration.

Explanation:

Parameswara with weapons etc. was adored in the fifteen mantras of the first Anuvaka. The Rishi pays obeisance to Parameswara in the eight Anuvakas starting from the second, by describing his manifold glory. Here he prays to Parameswara as Sarveswara (lord of all).

From this mantra upto the mantra 'श्वभ्यः श्वपतिभ्यश्च वो नमः', the mantras have 'nama:' at the beginning as well as at the end of each mantra; hence these mantras are called 'ubhayato namaskara mantras'. That is, 'नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः' is one mantra; like this many mantras are seen further.

Disam cha pataye nama:- If obeisance is paid to Parameswara, who is the lord of directions, the doubt arises as to how he becomes the lord, when Indra, Agni et al are famous as the lords of different directions. To dispel this doubt, the descriptive term 'senanye' has been given. This makes it clear that Devas, Gandharvas, humans et al are all armies and that Parameswara is their lord. Hence the lord of directions is also Parameswara. Under his orders Indra et al are ruling the different directions.

In order to clarify that Sri Parameswara alone is the lord of all moving and non-moving objects like Indra and others, another descriptive term 'Hiranyabahave' has been used. This can be interpreted to mean 'one with arms decorated with golden ornaments', or 'one with golden arms'. 'Golden arm' is but an 'upalakshanam' (characteristic indicative of much larger canvas). It means

that from toe-nails to the hair on the head, everything is golden. Vedic passages like 'Aabhranakat sarva eva suvarna:'; 'Hiranyabahave hiranyavarnaya'; 'yathapasy: pasyate rukmavarnam' etc. describe Parameswara as golden. There is a vidya called 'Antaraaditya vidya' in Chandogya Upanishad. There the golden Parameswara is said to be the lord to be worshipped. The term 'hiranyabahave' here also refers to the golden Parameswara mentioned in that vidya. In that vidya, Parameswara is described as the lord of all worlds. Hence the term 'Hiranyabahave' indicates that Parameswara is the lord of all Devas including Devendra.

Mantra 2

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमः ।

Meaning:

हरिकेशेभ्यः- with leaves of karmas of satvic, rajasa and tamasa (tranquil, passionate and dull karmas), वृक्षेभ्यः- to Rudras in the form of trees forming the universe, नमः- prostration. पशूनां पतये – to Parameswara, who is the lord of all creatures, नमः- prostration.

Explanation:

Pasunam pataye nama:- The term 'Pasu' here does not indicate just animals like bulls and sheep. It refers generally to all creatures with two legs, four legs etc. Parameswara is the lord of all the creatures. The two terms 'Harikesebhya:' and 'vrikshebhya:' describe how all creatures are called 'Pasu' and Parameswara as 'Pasupati'. It is common that animals which are tethered with rope are called 'Pasu' and one who controls the Pasu as he pleases is called 'Pasupati'. Similarly as all creatures are bound by the ropes of samsara of their karmas, they are called 'Pasu'; Sri Parameswara is called 'Pasupati' as he induces them to engage in respective actions and opens the knots finally.

In the latter mantra 'Namo vrikshebhyo harikesobhyo namastaraya', Sri Parameswara is described to be in the form of trees; hence 'vriksha' here is interpreted to mean 'samsaravriksha'. Upanishad, Gita etc. describe samsara as tree. Just as trees grow on account of green leaves on top, the world grows on account of many types of karmas given in Karmakanda; hence karmas are shown as leaves for the tree of world (samsara). As leaves are at the top of tree, they are called 'kesam' (hair) here.

It is usual to describe satva guna as white, rajoguna as green or red and tamoguna as black. In Karmakanda, many karmas of satvic, rajasic and tamasic types are described. Hence the term 'Hari', which denotes the green-coloured rajasic karma, is 'upalakshanam' (characteristic indicative of much larger canvas) for the other two types of karmas.

Mantra 3

नमस्सस्पिञ्जराय त्विषीमते पथीनं पतये नमः ।

Meaning:

सस्पिञ्जराय – of mixed colour of red and yellow, like tender grass, त्विषीमते- brilliant with Gnana, पथीनां - for the Vedic and Tantric paths, पतये – to Parameswara, who is the pioneer of, नमः – prostration.

Explanation:

The path shown by Vedas to attain Moksha (Liberation) is said to be 'Vedic' and that shown by Tantras is 'Tantric'. Now a doubt arises as to why Tantric path is mentioned here, when it is an established truth that as some of Tantric paths are opposed to Vedas, they are not to be followed. In order to dispel this doubt, the descriptive term 'tvishimate' has been given. Parameswara, brilliant with Gnana, i.e. omniscient, has written Tantra Sastras also with the benevolent intent that though those who have right to follow Vedas are not to follow the Tantric path, those who have no such right to Vedas may attain the high state by following Tantric path at least.

Mantra 4

नमो बभ्लुशाय विव्याधिनेन्नानां पतये नमः ।

Meaning:

बभ्लुशाय- Seated on the Bull, विव्याधिने- harming much (the evil persons through their food itself), अन्नानां- of all foodstuff, पतये- to Parameswara, who is the lord of, नमः- prostration.

Explanation:

Skanda Puranam says that it is Dharma, which has become the Bull, the vehicle of Parameswara. As all foodstuffs grow through dharma alone, it is but proper that the Lord, seated on the Bull, which is of the form of Dharma, should be the lord of all foods grown through dharma. It is also understandable that Parameswara, the Lord of foods, harms some people through the very food they eat.

Mantra 5

नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ।

Meaning:

हरिकेशाय- To one with dark hair (ever young), उपवीतिने- wearing yagnopavita, पुष्टानां- of those filled with knowledge, wealth etc., पतये- to Parameswara, the Lord of, नमः- prostration.

Explanation:

Samaveda says that Parameswara is the brahmana among Devas. The term 'upavitine' here may be understood to denote that also. As others have become well nourished by worshipping him, he is also called 'Pushtipathi'. As one has to be in excellent state of health to bestow nourishment on others, the term 'Harikesaya' indicates that the ever youthful Parameswara is full of all nourishments.

Or, 'Pushtanam pathaye' can be interpreted as 'lord of nourishments', i.e. their protector. 'Pushtis' are of ten types: Vak (speech); Gnana (knowledge); Sarirendriya (sense organs); Grihakshetra (home and fields); Dhanadhanya (wealth and food); Praja (offspring); Pasu (animals); Grama (village); Dharma (righteousness); Animadi (eight great Siddhis like Anima etc.)

Mantra 6

नमो भवस्य हेत्यै जगतां पतये नमः ।

Meaning:

भवस्य- Of creation, हेत्यै- one like a weapon, जगतां- of the world, पतये- to Parameswara, the Lord of, नमः- prostration.

Explanation:

Sri Parameswara is like a weapon to cut off the tree of samsara. The idea is that the samsara bondage will be cut off only with his grace. The terms 'Pasunam pataye nama:' and 'Jagatam pataye nama:' both refer to his being the lord of the worlds. However, 'Pasunam pataye nama:' means that he is the cause of bondage of Jivas and 'Jagatam pataye nama:' refers to his being the cause of their Liberation.

Mantra 7

नमो रुद्रायातताविने क्षेत्राणां पतये नमः ।

Meaning:

रुद्राय- To the destroyer of the sorrow of samsara, आतताविने- one who protects the world with bow readily strung, क्षेत्राणां- of the bodies, पतये- to Parameswara, who is the protector and lord of, नमः- prostration. This can also mean that he is the lord of holy places.

Mantra 8

नमस्सूतायाहन्त्याय वनानां पतये नमः ।

Meaning:

सूताय- Charioteer, driving the chariot of the world, अहन्त्याय- of the form of Atmajyoti (Light of Self), incapable of being harmed by anybody, वनानां- of forests, पतये- to Parameswara, the lord also of, नमः- prostration.

Mantra 9

नमो रोहिताय स्थपतये वृक्षाणां पतये नमः ।

Meaning:

रोहिताय- Of red colour, स्थपतये- Remaining everywhere and protecting everything, वृक्षाणां पतये- to Parameswara, who is also the lord of trees, नमः- prostration.

Explanation:

It is noted that the complexion of Parameswara, who is the origin of trees, is red.

Mantra 10

नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमः ।

Meaning:

मन्त्रिणे- To Lord of seven crore Mahamantras and secret Upanishads, वाणिजाय- Knower of dealings in all regions, like a trader, कक्षाणां- Of areas difficult of access like mountains, rivers, forests etc., पतये- to Lord of, नमः- prostration.

Explanation:

The last passage can also be interpreted to mean that Parameswara is the lord of very esoteric secrets of dharma and adharma, languages and regions.

Mantra 11

नमो भुवन्तये वारिवस्कृतायौषधीनां पतये नमः ।

Meaning:

भुवन्तये- To one who nourishes the earth, i. e. all inhabitants of earth, वारिवस्कृताय- residing in devotees, औषधीनां पतये- to Parameswara, the protector of trees, plants etc., नमः- prostration.

Explanation:

Vaarivaskritaaya- This can also be interpreted as Bestower of wealth; help in earning wealth; of the form of Vishnu or Varuna whose abode is in water. There are a lot of passages in Puranas in support of the fact that Parameswara resides in the devotees' bodies:

"यथायोग्निसमावेशान्नायो भवति केवलम् ।

तथैव मम सान्निध्यान्नते केवलमानुषाः ॥"

"शिवस्य परिपूर्णस्य किन्नाम क्रियते नरैः ।

यत्कृतं शिवभक्तानां तच्छिवस्य कृतं भवेत् ॥

अकायो भक्तकायः स्यात् " etc.

“Just as iron heated red-hot in fire is no longer ordinary iron, my devotees will no longer be ordinary persons in my presence.” The idea is that they should be considered as forms of Siva only. “What is there to be done by men to Siva, who is complete in himself? Whatever is done to devotees of Siva is as good as done to Siva himself. For Siva, who has no body, the devotee’s body is his.”

Mantra 12

नम उच्चैर्घोषायाक्रन्दयते पत्तीनां पतये नमः ।

Meaning:

उच्चैर्घोषाय- To one who makes loud sound (in war etc.), आक्रन्दयते- destroyer of enemies,
पत्तीनां पतये- To Easwara, who is the lord of soldiers, नमः- prostration.

Explanation:

As this mantra says Siva is the lord of soldiers, there may arise a doubt as to whether he would need their help in conquering his enemies. The term ‘Aakrandayate’ serves to dispel this doubt. This means that he is capable of destroying his enemies without the assistance of others. He is also not in need of any weapons for this purpose. The term ‘Uchchairghoshaaya’ conveys that his ‘hunkara’ sound is itself enough for that. For Parameswara, who destroyed Tripuras with a smile, Manmatha by a mere look and Yama with nails, where is the need for weapons?

Mantra 13

नमः कृत्स्नवीताय धावते सत्त्वनां पतये नमः ।

Meaning:

कृत्स्नवीताय - Pervading in all worlds, धावते- One who runs (in order to save devotees), सत्त्वनां पतये - to Parameswara, the lord of the virtuous, नमः- prostration.

Explanation:

Siva is hailed as the lord of the virtuous, as he runs in order to save them, like a cow after its calf. The fact that pervading everywhere, he protects all is mentioned in detail in the Grihya of Vaajasaneyis. The mantras there like "नमो रुद्रायप्सुपदे स्वस्ति मा सम्पारय" meaning: 'While drowning in water, traveling on foot, going in forest, prostration to Rudra present in those places; may he bestow well being on me' must be chanted.

The whole of this second Anuvakam is a single mantra; Rishi is Manduka; Chandas is Maha Gayatri; Devata is Sri Rudra.

Dhyanam:

मुक्तालंकृतसर्वाङ्गमिन्दुगङ्गाधरं हरम् ।

ध्यायेत्कल्पतरोर्मूले समासीनं सहोमया ॥

“One must meditate on Parameswara, wearing pearls on all limbs and crescent and Ganga on the head and seated at the foot of Kalpaka tree along with Umadevi.”

By chanting this mantra a number of times as per rules, destruction of enemies and attracting people and wealth will be attained.

तृतीयोऽनुवाकः Anuvakam 3

Mantra 1

नमस्सहमानाय निव्याधिन आव्याधिनीनां पतये नमः ।

Meaning:

सहमानाय- To one who subdues enemies, or bears devotees' faults, निव्याधिने- capable of striking enemies well, आव्याधिनीनां- of armies, capable of facing and striking all, पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

Like in the second Anuvakam, here in the third Anuvakam also, Parameswara is worshipped as the Supreme Lord in the first eight Yajurmnatras. For the term 'Aavyaadhininam pataye' meaning the lord of valorous armies, the two adjectives 'sahamanaya' and 'nivyadhine' explain the reason. Is it not natural that Parameswara, who subdues and rules over all and strikes the enemies, is the lord of valorous armies? Though he is the head of valorous armies and strikes the enemies, when it comes to his devotees, he ignores their faults and bestows his grace; this is conveyed by the adjective 'sahamanaya'.

Mantra 2

नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमः ।

Meaning:

ककुभाय- the best (among thieves), निषङ्गिणे- holding sword in the hand, स्तेनानाम्- of thieves, who steal stealthily, पतये- to the Lord, नमः- prostration. (स्तेनः- thief, who steals stealthily; तस्करः- robber, who steals openly.)

Explanation:

Parameswara, the lord of all, is also the lord of thieves. That does not cause any blemish to him. Sri Parameswara pervades the bodies of persons like thieves in the form of Jiva and Easwara. Of

them, it is the form of Jivatma of thieves, which is reviled in Sastras. That the all-pervasive Paramatma also pervades the bodies of thieves is what is conveyed through descriptions like 'Sthenaanam pataye' etc. The import is that mediation on Parameswara in that manner also leads to accrual of merit.

Alternatively, the import could be that Parameswara, who is kind to devotees, being the lord of thieves also, rids them of their sins and protects them, if they surrender to him.

This should not be interpreted to mean that Parameswara is omnipotent and hence is also the best of thieves and steals others' property.

Mantra 3

नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमः ।

Meaning:

निषङ्गिणे- Holding arrow in hand for stringing in the bow, इषुधिमते- having quiver of arrows, तस्कराणां- of robbers, who steal openly, पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

In the previous mantra, the term 'nishanga' was interpreted to mean sword. Here the term 'nishanga' has been interpreted as arrow held in hand for stringing in the bow. Another meaning based on the etymology नितरां+ सङ्गी = तस्मै, very kind to devotees, has also been given. But in the context of तस्कराणां पतये, this meaning does not seem appropriate.

Mantra 4

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमः ।

Meaning:

वञ्चते- In the form of one who cheats the master and steals his material sometimes, being his confidante, परिवञ्चते- also in the form of one who cheats the master at all times and in all matters, स्तायूनां- of people associating as confidante and yet stealing without others' knowledge, पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

One who comes from outside and steals at night without anybody knowing it is 'Sthena:'. One who is with the master and yet steals any time, either in day or at night, with nobody knowing it is 'Sthayu'. वञ्चन्- One who is confidante of the master, but cheats and steals some things at some times. परिवञ्चन्- One who cheats in all matters and at all times.

Mantra 5

नमो निचेरवे परिचरायरण्यानां पतये नमः ।

Meaning:

निचेरवे- One who moves about in the master's house with alertness for stealing things, or, one who moves about in forest along with thieves, परिचराय- one who moves about in marketplace etc. for stealing things, आरण्यानां- of thieves who are in the forests, पतये- to Parameswara, who is lord of, नमः- prostration.

Mantra 6

नमः सूकाविभ्यो जिघांसद्भ्यो मुष्णतां पतये नमः ।

Meaning:

सूकाविभ्यः- One who protects himself with equipment, जिघांसद्भ्यः- one who desires to harm animals, मुष्णतां- those who steal grains in fields etc., पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

One who protects himself with protective gear and desires to harm others can only be the head of thieves. Hence सूकाविभ्यः and जिघांसद्भ्यः are both adjectives to मुष्णतां पतये . As this is Veda, the singular is interpreted as plural.

Mantra 7

नमोसिमद्भ्यो नक्तंचरद्भ्यः प्रकृन्तानां पतये नमः ।

Meaning:

असिमद्भ्यः- Those who wield sword, नक्तंचरद्भ्यः- those who move about in night, प्रकृन्तानां- of thieves who kill others and steal their belongings, पतये- to Parameswara, the lord of, नमः- prostration.

Mantra 8

नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमः ।

Meaning:

उष्णीषिणे- Those who wear headgear like villagers, गिरिचराय- one who moves about in mountains, कुलुञ्चानां- of those who rob houses, fields etc., पतये- to Parameswara, the lord of, नमः- prostration.

Explanation:

कुलुञ्चानां- Those who rob houses, fields etc. are of two kinds: those who are in villages, wear headgear etc. like villagers and steal houses, fields etc. of the poor; and, those who live in forests etc. and rob houses, fields etc.

Mantra 9

नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमः ।

Meaning:

इषुमद्भ्यः - To those who have arrows in hand, धन्वाविभ्यः- those who have bows in hand, वः- to you, नमः- prostration.

Explanation:

In the 21 mantras starting from 'Namo Hiranyabaahave' upto the previous mantra (No.8), it was mentioned that Parameswara is the lord of the entire universe. From this mantra onwards, the Rishi describes him as being in the forms of many objects and pays obeisance to him. This

establishes the quality of Parameswara being the soul of all. Many of the forms of Parameswara are terrible too. They are now worshipped with expression of obeisance two times, at the beginning and end of the mantra and addressed directly, using 'va:' (to you).

Mantra 10

नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमः ।

Meaning:

आतन्वानेभ्यः- To those who string the bow, प्रतिदधानेभ्यः- those who string the arrow to the bow, वः- to you, नमः- prostration.

Mantra 11

नम आयच्छद्भ्यो विसृजद्भ्यश्च वो नमः ।

Meaning:

आयच्छद्भ्यः- To those who pull the bow-string, विसृजद्भ्यश्च- those who pull and discharge arrows, वः- to you, नमः- prostration.

Mantra 12

नमोस्यद्भ्यो विद्ध्यद्भ्यश्च वो नमः ।

अस्यद्भ्यः- To those who throw arrows upto the desired aim, विद्ध्यद्भ्यः- those who strike at the desired aim, वः- to you, नमः- prostration.

Mantra 13

नम आसीनेभ्यः शयानेभ्यश्च वो नमः ।

Meaning:

आसीनेभ्यः- To those who are sitting, शयानेभ्यश्च- those who are lying down, वः-- to you, नमः-
prostration.

Mantra 14

नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमः ।

Meaning:

स्वपद्भ्यः- To those who are sleeping, जाग्रद्भ्यश्च- those who are awake, वः- to you, नमः-
Prostration.

Mantra 15

नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमः ।

Meaning:

तिष्ठद्भ्यः- To those who are standing, धावद्भ्यस्च- those who are running, वः- to you, नमः-
Prostration.

Mantra 16

नमस्सभाभ्यस्सभापतिभ्यश्च वो नमः ।

Meaning:

सभाभ्यः- To those who are seated in assemblies, सभापतिभ्यश्च- presidents of those assemblies,
वः- to you, नमः- prostration.

Mantra 17

नमो अश्वेभ्योश्चपतिभ्यश्च वो नमः ।

Meaning:

अश्वेभ्यः- To those who are in the form of horses, or, those who do not accumulate material for tomorrow, अश्वपतिभ्यश्च- those who travel on horses, or, wealthy with many horses, वः- to you, नमः- prostration.

This third Anuvakam, consisting of 17 internal mantras is indeed one mantra. Rishi as well as Devata for this mantra is Parameswara himself; Chandas is Brihati.

Dhyanam:

रूपयौवनसंपन्ना मूर्तेव वनदेवता ।
पुष्पितानेकपुन्नागसहकारशिशूपमः ॥
पञ्चविंशतिनक्षत्रमायूरकृतशेखरः ।
अकलङ्कशरत्पूर्णचन्द्रबिम्बसमाननः ॥
प्रातर्विबुद्धपद्माभं वसानं चर्म कोमलम् ।
सव्यापसव्यविधृतकृतमालाविभूषितः ।
धराकदंबपुञ्जेन नाभिदेशप्रलंबिना ॥
आजङ्घं प्रेक्षणीयेन प्रेक्षणियोपि शत्रुभिः ॥
भूधरस्य च चार्वङ्गी कन्यालङ्कारशोभिता ।
आदर्शमूर्तिः शोभानामन्या नारीव निर्मला ।
तस्या हस्ते धनुर्दत्त्वा शरमेकं च निर्मलम् ॥
तदीयमंसमालंब्याश्लिष्टं वामेन बाहुना ।
सुगंधिपुष्पस्तबकमाघ्रायाघ्राय पाणिना ॥
वीज्यमानो मन्दमन्दं पनपल्लवशाखया ।
समावृतो बालकैश्च श्वभिश्चापि मनोहरैः ॥
गच्छद्भिरग्रतो दृप्तैः ध्यातव्यो जगतां गुरुः ।
एवंरूपो महातेजा किरातवपुरीश्वरः ॥

“One should meditate on Parameswara of the form of a hunter with the following appearance: like a forest Devata, youthful and beautiful; like the tender sprout of white lotus and mango, laden with flowers; wearing peacock-feathers on the head; with face like blemish-free full moon of autumn; wearing dress of skin, smooth like lotus blossomed in the morning; decorated on right and left sides with garlands of white flowers; with even enemies feeling happy on seeing strings of Kadamba flowers hanging from the waist down to ankle; handing a bow and an arrow to a

blemish-free, beautiful and model Parvathi, decorated with ornaments; laying his left arm on her shoulder with an embrace; smelling a bouquet of sweet-smelling flowers with the other hand; fanned gently by the branch having the sprout of bread-fruit tree; surrounded by proud and beautiful dogs and boys, going in front.”

By performing ‘Praajaapatya kruchchram’ and chanting this mnatra 5000 times, one can achieve eradication of contagious diseases spread over the entire kingdom, destruction of evil spirits set upon by others, annihilation of enemies etc.

चतुर्थोऽनुवाकः
ANUVAKAM 4

Mantra 1

नम आब्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमः |

Meaning:

आब्याधिनीभ्यः- Of the form of women capable of attacking on all four sides, विविध्यन्तीभ्यश्च- and women capable of attacking in different ways, वः- to you, नमः- prostration.

In this Anuvakam, as in the previous Anuvakam, Bhagavan is worshipped as being in all forms (Sarvaatmaka:).

Mantra 2

नम उगणाभ्यस्तूहतीभ्यश्च वो नमः |

Meaning:

उगणाभ्यः- Of the form of superior groups like 'Sapta Matrakaas', तूहतीभ्यः- and fearful Devatas adept in torturing, like Durga, वः- to you, नमः- prostration.

Mantra 3

नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमः |

Meaning:

गृत्सेभ्यः- Of the form of those who are attached to sense objects, गृत्सपतिभ्यः च- and those who protect them, वः- to you, नमः- prostration.

गृत्साः- Alternative meaning- intelligent persons living on power of intellect.

Mantra 4

नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमः

Meaning:

ब्राह्मणैः- Of the form of persons of different occupations, ब्राह्मणपतिभ्यश्च- and those who protect them, वः- to you, नमः- prostration.

Mantra 5

नमो गणेश्यो गणपतिभ्यश्च वो नमः

Meaning:

गणेश्यः- Being Pramathaganas (Bhutaganas accompanying Parameswara), गणपतिभ्यश्च- and protectors of those Ganas, वः- to you, नमः- prostration.

Mantra 6

नमो विरूपेश्यो विश्वरूपेश्यश्च वो नमः

Meaning:

विरूपेश्यः- Being Ganas with repulsive appearance, विश्वरूपेश्यः- Ganas of different forms like elephant, horse etc. वः- to you, नमः- prostration.

Alternatively, 'virupa:' can mean the Formless and 'visvarupa:', having many forms imposed upon him.

Mantra 7

नमो महद्भ्यः क्षुल्लकेश्यश्च वो नमः-

Meaning:

महद्भ्यः- Being great persons having Siddhis like Anima, क्षुल्लकेश्यश्च- and persons with no such attributes, वः- to you, नमः- prostration.

Mantra 8

नमो रथिभ्योऽरथेभ्यश्च वो नमः-

Meaning:

रथिभ्यः- Of the form of those sitting in the chariots, अरथेभ्यः च- and those with no chariots (and walking on foot), वः- to you, नमः- prostration.

Mantra 9

नमो रथेभ्यो रथपतिभ्यश्च वो नमः

Meaning:

To you, of the form of chariots, and the masters sitting in the chariots, prostration.

(As the meanings of words are easily understandable from this 9th mantra upto 17th mantra, they have not been explained in two commentaries. Meaning has been given only in the commentary of Bhattabhaskara. Following that, general meaning of mantra has been given here.)

Mantra 10

नमस्सेनाभ्यः सेनानिभ्यश्च वो नमः ।

Meaning:

To you, of the form of armies and army commanders, prostration.

Mantra 11

नमः क्षत्तृभ्यः संग्रहीतृभ्यश्च वो नमः ।

Meaning:

To you, of the form of those who run chariots properly, and those who stop the horses in the chariots, prostration.

Mantra 12

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमः ।

Meaning:

To you, of the form of carpenters and builders of chariots, prostration.

Mantra 13

नमः कुलालेभ्यः कमरिभ्यश्च वो नमः ।

Meaning:

To you, of the form of potters and blacksmiths, prostration.

Mantra 14

नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमः ।

Meaning:

To you, of the form of those who catch birds and fishermen catching fish, prostration.

Mantra 15

नम इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमः ।

Meaning:

To you, of the form of good fabricators of arrows and bows, prostration.

Mantra 16

नमो मृगयुभ्यः श्वनिभ्यश्च वो नमः ।

Meaning:

To you, of the form of hunters of animals, and those who hold dogs, chained in neck, prostration.

Mantra 17

नमः श्वभ्यः श्वपतिभ्यश्च वो नमः ।

Meaning:

To you, of the form of dogs, and protectors of dogs, prostration.

Explanation:

Sayana bhashyam (commentary) states that the second Anuvakam starting with 'Namo Hiranyabaahave' is meant primarily to worship the many forms assumed sportingly by Parameswara; the third Anuvakam starting with 'Namas sahamaanaaya' is aimed mainly at adoring the forms of thieves taken by Parameswara; this fourth Anuvakam starting with 'Nama Aavyadinibhya:' draws attention to the many animal forms assumed by Sri Parameswara.

It was described in the 26 mantras starting with 'Ishumadbhya:' that Sri Parameswara alone has taken the form of the entire universe with living and non-living beings. His being the soul of all creation is going to be described in the mantras from 'Namo Jyeshthaya cha' (6th Anuvakam). This goes to establish 'Sivaadvaitam' (Principle that there is nothing other than Siva), i.e. 'Atmaadvaitam' (Principle that there is nothing other than Soul). That Atma (Soul) possesses 'Samasta chetanaadvaitam' (Principle of uniquely pervading all living beings) is established by many authoritative passages like 'Aham Brahmaasmi', 'Tattvamasī' etc. It has been explained in detail in 'Brahma Mimamsa' that since Atma is the sub-stratum of all superimposed non-living objects and since sub-stratum alone is the true form of the superimposed object, as shown in 'Suktirajata', Atma possesses also 'Samasta Achetanaadvaitam' (Principle that Atma is nothing other than all non-living objects).

As 'Sarvaadvaitam' (Principle of all in one Atma) has thus been established and as the import of this passage is that alone, there is no scope for doubting as to how Sruti could teach the unity of the Supreme Iswara with lowly creatures like dog and hunter. For the terms 'svabhya:', 'svapatibhya:' etc., the meaning is not that the bodies of dog and Parameswara are the same. The meaning however is that the consciousness pervading in the dog's body and the consciousness in Parameswara is the same. It must be understood that if the term 'sva' means the body of dog, the intent is the consciousness, which is the sub-stratum and not the dog's body, which is superimposed. In the Sun, reflected in Ganga and ponds, Ganga's holiness or the defect of liquor

does not attach to it. Similarly, in the Consciousness of Self pervading the bodies of lowly creatures like dog, the defects of lowly creatures or the goodness of higher creatures does not attach to it. This is borne out in the Gita sloka,

‘विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥’

(‘The wise have equal outlook with a brahmana endowed with learning and humility, a cow, an elephant, a dog and the eater of dog’s flesh.’)

And other passages like

‘किं गङ्गाम्बुनि बिम्बितेम्बरमणौ चण्डालवापीपयः-
पूरेष्यन्तरमस्ति काञ्चनघटीमृत्कुम्भयोश्चान्तरे ॥’

(‘Is there any difference between the Sun’s image reflected in the waters of Ganga and in the pond of a chandala? Is there any difference between the space inside a golden pot and that in a clay pot?’).

For this fourth Anuvaka containing 14 mantras, Rishi is Durvasa; chandas is Mahavirat; Devata is Sambhu.

Dhyanam:

‘भस्मोद्धूलितसर्वाङ्गं जटामण्डलमण्डितम् ।
ध्यायेद्देवं वृषारूढं गणेश्वरयुतं हरम् ॥’

‘One must meditate on Hara, who has Vibhuti (bhasma-sacred ash) smeared all over the body, decorated with tuft of matted hair, accompanied by Ganesvara and mounted on Vrishabha.’

Chanting of this mantra is capable of granting relief from severe diseases like tuberculosis, fever, special fever related to humours, leprosy etc.

पञ्चमोऽनुवाकः
ANUVAKAM 5

Mantra 1

नमो भवाय च रुद्राय च ।

Meaning:

भवाय च- To Parameswara, cause of birth of the universe, नमः- prostration. रुद्राय च- Prostration to Parameswara, the remover of misery of samsara and bestower of moksha.

Explanation:

Now the Rishi starts contemplating on the various great qualities of Sri Parameswara and praying to him. From here upto the mantra 'Draape', all the mantras have 'Nama:' at the beginning only. These are hence called 'Anyato Namaskara mantras'. In these Anuvakams, from one 'Nama:' upto the occurrence of the next 'Nama:', it should be treated as one mantra; i.e. 'नमो भवाय च रुद्राय च ।' is one mantra; the next mantra is 'नमः शर्वाय च पशुपतये च'. Similarly the following mantras must be considered. In order to make it clear that 'Nama:' is treated as adjunct of every descriptive term, 'cha' is added to every word.

Mantra 2

नमश्शर्वाय च पशुपतये च ।

Meaning:

शर्वाय च- To Parameswara, who troubles and destroys everything, नमः- prostration. पशुपतये च- Prostration to Parameswara, the lord of all beings, called 'Pasu'.

Explanation:

In these two mantras, Parameswara, who performs the five functions of creation (Srushti), protection (Sthiti), destruction (Samharam), concealment (Tirodhanam) and grace (Anugraham) is worshipped. By 'Bhavaya' is meant that he is the cause of creation; 'Rudraya' refers to his being the cause of moksha; 'Sarvaya' the cause of destruction; 'Pasupataye' the cause of bondage as well as protection. 'Tirodhana' means bondage and 'Anugraha' is moksha (Liberation).

Mantra 3

नमो नीलग्रीवाय च शितिकण्ठाय च ।

Meaning:

नीलग्रीवाय च - To the black-throated Parameswara (after swallowing Kalakuta poison), नमः- prostration. शितिकण्ठाय च- Prostration to him, with white throat (before consuming the poison).

Explanation:

This mantra brings out the compassion of Sri Parameswara in protecting the worlds by consuming the poison, without bothering about disfiguring his throat.

Mantra 4

नमः कपर्दिने च व्युत्केशाय च ।

Meaning:

कपर्दिने च- To Parameswara with matted locks, नमः- prostration. व्युत्केशाय च- Prostration to Parameswara of Sanyasi form with clean shaven head.

Explanation:

'Kapardi' means one who has adorable matted locks. This serves to remind of the greatness that a part of these matted locks became 'Virabhadra', who destroyed Daksha's yagna. Sruti states the characteristics of Sanyasis, who are Paramahansas: 'They sport shaven heads; they wear saffron coloured clothes; their hair and yagnopavita is Atma gnana'. Dattatreya, Durvasa et al were such Gnanis in previous yugas. In this Kaliyuga, as per the statement, 'चतुर्भिस्सहितः शिष्यैश्शङ्करोवतरिष्यति' (Sri Parameswara is going to incarnate with four disciples), Sri Sankara Bhagavatpada Acharya Swamigal, incarnation of Sri Parameswara, also had these characteristics. The term 'Vyptakesaaya cha' signifies that it is Sri Parameswara alone who shines in these forms.

In the Sruti passage, 'ब्रह्माधिपतिर्ब्रह्मणोधिपतिः', Sri Parameswara is described as the pioneer of the tradition of Brahmailidya (Knowledge of Brahman). It is clear that he took the forms of Sankaracharya et al and became pioneers of the tradition of Brahmailidya.

Mantra 5

नमस्सहस्राक्षाय च शतधन्वने च ।

Meaning:

सहस्राक्षाय- To Parameswara with many eyes, i.e. the Omniscient, capable of perceiving everything directly, नमः- prostration. शतधन्वने च- Prostration to Parameswara, with many bows.

Explanation:

Sri Parameswara has many bows like Pranava (Omkaara), Veda, Meru Mountain, Pinakam (bow in his hand) etc. It is stated in Mahabharata that during Tripurasamhara, Sri Parameswara used Meru Mountain as bow and Vishnu as arrow and again, Omkaara as bow and Savitri as bow-string.

Mantra 6

नमो गिरिशाय च शिपिविष्टाय च ।

Meaning:

गिरिशाय- To Parameswara, living in Kailasa mountain, नमः- prostration. शिपिविष्टाय- (as per the Vedic passage 'विष्णुः शिपिविष्टः') Prostration to Parameswara in the form of Vishnu.

Mantra 7

नमो मीढुष्टमाय चेषुमते च ।

Meaning:

मीढुष्टमाय च- To Parameswara in the form of Hiranyagarbha, the creator of universe, or, in the form of clouds showering heavy rains, नमः- prostration. इषुमते च- Prostration to him who has excellent arrows.

Explanation:

The terms 'Girisa', 'Sipivishta' and 'Meedhushtama' denote that Parameswara is in the form of the Trinity- Rudra, Vishnu and Brahma respectively.

Mantra 8

नमो ह्रस्वाय च वामनाय च ।

Meaning:

ह्रस्वाय च- To Parameswara in small form, नमः- prostration. वामनाय च- Prostration to one with small limbs.

Explanation:

'Hrasva' signifies 'Daharopasyamurthi' (Form to be worshipped in the heart-space); 'Vamana' refers to the form of Mahaganapathi.

Mantra 9

नमो बृहते च वर्षीयसे च ।

Meaning:

बृहते च- To Parameswara of large form, नमः- prostration. वर्षीयसे च- Prostration to one with noble qualities.

Explanation:

‘बृहत्’ has also been interpreted as one in the form of Parabrahman, who is present at all times and in all places.

Mantra 10

नमो वृद्धाय च संवृध्वने च ।

Meaning:

वृद्धाय च- To the aged one, संवृध्वने च- to Parameswara, adored by unique songs of praise and prostrations, नमः- prostration.

Explanation:

‘वृद्धः’ means that he is very old, as he is worshipped by all others and he does not worship anyone else. It does not mean that many years have passed since his birth. ‘संवृध्वा’ means that he grows, being worshipped with unique songs of praise, not applicable to other Devatas. It is also interpreted as one who bestows the desired objects on his devotees and grows them.

Mantra 11

नमो अग्रियाय च प्रथमाय च ।

Meaning:

अग्रियाय च- To one who has been in existence prior to the birth of the world, प्रथमाय च- to Easwara, who is the first in comparison with all others, नमः- prostration.

Explanation:

‘प्रथमाय’ has been stated to convey that though Sruti states through passages like ‘हिरण्यगर्भस्समवर्तताग्रे-’ etc. that Hiranyagarbha existed prior to the birth of the universe, Parameswara existed as even his cause. This means that Parameswara is the cause of all universe. Though his being the cause of the universe is taught through ‘नमो भवाय च’, it is conveyed here that Parameswara is indeed the cause of even Hiranyagarbha, who is considered as the cause of the universe.

Mantra 12

नम आशवे चाजिराय च ।

Meaning:

आशवे च- To the one who is all-pervasive, अजिराय च- to Parameswara, who is master in going everywhere, नमः- prostration.

Mantra 13

नमश्शीघ्रियाय च शीभ्याय च ।

Meaning:

शीघ्रियाय च- To one present in waters travelling fast, शीभ्याय च- to Easwara present in large masses of flowing waters, नमः- prostration.

Mantra 14

नम ऊर्म्याय चावस्वन्याय च ।

Meaning:

ऊर्म्याय च- To one present in waves, अवस्वन्याय च- to Parameswara present in waters making no sound, नमः- prostration.

Mantra 15

नमस्स्रोतस्याय च द्वीप्याय च ।

Meaning:

स्रोतस्याय च- To one present in small flows of water, द्वीप्याय च- to Parameswara, present in lands where water flows around in two parts, or, present in places like 'Jambudvipa', नमः- prostration.

The essential import of the 14th and 15th mantras is that Sri Parameswara pervades everywhere and it is only his power which fills all places.

षष्ठोऽनुवाकः
ANUVAKAM 6

Mantra 1

नमो ज्येष्ठाय च कनिष्ठाय च ।

Meaning:

ज्येष्ठाय च- Of the form of those who are superior in age, learning etc., कनिष्ठाय च- to Parameswara in the form of those who do not possess such merits, नमः- prostration.

Mantra 2

नमः पूर्वजाय चापराजाय च ।

Meaning:

पूर्वजाय च- To one who is the first cause of everything, अपरजाय च- to Easwara, who is also the result occurring later, नमः- prostration.

Explanation:

The intent is that Parameswara first appeared as Hiranyagarbha at the beginning of creation and as Kalaagni at the closing time.

Mantra 3

नमो मध्यमाय चापगल्भाय च ।

Meaning:

मध्यमाय च- To one in the form of youth (middle in the aging process), अपगल्भाय च- to Easwara in the form of a boy, नमः- prostration.

Explanation:

'मध्यमाय' has also been interpreted as one who takes the forms of beings in the intermediate stage between creation and destruction.

Mantra 4

नमो जघन्याय च बुद्धियाय च ।

Meaning:

जघन्याय च- To one in the form of calf etc. appearing from the rear of cow etc., बुध्नियाय च- to Easwara in the form of root etc. appearing in the bottom of tree etc., नमः- prostration.

Mantra 5

नमस्सोभ्याय च प्रतिसर्याय च ।

Meaning:

सोभ्याय च- To one who appeared in the world of men, प्रतिसर्याय च- to Easwara present in the universe of moving beings, नमः- prostration.

Explanation:

As per the Vedic saying 'उभाभ्यामेव मनुष्यलोकम्', this world of men is called 'सोभः', as both sin and religious merit are found here. As 'शाल्वः सोभमधिष्टाय' is mentioned in Mahabharata, it has been said that 'सोभः' refers to a city of Gandharvas. 'प्रतिसरः' has two meanings: the moving universe capable of shifting from place to place; the sacred thread of protection tied on the hand on auspicious occasions like marriage etc. The import is that Sri Parameswara is the inner presence in all materials.

Mantra 6

नमो याम्याय च क्षेम्याय च ।

Meaning:

याम्याय च- To one present in Yamaloka, क्षेम्याय च- to Easwara present in Swargaloka, नमः- prostration.

Explanation:

Alternatively 'यमः' has been interpreted as the time of death and 'क्षेमः' as protection, moksha and secret place; this leads to the interpretation of Parameswara as one who appears at the last moment of life, protector, bestower of moksha and one whose abode is secret.

Mantra 7

नम उर्वर्याय च खल्याय च ।

Meaning:

उर्वर्याय च- To one who stays in a place full of all foodgrains, खल्याय च- to Parameswara who is in the threshing floor, नमः- prostration.

Mantra 8

नमः श्लोक्याय चावसान्याय च ।

Meaning:

श्लोक्याय च- To one who is extolled through Vedic mantras (in Karma kanda), अवसान्याय च- to Easwara, established by Upanishads occurring at the end of Vedas, नमः- prostration.

Explanation:

The above terms can also mean one who is extolled by all verses and who exists when everything comes to an end.

Mantra 9

नमो वन्याय च कक्ष्याय च ।

Meaning:

वन्याय च- To one in the form of tree etc. in the forest, कक्ष्याय च- to Easwara in the form of plant, creeper etc. in bushes, नमः- prostration.

Mantra 10

नमः श्रवाय च प्रतिश्रवाय च ।

Meaning:

श्रवाय च- To one in the form of sound, प्रतिश्रवाय च- to Easwara in the form of echo, नमः- prostration.

Explanation:

Alternatively, the meaning can be one who is famous in all places and who is in the form of answer.

Mantra 11

नम आशुषेणाय चाशुरथाय च ।

Meaning:

आशुषेणाय च- To one who has fast moving army, आशुरथाय च- to Easwara who has fast moving chariot, नमः- prostration.

Mantra 12

नमः शूराय चावभिन्दते च ।

Meaning:

शूराय च- To one who is valorous, अवभिन्दते च- to Easwara, who rends and breaks those who spoil dharma, नमः- prostration.

Mantra 13

नमो वर्मिणे च वरूथिने च ।

Meaning:

वर्मिणे च- To one wearing armour, वरूथिने च- to Parameswara, whose place is such that he can protect the charioteer, नमः- prostration.

Explanation:

There is a place in the chariot called 'वरूथं', which is meant for protecting the charioteer in times of emergency. 'वरूथं' can also mean excellent home. This leads to the meaning that Parameswara has excellent home.

Mantra 14

नमो बिल्मिने च कवचिने च ।

Meaning:

बिल्मिने च- To one who has turban etc. for protecting the head in times of war, कवचिने च- to Easwara who has armour, नमः- prostration.

Explanation:

वर्म- the dress worn upto the waist. कवचम्- the dress worn upto the ankle. Or, the two words can also mean the dress worn on the body and the mantra etc. chanted for protecting the body respectively.

Mantra 15

नमः श्रुताय च श्रुतसेनाय च ।

Meaning:

श्रुताय च- To one who is famous in Vedas, श्रुतसेनाय च- to Easwara, who has famous armies, नमः-
prostration.

Explanation:

For the fifth and sixth Anuvakams, Rishi and Devata are both Parameswara himself. Chandas for the fifth Anuvakam is Mahavirat and for the sixth, Mahapankti.

Dhyanam:

'गौरीकराम्बुजन्यस्तस्वर्णशैलशरासनम् ।

इषुहस्तं रथारूढं नरनारीतनुं स्मरेत् ॥'

'One should meditate on the Ardhanareeswara form, with half the body being male and the other half, female; having bow of Meru Mountain, given in the hand of Parvati; with arrow in his own hand; and, seated in the chariot.'

It has been said that the fruit of chanting this mantra consists of victory over enemies, long life, expansion of kingdom, attainment of good son etc. and that by consuming 'charu' (rice, barley and pulse boiled and used in oblation to Gods) for three days and chanting this mantra for 11 days without break, one can attain mastery over the power of the mantra.

सप्तमोऽनुवाकः
ANUVAKAM 7

Mantra 1

नमो दुन्दुभ्याय चाहनन्याय च ।

Meaning:

दुन्दुभ्याय च- To one who is present in kettle-drum, आहनन्याय च- to one who is present in the stick used for beating the drum.

Explanation:

In this seventh Anuvakam also, Sri Parameswara is adored as One who is in the hearts of all beings and is indeed all.

(Meaning is being given only for new words. As in the previous Anuvakam, add 'Prostration to that Parameswara' in the respective mantras.)

Mantra 2

नमो धृष्णवे च प्रमृशाय च ।

Meaning:

धृष्णवे च- To one who does not run away from battle showing his back, प्रमृशाय च- to one who knows the intricacies of the opposing army.

Mantra 3

नमो दूताय च प्रहिताय च ।

Meaning:

दूताय च- To one who is proficient in conveying our message to others and getting to know of their intent, प्रहिताय च – to one who is sent by the master for fulfilling a task.

Mantra 4

नमो निषङ्गिणे चेषुधिमते च ।

Meaning:

निषङ्गिणे च- To the holder of sword, इषुधिमते च- to the holder of quiver of arrows.

Mantra 5

नमस्तीक्ष्णेषवे चायुधिने च ।

Meaning:

तीक्ष्णेषवे च- To the holder of sharp rrows, आयुधिने च- to the holder of superior, or many weapons.

Mantra 6

नमस्स्वायुधाय च सुधन्वने च ।

Meaning:

स्वायुधाय च- To the holder of superior weapons, सुधन्वने च- to the holder of superior bow.

Mantra 7

नमस्स्रुत्याय च पथ्याय च ।

Meaning:

स्रुत्याय च- To one who is in narrow pathway (fit for only one person to walk), पथ्याय च- to one who is in the highway where chariot etc. travel.

Mantra 8

नमः काट्याय च नीप्याय च ।

Meaning:

काट्याय च- To one who is in small channel, नीप्याय च- to one who is in large streams.

Mantra 9

नमस्सूद्याय च सरस्याय च ।

Meaning:

सूद्याय च- To one who is in muddy place, सरस्याय च- to one who is in tank.

Mantra 10

नमो नाद्याय च वैशन्ताय च ।

Meaning:

नाद्याय च - To one who is in rivers, वैशन्ताय च- to one who is in small ponds.

Mantra 11

नमः कूप्याय चावट्टाय च ।

Meaning:

कूप्याय च- To one who is in wells, अवट्टाय च- to one who is in ditches.

Mantra 12

नमो वर्ष्याय चावर्ष्याय च ।

Meaning:

वर्ष्याय च- To one who is in rain waters, अवर्ष्याय च- to one who is in drought condition.

Explanation:

It is established that Easwara is the cause of rain and its absence, depending on the karmas of beings. अवर्ष्याय- has also been interpreted as one who is in the ocean waters, not dependent on rain.

Mantra 13

नमो मेघ्याय च विद्युत्याय च ।

Meaning:

मेघ्याय च- To one who is in the cloud, विद्युत्याय च- to one who is in lightning.

Mantra 14

नम ईध्रियाय चातप्याय च ।

Meaning:

ईध्रियाय च- To one who is in the stain-free clouds of the autumn season, आतप्याय च- to one who is in the Sun's heat.

Mantra 15

नमो वात्याय च रेष्मियाय च ।

Meaning:

वात्याय च- To one who is in air, रेष्मियाय च- to one who is in the time of Pralaya (Final Dissolution).

Mantra 16

नमो वास्तव्याय च वास्तुपाय च ।

Meaning:

वास्तव्याय च- To one who is in cow, horse etc., वास्तुपाय च- to one who protects the plot of land meant for constructing house, नमः- Prostration to that Parameswara.

Explanation:

This seventh Anuvakam is a single Mahamantra, containing these sixteen internal mantras. Rishi of this Mahamantra is Romasa; Chandas is Mahaanushtup; Devata is Rudra.

Dhyanam:

“जटाभिर्लम्बमानाभिर्नृत्यन्तमभयप्रदम् ।
देवं शुचिस्मितं ध्यायेद्वाग्रचर्मपरिष्कृतम् ॥”

“One should meditate on Mahadeva, who dances with tresses hanging, grants freedom from fear, has a gentle smile and wears tiger skin.”

Repetition of this mantra will bestow benefits like intellect, long life, health, wealth, sons, learning, moksha etc.

अष्टमोऽनुवाकः
ANUVAKAM 8

Mantra 1

नमस्सोमाय च रुद्राय च ।

Meaning:

सोमाय च- To One with Uma, रुद्राय च- to Parameswara, who relieves one of the misery of samsara, नमः- prostration.

Explanation:

In this eighth Anuvakam, Sri Parameswara is adored through 17 internal mantras, establishing that he is to be adored by all, bringing out some of his qualities and stating that he is the indwelling soul of all creation.

The term 'Rudra' shows that Parameswara alone is capable of removing the misery of samsara.

रुतं संसारदुःखं द्रावयतीति रुद्रः- Further, Svetasvatara Upanishad states that relief from the misery of samsara will result only from knowledge of Sri Parameswara.

“यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥“

“When men roll the sky like a piece of skin, it is only then that relief from the misery of samsara will result without knowing Siva.” The import is that just as sky can never be rolled, it is impossible to get relief from the troubles of samsara without the knowledge of Siva.

In order to establish that Parameswara's greatness in such removal of the misery of samsara is only due to his being together with Uma, the term 'सोमाय' has been used in conjunction. In the word 'Uma', the letters of Pranava (Om) are interchanged. The meaning of the word 'Uma' is same as that of Pranava, viz. Parsasakti. The resident Devata of Brahavidya is the power of Sri Parameswara alone, called 'Parasakti' and 'Chichchakti'. It is therefore clear that Parameswara, in association with that Sakti, bestows Atmagnanam and relieves the devotee from the misery of samsara. Passages of Svetasvatara Upanishad like 'ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम्' make it clear that Atmagnanam was attained by Maharishis only through the grace of Uma. This

has also been referred in detail in Talavakara Upanishad, Sivapuram, Kurmapuranam etc. That is why it is stated in the passage of Kaivalyopanishad,

‘उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।

ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात् ॥’ and in passages from Puranas like

‘पार्वती परमा देवी ब्रह्मविद्याप्रदायिनी ।

तस्मात्सह तया शक्त्या हृदि पश्यन्ति ये शिवम् ।

तेषां शाश्वतिकी सिद्धिर्नेतरेषामिति श्रुतिः ।’ that Parameswara is able to grant Moksha only because he is with Uma.

Mantra 2

नमस्ताम्राय चारुणाय च ।

Meaning:

ताम्राय च- To One of the form of Surya of copper-red hue at dawn, अरुणाय च- to One who is Surya of a little red hue after a while.

Explanation:

Devatas would appear before the worshipper after a long time spent in worship with discipline. But Surya appears every day before people and is ready to bestow the desired boons. It is enough if we worship that Surya, meditating on him as Sri Parameswara; we can obtain all merits. The Sruti passage ‘उद्यन्तमस्तं यन्तमादित्यमभिधायन्’ says that if one meditates on Surya as Brahman at dawn and dusk, he will fulfill all desires. But this Rudropanishad states with great compassion that even if one misses to meditate during that time, one can still get all benefits by meditating on Surya as Brahman after a little while when he is a little red in hue.

The import of this mantra is that as Sri Parameswara appears in the form of Surya and bestows very easily all merits on all persons, he alone should be worshipped.

Mantra 3

नमश्शङ्गाय च पशुपतये च ।

Meaning:

शङ्गाय च- To one who reaches comforts to people, पशुपतये च- to the protector of all persons like Brahma et al.

Explanation:

As the welfare of the protected is under the patronage of the protector, for 'शङ्गः', the reason is given by 'पशुपतिः'. This means that Parameswara is alone to be worshipped, as he provides comfort to everyone.

Mantra 4

नम उग्राय च भीमाय च ।

Meaning:

उग्राय च- To one who is greater than all, भीमाय च- to the terrible one.

Explanation:

As 'ugra' is not qualified by the persons than whom he is greater, it is clear that he is greater than all. From Sruti passages like 'भीषास्माद्वातः पवते' etc., we find that great gods like Indra, Agni et al perform their duties properly in fear of Sri Parameswara and hence Parameswara is greater than all.

The import of this mantra is that as he is the greatest, Sri Parameswara is alone to be worshipped.

Mantra 5

नमो अग्रेवधाय च दूरेवधाय च ।

Meaning:

अग्रेवधाय च- To one who stands ahead of his devotees in the battlefield and kills the enemies, दूरेवधाय च- to one who destroys the strength, valour etc. of the enemies of devotees, who are at a great distance, even before commencement of battle.

That he fights the battle standing ahead of his devotees is described as under by Arjuna in Mahabharata in Drona Parva.

“संग्रामे शास्त्रवानीकं शरौघैर्विमृदन्नहम् ।
अग्रतो लक्षये यान्तं पुरुषं पावकप्रभम् ॥
ज्वलन्तं शूलमुद्यम्य यां दिशं प्रतिपद्यते ।
तस्यां दिशि विशीर्यन्ते शत्रवो मे महामते ॥
ततो दग्धानरीन् सर्वान् पृष्टतोनुदहाम्यहम् ।

तेन भग्नानरिगणान् मद्धृग्नान्मन्यते जनः ॥“

“While felling the enemies with arrows in the battlefield, I find a Person standing ahead of me. He is brilliant like Agni, with a Trisula in the hand. In whichever direction he goes, my enemies in that direction are burnt and killed by him. I follow him and attack the same persons, who have already been attacked by him. Onlookers are unaware of this truth and think that my enemies have indeed been attacked and felled by me.

That Sri Parameswara drains away the strength etc. of the distant enemies even before commencement of battle has also been stated by Sri Krishna to Arjuna in Santhi Parva in Mokshadharmam Prakaranam.

“यस्तु तेह्यग्रतो याति युद्धे संप्रत्युपस्थिते ।
तं विद्धि रुद्रं कौन्तेय..... and
निहतान् तेन वै पूर्वं हतवानसि वै रिपून् ।
अप्रमेयप्रभावं तं देवदेवमुमापतिम् ।
भजस्व प्रयतो नित्यं विश्वेशं हरमव्ययम् ॥“

“Arjuna! Know that the person whom you saw going in front of you during the war is Rudra. You killed those enemies whom he initially attacked and killed. Hence adore with a controlled mind, that Umapati, Devadeva, of immeasurable greatness, Lord of the universe, the Changeless.”

With the view that he and Parameswara are the same, Gitacharya states in the Gita ‘मयैवैते निहताः पूर्वमेव’, i.e. these enemies were killed by me alone earlier. Hence there is no conflict between his statements in Mokshadharmam and Gita.

The import of this mantra is that as Parameswara alone is the cause of victory, those desirous of victory should worship Sri Parameswara alone.

Mantra 6

नमो हन्त्रे च हनीयसे च ।

Meaning:

हन्त्रे च- To one who torments (those who disregard him out of arrogance), हनीयसे च- to one who torments very much (those who disregard and abuse him out of hatred).

Explanation:

As an example of Parameswara being ‘Hanta’, we can cite Ravana. Disregarding Parameswara out of arrogance born of physical strength and wealth, he inserted his fingers at the foot of the

Kailasa mountain with a view to dislodging it. Parameswara pressed his big toe of the foot. Ravana felt miserable for long with crushed fingers. Parameswara released him later out of compassion.

For 'Haniyaan', one can cite the example of Daksha. Out of hatred for Parameswara, he abused him in many ways and performed yaga without offering him Havirbhaga. Virabhadra appeared at that time and cut off his head; the yagasala was burnt down; the altars were rendered impure and Agnis were put out; the sacrificial animal-pillars were removed and used for beating the Devas. The Ritviks were whipped; the moustache of Bhrigu, teeth of Pushan and eyes of Bhaga were gouged out. What a misery! There was none who could protect them at that time.

The import of this mantra is that as disregard and criticism of Parameswara is known to cause many troubles, all should worship Parameswara.

Mantra 7

नमो वृक्षेभ्यो हरिकेशेभ्यः ।

Meaning:

हरिकेशेभ्यः- Having green-coloured leaves (like hair), वृक्षेभ्यः- to One in the form of trees.

Explanation:

Just as hair are innumerable and protect the head, leaves are also numerous and protect the tree; hence leaves are called hair here.

The import of this mantra is that being in the form of trees like Palasa, Bilva, Peepul etc., Parameswara helps in performance of yagas in this world, and being in the form of Kalpaka tree in the upper world, he grants all enjoyments; hence Sri Parameswara should be worshipped by those desirous of these benefits.

Mantra 8

नमस्ताराय ।

Meaning:

ताराय- Of the form of Pranava.

Explanation:

It is stated in Veda and Sivapuranas that the meaning of Pranava (Omkara) is Sri Parameswara. In the sense that there is no difference between word and direct meaning, and word and intended import, Sri Rudra can be said to be of the form of Pranava.

‘तारः’ can also be interpreted to mean one who helps in rescuing Jivas from the ocean of samsara and bestows Mukti.

The import of this mantra is that Sri Parameswara should be worshipped for Moksha also.

Mantra 9

नमश्शंभवे च मयोभवे च ।

Meaning:

शंभवे च- To one who is the cause of happiness in this world, मयोभवे च- to one who is the cause of comfort in the upper world.

Explanation:

The import is that as Sri Parameswara is alone the cause of all comfort in this as well as the upper worlds, he alone should be worshipped by those who are desirous of it.

Mantra 10

नमश्शङ्कराय च मयस्कराय च ।

Meaning:

शङ्कराय च- To one who provides comfort in this world (being in the form of father, mother et al), मयस्कराय च- to one who bestows happiness in the upper world including Moksha (being in the form of Acharya, Sastra etc.)

Explanation:

The previous mantra means that he bestows happiness himself; this mantra should be interpreted to mean that he grants happiness through others. There is therefore no fault of repetition.

Mantra 11

नमश्शिवाय च शिवतराय च ।

Meaning:

शिवाय च- To the bestower of all merits, शिवतराय च- to the greatest among the bestowers of merits.

Explanation:

In the Sruti passage 'शिव एकोध्येयशिवंकरः', 'Sivasankara:' has been used as explanation of 'Siva'. Hence the term 'Siva' here has been interpreted as the bestower of merits. The other meanings given in Puranas culminate finally in the Vedic explanation of 'Sivasankara'. As Agni is called 'Siva' in the Vedic passage 'पावको अस्मभ्यं शिवो भव' and similarly as even the path of travel is called 'Siva' in the passage 'पन्थानस्सन्तु मे शिवाः', the appellation 'शिवतरः' has been given to Parameswara. The meaning is that Sri Parameswara is greater than all objects called 'Siva' in Veda or in worldly parlance and that he is indeed capable of bestowing merits even on those very objects.

Hence the import of this mantra is that those desirous of spiritual advancement should worship Sri Parameswara alone. This has been clearly stated in Upanishad as 'शिव एकोध्येयः शिवंकरः सर्वमन्यत्परित्यज्य'.

This mantra is the central gem in the pearl necklace of Rudropanishad worn by Veda, the mother. It has been stated:

“विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।

तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥”

“Of Vidyas, Veda is the greatest; in Veda, 'Sri Rudram' containing 11 Anuvakams is the greatest; in that the Panchakshara 'Nama: Sivaya' is the greatest; there too, the two letters 'Siva' are the greatest.”

In Agamas, the term 'Siva' is called 'Jivaratnam'. Siva Puranas have explained in detail the merits of this Name.

Mantra 12

नमस्तीर्थ्याय च कूल्याय च ।

Meaning:

तीर्थ्याय च- To one who resides in holy waters like Ganga, कूल्याय च- to one who resides in the banks.

Explanation:

After worshipping Sri Parameswara so far explaining the reasons for the necessity of everyone for adoring him, the Rishi prays till the end of this Anuvakam explaining his being the indweller of everything.

Mantra 13

नमः पार्याय चावार्याय च ।

Meaning:

पार्याय च- To one who resides on the opposite bank of the river, अवार्याय च- to one who resides on this bank.

Explanation:

Another interpretation has been that as one to be meditated upon by those who are keen on Moksha, he resides on the opposite bank of the ocean of samsara, and that as the bestower of desired objects, he resides in the middle of the ocean of samsara.

Mantra 14

नमः प्रतरणाय चोत्तरणाय च ।

Meaning:

प्रतरणाय च- To one in the form of chant of mantra etc. enabling tiding over sins, उत्तरणाय च- to one, whose form is the greatest Gnana, enabling crossing of the ocean of samsara.

Mantra 15

नम आतार्याय चालाद्याय च ।

Meaning:

आतार्याय च- To one who stays in the place of our return, अलाद्याय च- to one who inspires the jiva enjoying fully the fruits of karma.

Explanation:

‘आतार्याय च’ has also been interpreted as the bestower of grace on jivas, who, without obtaining true Knowledge, perform karmas with desire and keep returning to the ocean of samsara. The term ‘अलाद्यः’ has been explained as ‘अलं- पूर्णं यथा भवति तथा कर्मफलमत्तीति-अलादः-जीवः तत्र भवः-अलाद्यः’.

Mantra 16

नमः शष्प्याय च फेन्याय च ।

Meaning:

शष्प्याय च- To one who resides in tender grass, फेन्याय च- to one who resides in foam.

Mantra 17

नमस्सिकत्याय च प्रवाहाय च ।

Meaning:

सिकत्याय च - To one who resides in sands, प्रवाहाय - to Rudra who is in torrential flows, नमः- prostration.

नवमोऽनुवाकः
ANUVAKAM 9

Mantra 1

नम इरिण्याय च प्रपथ्याय च ।

Meaning:

इरिण्याय च- To one who is in salty land, प्रपथ्याय च- to Easwara, who is in the path trodden by many and is worn-out, नमः- prostration.

Explanation:

In this ninth Anuvakam also, Sri Parameswara is worshipped as the indweller in everything.

Mantra 2

नमः किँशिलाय च क्षयणाय च ।

Meaning:

किँशिलाय च- To one who is in a region full of small stones, or, stones giving rise to doubt as to whether they are stones or crystals, क्षयणाय च – to one who is in a place suitable for living.

Mantra 3

नमः कपर्दिने च पुलस्तये च ।

Meaning:

कपर्दिने च- To one who has matted tresses, पुलस्तये च- to one who stands in front of devotees, or, has nice hair.

Explanation:

These two terms convey that while giving darshan to devotees, he sometimes appears with matted tresses and at other times, with nice hair.

Mantra 4

नमो गोष्ठ्याय च गृह्याय च ।

Meaning:

गोष्ठ्याय च- To one who is in cow-pen, गृह्याय च – to one who is in house.

Mantra 5

नमस्तल्प्याय च गेह्याय च ।

Meaning:

तल्प्याय च- To one who is in a cot, गेह्याय च – to one who is in upper floor.

Mantra 6

नमः काट्याय च गह्वरेष्ठाय च ।

Meaning:

काट्याय च- To one who is in a place not accessible because it is full of thorns, creepers, plants etc., गह्वरेष्ठाय च - to one who is in mountain cave etc.

Mantra 7

नमो हृदय्याय च निवेष्ट्याय च ।

Meaning:

हृदय्याय च- To one who is in deep vortices, निवेष्ट्याय च – to one who is in snowy water.

Mantra 8

नमः पाँसव्याय च रजस्याय च ।

Meaning:

पाँसव्याय च- To one who is in invisible minute dust like atom etc., रजस्याय च- to one who is in visible larger dust particles.

Mantra 9

नमः शुष्क्याय च हरित्याय च ।

Meaning:

शुष्क्याय च- To one who is in dry trees, हरित्याय च- to one who is in moist green trees.

Mantra 10

नमो लोप्याय चोलप्याय च ।

Meaning:

लोप्याय च- To one who is in solid ground where grass etc. cannot grow, उलप्याय च- to one who is in tiny grass.

Mantra 11

नम ऊर्व्याय च सूर्म्याय च ।

Meaning:

ऊर्व्याय च- To one who is in earth, सूर्म्याय च- to one who is in rivers with beautiful waves.

Mantra 12

नमः पर्ण्याय च पर्णशद्याय च ।

Meaning:

पर्ण्याय च- To one who is in leaves, पर्णशद्याय च- to one who is in heaps of dry leaves.

Mantra 13

नमोऽपगुरमाणाय चाभिघ्नते च ।

Meaning:

अपगुरमाणाय च- To one who carries weapons (to punish deserving sinners), अभिघ्नते च- to one who beats them.

Mantra 14

नम आक्खिदते च प्रक्खिदते च ।

Meaning:

आक्खिदते च- To one who causes minor trouble, प्रक्खिदते च- to Rudra, who causes much misery, नमः- prostration.

Explanation:

In the 13th and 14th mantras, Rudramurtis, who punish sinners, are adored. In accordance with the sins of the sinners, some Rudramurtis hold just weapons in their hands; some just beat; some

others cause minor amount of trouble; some attack severely and cause much misery. These four types of Murtis are denoted by the four terms: 'अपगुरमाणाय, अभिन्नते, आक्खिदते, प्रक्खिदते'.

For this Mahamantra, commencing with 'Namassomaya' and having 31 internal mantras, Rishi and Devata are both Sri Rudra; Chandas is Anushtup. It is stated in Abhinavasankarabhashya that the dhyana slokas 'रूपयौवनसम्पन्ना—' etc. given in 3rd Anuvakam, should be taken as dhyanaslokas here also.

In Bhattabhaskarabhashya, the following dhyanasloka is seen:

“पिनाकपाणिं भूतेशमुद्यत्सूर्यायुतद्युतिम् ।
भूषितं भुजगैर्ध्यायेत्कण्ठेकालं कपर्दिनम् ॥“

“One should meditate on Parameswara, brilliant like ten thousand rising Suns, holding the bow 'Pinaka' in his hand, decorated with serpents, wearing matted tresses, blue-necked and Lord of Bhutas.”

Empire, wealth, Siva's state etc. are benefits secured by repeated chanting of this mantra.

Mantra 15

नमोवः किरिकेभ्यो देवानाँ हृदयेभ्यः ।

Meaning:

देवानाँ हृदयेभ्यः- To Rudraganas, perceived only by Devas (and not by humans), किरिकेभ्यः- to the ganas who torture sinners as they like, नमः- prostration.

Explanation:

In the 5 mantras starting from this, Rudraganas, not perceived by humans and torturing the evil persons from unseen places, are worshipped. The term, 'देवानाँ हृदयेभ्यः' meaning 'perceptible only to Devas', should be attached to the four mantras 'विक्षीणकेभ्यः, विचिन्वत्केभ्यः...' etc., as the Rudraganas referred here are perceived only by Devas and not by humans.

Mantra 16

नमो विक्षीणकेभ्यः (देवानाँ हृदयेभ्यः)

Meaning:

विक्षीणकेभ्यः- (Prostration to those Rudraganas) who torture in many ways.

Mantra 17

नमो विचिन्वत्केभ्यः (देवानाँ हृदयेभ्यः)

Meaning:

विचिन्वत्केभ्यः- (Prostration to those Rudraganas) who seek out (sinners for punishing and the virtuous for rewarding).

Mantra 18

नम आनिर्हृतेभ्यः (देवानाँ हृदयेभ्यः)

Meaning:

आनिर्हृतेभ्यः- (Prostration to those Rudraganas) who torture in accord with the sins committed by sinners.

Mantra 19

नम आमीवत्केभ्यः(देवानाँ हृदयेभ्यः)

Meaning:

आमीवत्केभ्यः- (Prostration to those Rudraganas) who pervade everywhere for catching and punishing the sinners.

Explanation:

For this Mahamantra having 5 internal mantras starting with 'नमो वः किरिकेभ्यः', Rishi is Agni; Chandas is Trishtup; Devata is Rudra.

Dhyanam:

“विश्वतः पाणिपादं तं विश्वतोक्षिशिरोमुखम् ।
ज्वलन्तं विश्वमावृत्य तेजोराशिं शिवं स्मरेत् ॥”

“One should meditate on Siva, whose hands, feet, eyes, heads and faces pervade the entire universe and whose concentrated brilliance envelops the universe.”

It has been stated that by many applications of this mantra, benefits like being emperor of the whole world, enormous wealth, great poetry, lofty enjoyments, Siva Sakshatkaram (Realisation of Siva) etc. would accrue.

The mode of application, 'Purascharanam' (chanting repeatedly and performing homa as laid down in rules), the benefits that accrue therefrom etc. are all explained in detail in the book 'Rudrakalpam'. They should be learnt from Guru and observed.

दशमोऽनुवाकः
ANUVAKAM 10

Mantra 1

द्रापे अन्धसस्पते दरिद्रन्नीललोहित ।
एषां पुरुषाणामेषां पशूनां माभेर्मारो मो एषां किञ्च नाममत् ।

Meaning:

द्रापे- O producer of disgusting condition, अन्धस:- of food, पते- master (giver of food), दरिद्रत्- O poor one (possessing nothing), Unattached, नीललोहित- Possessing body of half black and half red, एषां- these (of mine), पुरुषाणां- to humans like son, grandson etc., एषां- these (of mine), पशूनां- of animals like cows, sheep etc., माभे:- do not cause fear. एषां- Of these, किञ्चन- anyone, मार:- not be destroyed. मो आममत्- nor suffer from disease.

Explanation:

Having worshipped Sri Parameswara from the second to ninth Anuvakam, prayer is offered in this Anuvakam.

The four terms in the first half of this mantra are terms of address of Sri Parameswara. As he bestows disgusting conditions like sufferings of hell, many miseries like poverty etc. on people in accordance with their sins, he is addressed as द्रापिः here. As he also provides food and protects the world, he is called अन्धसस्पते. Though he thus showers grace as well as punishment, he does not have any special attachment or hatred to anyone and this is indicated by the address दरिद्रत्. The address नीललोहित can be interpreted in two ways- black in neck and red in rest of the body, or, Ardhanariswara with Devi's part in black and Easwara's part in red.

In the latter half of the mantra, prayer is offered for freedom from fear and growth with good health of humans and animals dependent on oneself. The addresses in the first half are in accord with this prayer. One can only beg for fearlessness and health from one who produces disgusting conditions like fear, disease etc. as a result of sins and one who bestows food and protects us. As he is accompanied by Uma, whose very form is compassion, he will certainly grant fearlessness, health etc.

Rishi for this mantra is Pulastya; Chandas is Aastarapankti; Devata is Bhairavarudra.

Dhyanam:

“आगुल्फासितकञ्चुको डमरुकाश्लिष्टो लसत्कुण्डली
शूली कुण्डलितश्रवाः सतिलको मञ्जुक्वणन्नूपुरः ।
श्रीमन्निर्मलदन्तपङ्क्तिकिरणः श्वेतायमानाननो

देवो भैरववेषभूषिततनुर्ध्येयो मृडानीपतिः ॥“

“One should meditate on Deva, consort of Parvati, with the appearance of Bhairava, wearing black shirt extending down to ankle, holding damaruka in one hand, Trisula in the other hand, wearing beautiful ear-rings, tilaka mark on the forehead, sweet-sounding anklets on the feet, pure and beautiful teeth and white face.”

Chanting of this mantra ten thousand times while duly observing fast will help in attaining the full power of the mantra. Benefits of chanting this mantra include freedom from fear of all creatures, abatement of all fevers, attainment of wealth and darshan of Lord Bhairava.

Mantra 2

या ते रुद्र शिवा तनूः शिवा विश्वाहभेषजी ।
शिवा रुद्रस्य भेषजी तया नो मृड जीवसे ॥

Meaning:

रुद्र- O Parameswara, विश्वाहभेषजी - being medicine for removal of disease, poverty etc. at all times, शिवा- called 'Sivaa', शिवा- very auspicious, या- that, ते- your, तनूः- body, रुद्रस्य- of you, who is doctor curing the disease of samsara, भेषजी- being medicine, शिवा- the auspicious (body), तया- with that also, नः- us, जीवसे- for living, मृड- make comfortable.

Explanation:

Parameswara has two forms- 'Sivaa' and 'Ghora'. Of these, 'Sivaa' can be considered as two-one, which removes all diseases and miseries like poverty of all people at all times and bestows comforts; other, which bestows Atmagnana, destroys the misery of samsara like birth, death etc. and grants the bliss of Moksha. The term 'Visvaahabheshaji' refers to the first form and 'Rudrasyabheshaji', the second. The prayer here is for grant of comfortable life by both these forms.

Rishi and Devata for this mantra are Sri Parameswara of the form of Subrahmanya; Chandas is Anushtup.

Dhyanam:

“द्रुतचामीकरप्रख्यं शक्तिपाणिं षडाननम् ।
मयूरवाहनारूढं स्कन्दरूपं शिवं स्मरेत् ॥“

“One should meditate on Parameswara of the form of Subrahmanya, brilliant like molten gold, holding the weapon 'Sakti' (Vel) in the hand and seated on the peacock mount.”

Full power of this mantra will be realized by doing Pranayama 108 times and chanting this mantra 5000 times. Chanting this mantra will bestow good progeny, nourishment, health and wealth.

Mantra 3

इमाँ रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतिम् ।
यथा नः शमसद्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्नानातुरम् ॥

Meaning:

तवसे- Strong, कपर्दिने- with matted locks, क्षयद्वीराय- to one whose enemies are destroyed by mere sight, रुद्राय- to Parameswara, who dispels the misery of samsara, इमाँ मतिं- mental dhyanam, pooja etc., प्रभरामहे- we specially perform. यथा- Following the method by which, नः- to our, द्विपदे- creatures with two legs, चतुष्पदे- animals with four legs, शं- comfort, असत्- will come by, अस्मिन् ग्रामे- in this village of ours, विश्वं- all animals, पुष्टं- well nourished (with no deficiencies), आनातुरम्- free from diseases, असत्- will be (we perform dhyanam, pooja that way).

Explanation:

It is stated here that we adore Sri Parameswara mentally so that in addition to the humans and animals of one's own, all animals in the village will be happy. The following sloka from Purana makes it clear that if one person in the village or town chants Rudram, all the residents there will be free from disease, poverty and trouble from thieves.

“रुद्राध्यायी वसेद्यत्र ग्रामे वा नगरेपि वा ।
व्याधिदुर्भिक्षचोरादिबाधा तत्र न जायते ॥”

The four adjectives- ‘Rudraya’, ‘Tavase’ etc. convey that Sri Parameswara is capable of granting all comforts to all creatures.

रुद्राय- Can there be any difficulty for one who relieves the person from the misery of samsara, viz. birth and death, in removing small troubles occurring in life!

तवसे- It has been explained in the commentaries of Bhattabhaskara and Sayana that he has the strength required for the above action. In the commentary of Abhinavasankara, the term is considered as ‘तपसे’ meaning – one possessed of the power of Knowledge.

कपर्दिने- This means that he accomplishes tasks not capable of being performed by anyone else.

कं-गङ्गाजलं-पर्दयति- पालयतीति- कपर्दः- जटाजूटः- सः अस्यास्तीति- कपर्दी. It was Parameswara alone who withstood and held in his matted locks the torrential flow of Ganga, falling from the sky and incapable of being stopped by anyone else.

क्षयद्वीराय- This conveys that he possesses unparalleled valour.

It is but appropriate to pray to Parameswara, who has such great powers, for the well being of all.

Mantra 4

मृडानो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र प्रणीतौ ॥

Meaning:

रुद्र- O Parameswara, नः- us, मृड- grant desires and make comfortable. उत्त- Further, नः- to us, मयः- bliss of Moksha, कृधि- grant. क्षयद्वीराय- To the destroyer of our virulent sins, ते- to you, नमसा विधेम- we prostrate and worship. पिता- Our father-like, मनुः- Manu (the first human created by Brahma), यत् शं च- the material comforts, योश्च- and bliss of Moksha untouched by sorrow, तव प्रणीतौ- in your grace, आयजे- earned, तत्- all that, रुद्र- O Parameswara, अश्याम- (by your grace) we also attain.

Explanation:

योः- यूयते- दुःखेन विना भूयते इति योः दुःखासंभिन्नं सुखं- मोक्ष इत्यर्थः.

Parameswara! Grant us cattle, sons, wealth, food etc. and make us live comfortably in this world. Further, please also grant us the bliss of Moksha. Please do not think as to how to grant Moksha to these sinners. We prostrate and worship you. However terrible our sins may be, will they not be dispelled after we have worshipped you? 'Kshyadviraya' was interpreted earlier as the destroyer of enemies by mere sight. Or, we may also interpret that all the virulent sins are destroyed, once we worship him. That through Parameswara's grace, all happiness of this world as well as the next is attained is not something new, but borne by tradition. It is prayed that the happiness of this world and the next, attained through Parameswara's grace by Manu, the father of all humans and teacher of dharmas of varnas and asramas to humans, should also be granted to us.

The third and fourth Riks are one mantra only; Rishi is Markandeya; Chandas is Jagati; Devata is Rudra.

Dhyanam:

“दिव्यसिंहासनासीनं स्तूयमानं महर्षिभिः ।
प्रसन्नवदनं ध्यायेत् सोमं सोमार्धशेखरम् ॥”

“One should meditate on Parameswara, seated on divine throne, worshipped by Maharishis, with jubilant face, wearing half-moon on the head and accompanied by Parvati.”

The main benefit of this mantra is the peace of cattle, birds etc.

Mantra 5

मानो महान्तमुतमानो अर्भकं मान उक्षन्तमुत मा न उक्षितम् ।
मानोवधीः पितरं मोत मातरं प्रिया मानस्तनुवो रुद्र रीरिषः ॥

Meaning:

रुद्र- O Parameswara, नः- our, महान्तं- old persons, मा रीरिषः- do not trouble through disease etc.
उत- Further, नः- our, अर्भकं- children, मा रीरिषः- do not trouble. नः- our, उक्षन्तं- youth, मा रीरिषः- do not trouble. उत- Further, नः- our, उक्षितं- foetus in womb, मा रीरिषः- do not trouble.
नः- our, पितरं- father, माऽवधीः- do not catch. उत- Further, मातरं- mother, माऽवधीः- do not catch.
नः- Our, प्रियाः- loving, तनुवः- bodies, मा रीरिषः- do not trouble.

Explanation:

In addition to praying for the welfare of old persons, children, youth, foetus in womb, father and mother of one's own, the prayer extends to other relatives of people known to the worshipper; hence the plural 'नः' has been used. In this mantra a single usage of 'मा नः' would have conveyed the prayer for not troubling all; but owing to the great love of people known to the worshipper, 'मा नः' has been used with all terms like 'महान्तं, अर्भकं' etc.

Rishi for this mantra is Bhrigu; Chandas is Jagati; Devata is Sri Rudra in the form of Nandiswara.

Dhyanam:

“बालेन्दुमकुटं देवं तरुणादित्यविग्रहम् ।
ध्यायेन्नन्दीश्वराकारं गणेश्वरसमावृतम् ॥”

“One should meditate on Parameswara in the form of Nandikeswara, wearing the crescent on the head, emitting brilliance like Sun and surrounded by Ganadhipatis.”

Chanting this mantra will ensure peace for the relatives of the worshipper.

Mantra 6

मानस्तोके तनये मान आयुषि मानो गोषु मानो अश्वेषु रीरिषः ।
वीरान्मानो रुद्र भामितो वधीर्हविष्मन्तो नमसा विधेम ते ॥

Meaning:

रुद्र- O Parameswara, भामितः- you who are angry with us (for not having done things meant to be done), नः- our, तोके- children, तनये- sons, मा रीरिषः- do not trouble. नः- Our, आयुषि- lifespan, मा रीरिषः- do not trouble. नः- Our, गोषु- cows, नः अश्वेषु- and our horses, (मा रीरिषः). नः- Our, वीरान्- servants, मावधीः- do not trouble. हविष्मन्तः- With Havis like Charu, Purodasam etc., or things offered with devotion, ते- to you, नमसा- (we) prostrate, विधेम- and serve.

Explanation:

O Parameswara! Whatever may be the sins we have committed, please accept Charu, Purodasam and other offerings, prostrations and other services submitted by us with devotion, forgive us and do not trouble creatures associated with us.

Rishi and Devata for this mantra are Sri Parameswara himself; Chandas is Jagati.

Dhyanam:

“दधानमेकादशधा विभज्य देहं विशुद्धस्फटिकप्रकाशम् ।
तेजोमयं शूलिनमिन्दुमौलिं विचिन्तयेदत्र सदैव रुद्रम् ॥”

“One should meditate always on Rudra, who has divided his form in eleven ways, shining like pure crystal, holding the brilliant Trisula and wearing Chandra on the head.”

Benefits of this mantra are stated as increase of lifespan and kingdom, good rains, victory in dealings and gambling, gold, relief from great sins, attraction of all people etc.

Mantra 7

आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्रमस्मे ते अस्तु ।
रक्षा च नो अधि च देव ब्रूह्यथा च नः शर्म यच्छ द्विवर्हाः ॥

Meaning:

गोघ्ने- Destroyer of cows (of sinners), उत- further, पूरुषघ्ने- destroyer of children, grandchildren etc., क्षयद्वीराय- destroyer of all warriors, ते- your, सुम्रं- peaceful form, अस्मे- to us, आरात्-

near, अस्तु- let be. च- Further, नः- us, रक्ष- protect. च- Further, देव- O Parameswara, अधिब्रूहि- speak in our favour. अथा च- Further, द्विबर्हाः- Bestower of increased happiness in this and next world, नः- to us, शर्म- material and Moksha happiness, यच्छ- grant.

Explanation:

It has been stated earlier that Parameswara has two forms- terrible and peaceful. He will give darshan with terrible form to sinners. He will trouble their cattle, children and grandchildren. For Parameswara, who destroys all warriors of the world at the final time, it is not a difficult act to trouble sinners and their associates. So the prayer goes: O Parameswara, your form of peace should be near us; let the terrible form be at a long distance. Further please protect us with your peaceful form near at hand. If Devas and others ask you how you can protect sinners like us, you should speak in our favour. Not only that, you should grant all happiness here as well as the bliss of Moksha.

In this mantra the fourth grammatical case in the three words 'गोत्रे, पूरुषत्रे, क्षयद्वीराय' convey the meaning of the sixth case. These three words are adjectives for ते.

Rishi for this mantra is Atri; Chandas is Trishtup; Devata is Sambhu.

Dhyanam:

“कुर्वाणं सन्निधौ देव्या देवमानन्दताण्डवम् ।
हुताशनधरं ध्यायेत्तप्तकाञ्चनसन्निभम् ॥”

“One should meditate on Parameswara, dancing Tandava of Bliss in the presence of Devi, holding Agni in hand and shining like molten gold.”

By chanting this mantra, one will attain long life and wealth.

Mantra 8

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्तुमुग्रम् ।
मृडा जरित्रे रुद्रस्तवानो अन्यन्ते अस्मन्निवपन्तु सेनाः ॥

Meaning:

(O Speech or Indwelling Soul!) श्रुतं- Famous as 'Parameswara', गर्तसदं- dwelling in our heart-cave, युवानं- always youthful and handsome, उपहत्तुं- destroyer of the wicked, मृगं न- like lion,

भीमं- terrible, उग्रं- fierce (unconquerable), स्तुहि- praise. रुद्र- O Parameswara, स्तवानः- Praised (you), जरित्र- (to us) being in destructible bodies, मृड- give comfort. सेनाः- Your armies (which spoil our comfort), अस्मत् अन्य- (other than us) our enemies or sins, निवपन्तु- let destroy.

Explanation:

This mantra is directed at the sense organ of speech or the indwelling soul. One can praise only one who is famous everywhere. The term 'Srutam' indicates that Parameswara is very reputed in all Vedas and worlds as 'Easwara'. There need be no doubt as to whether our praise will ever reach the ears of such a famous God, because he is 'Gartasada:', dweller of our heart-cave. He is not worshipped only because he is very great, but he is also ever youthful with bewitching form, as noted by the term 'yuvanam'. 'Upahatnum' conveys that Sri Parameswara would certainly trouble those who violate his orders, not chanting his praise as prescribed and not following all proper dharmas. 'Mrigam na bhimam' conveys that while harming evil persons, he is very terrible like a lion breaking the head of an elephant. Here 'na' conveys the meaning of a simile like 'iva'. In order to dispel the doubt as to whether there could be someone stronger than Parameswara like 'sarabha' subduing the lion, the term 'ugram' has been used. From the authority of passages like 'नवा ओजीयो रुद्र त्वदस्ति', 'तमीश्वराणां परमं महेश्वरम्' etc., it is clear that there is none stronger than that Lord of lords.

Having thus stated the troubles for those who do not pray to Parameswara, the Rishi explains the benefits of prayer through 'मृडाजरित्रे' etc. Pleased with our prayer, please grant us healthy and strong bodies, though destructible and finally the bliss of Moksha. May your armies, opposed to our comforts, destroy the sins, which are our enemies.

Rishi for this mantra is Vyaghra; Chandas is Trishtup; Devata is Sri Rudra.

Dhyanam:

“उद्यद्भ्रास्करकोटिप्रकाशमाकाशगं भीमम् ।
भीतिघ्नमभयवरदं ध्यायेत् रुद्रं सुरौघनुतम् ॥”

“One should meditate on Sri Rudra, effulgent like a crore of Suns at dawn in the sky, very terrible, destroying the fear of those who surrender, with hands in Abhaya and Varada pose and adored by Devas.”

The main benefit of this mantra is destruction of enemies.

Mantra 9

परिणो रुद्रस्य हेतिर्वृणक्तु परित्वेषस्य दुर्मतिरघायोः ।
अवस्थिरा मघवद्भ्रस्तनुष्व मीढ्वस्तोकाय तनयाय मृडय ॥

Meaning:

रुद्रस्य- Of Parameswara, हेति:- weapon, न:- from us, परिवृणक्तु- leave alone (let them not attack us at any time). अघायो:- Desirous of sin (as cause of anger), परि- on all four sides, त्वेषस्य- of Rudra, bubbling with anger, दुर्मति:- evil thought (of troubling others) (may leave us). मीढ्व:- O Parameswara, granter of all desires of devotees, (your weapons and thoughts) स्थिरा- faultless (will never become infructuous). मघवद्भ्र:- With us, performing prayers and prostrations, अवतनुष्व- withdraw that weapon. तोकाय- To (generally our) children, तनयाय- to (particularly our) sons, मृडय- grant comfort.

Explanation:

Parameswara gets angry at the sins committed by people. Hence the thought of harming them arises. Place, time, person etc., which can cause many miseries, become Parameswara's weapons. They harm the people, causing them pain; this is the order of things. In this mantra, it is prayed that starting from sin, till experience of pain, nothing should occur. Even if we had sinned earlier, be pleased with our prayers, prostrations etc. and withdraw your weapons from us. Please also alter the thought of harming us. Further, please grant comfort to our children in general and sons in particular.

Rishi and Devata for this mantra is Parameswara himself; Chandas is Trishtup.

Dhyanam:

“गजचर्मावृततनुं स्फुरत्प्रहरणोज्वलम् ।
सर्वपापहरं ध्यायेद्देवं कुन्जरभेदिनम् ॥”

“One should meditate on Parameswara, wearing elephant-skin, holding shining weapons, destroyer of all sins and exterminator of Gajasura.”

The main benefits of this mantra include getting good sons etc.

Mantra 10

मीढुष्टम शिवतम शिवो नः सुमना भव ।
परमे वृक्ष आयुधं निधाय कृत्तिं वसान आचर पिनाकं विभ्रदागहि ॥

Meaning:

मीढुष्टम- Giver of all desired objects (to worshippers), शिवतम- Bestower of auspiciousness, नः- to us, शिवः- granter of auspicious things, सुमनाः- with favourable disposition, भव- be. परमे- Superior, वृक्षे- in the banyan tree (in Kailasa), आयुधं- your terrible weapon, निधाय- putting aside, कृत्तिं- tiger-skin, वसानः- wearing, आचर- please come to us. पिनाकं- Bow alone, विभ्रत्- wearing as decoration (please come to us).

Explanation:

O Parameswara, the bestower of all desired objects to worshippers! Please be granter of auspiciousness, well disposed and kind to us. As an indication of this, please leave all your terrible weapons in the superior banyan tree in Kailasa out of our sight and come before us, wearing tiger-skin and holding your bow in hand as a decoration.

It has been described that Sri Parameswara is seated in a banyan tree in Kailasa, 100 yojanas tall and 175 yojanas wide (one yojana is roughly 13 kilometres) and that banyan tree is the refuge of those anxious to get Moksha. Here it is prayed that the weapons be left in that tree. As Parameswara's form with his bow 'Pinakam' and wearing tiger-skin is praised as bestower of many merits in Sruti passages like 'Pinakahasta: Krittivasa:', 'Praneswara: Krittivasa: Pinaki' etc., it is prayed here that he should appear in that form.

Parameswara wears tiger-skin not because of non-availability of other good clothing. Is it appropriate that for Parameswara, the bestower of all wealth on all including Brahma and Indra, there is no clothing for his own wear? Why does he wear tiger-skin then? It is because Parameswara enjoys the bliss of Self alone and is indifferent to pleasures of objects. Hence he sets aside the superior clothing worn by those desirous of pleasures of objects and wears tiger-skin. Parameswara likes tiger-skin very much. That is why it is prayed here that he should appear before us, wearing tiger-skin.

Rishi for this mantra is Vairaja; Chandas is Trishtup; Devata is Sambhu.

Dhyanam:

“मङ्गलायतनं देवं युवानमतिसुन्दरम् ।
ध्यायेद्वनचराकारमागच्छन्तं पिनाकिनम् ॥”

“One should meditate on Sri Parameswara, of very handsome form, with appearance of a hunter, holding the bow ‘Pinakam’ in hand, the abode of all auspiciousness and youthful.”

Chanting this mantra will dispel fear of king, trouble from thieves and fear of life.

Mantra 11

विकिरिद विलोहित नमस्ते अस्तु भगवः ।
यास्ते सहस्रं हेतयोन्यमस्मन्निवपन्तु ताः ॥

Meaning:

विकिरिद- Destroyer of miseries like sin, disease, poverty etc., विलोहित- Of white complexion, भगवः- Possessor of six glories like wealth etc., ते- to you, नमः अस्तु- may prostration be. ते- Your, याः- which, सहस्रं हेतयः- thousands of weapons, ताः- those, अस्मत् अन्यं- our enemy (sin), निवपन्तु- may destroy.

Explanation:

The term ‘Vilohita’ has two meanings- of white complexion and of red complexion. As Parameswara is described to be of white complexion at some times and red at other times, both meanings apply here. As sin would lead to many miseries like poverty, disease etc., it is prayed that Parameswara should destroy the sins with his weapons.

Rishi of this mantra is Pulastya; Chandas is Trishtup; Devata is Sambhu.

Dhyanam:

“प्रसन्नवदनं शान्तं चरितोद्वाहमण्डनम् ।
अम्बया सहितं ध्यायेत्सुरसङ्घैरभिष्टुतम् ॥”

“One should meditate on Sri Parameswara, who has jubilant face, presenting the appearance of celebrating marriage, worshipped by hordes of Devas and of peaceful form.”

Benefits of chant of this mantra are stated to be unity among people, victory over enemies, relief from fear etc.

Mantra 12

सहस्राणि सहस्रधा बाहुवोस्तव हेतयः ।
तासामीशानो भगवः पराचीना मुखाकृधि ॥

Meaning:

भगवः- Bhagavan! तव- Your, बाहुवोः- in both hands, सहस्राणि- thousands of, हेतयः- weapons, सहस्रधा- are in many shapes. ईशानः- All-powerful you, तासां- of those weapons, मुखा- ends, पराचीना- not facing us, but turned away from us, कृधि- please do.

Explanation:

There are thousands of weapons in Parameswara's hands. Each weapon has many characteristics. To indicate this, two terms 'Sahasrani' and 'Sahasradha' have been used. It is prayed that all those weapons be made to face away from us.

Rishi of this mantra is Narada; Devata is Sri Rudra; Chandas is Anushtup.

Dhyanam:

“सर्वपापहरं देवं सर्वाभरणभूषितम् ।

सर्वायुधधरं ध्यायेत्सर्वलोकमहेश्वरम् ॥“

“One should meditate on the Deva, the Lord of all worlds, the destroyer of all sins, decorated with all ornaments, holding all weapons.”

Troubles arising unexpectedly with no obvious cause will go away by chanting this mantra.

एकादशोऽनुवाकः
ANUVAKAM 11

Mantra 1

सहस्राणि सहस्रशो ये रुद्रा अधिभूम्याम् ।
तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥

Meaning:

सहस्राणि- Thousands of, ये रुद्राः- which Rudras, सहस्रशः- in thousands, भूम्यां अधि- (are) lords of earth, तेषां- their, धन्वानि- bows, सहस्रयोजने- at a long distance of a thousand yojanas, अवतन्मसि- we leave the bow-strings loosened.

Explanation:

Sri Parameswara was beseeched in the tenth Anuvakam. In this eleventh Anuvakam, Rudraganas, who are his parts, are worshipped. Thousands of Rudraganas, in groups of thousands, have been detailed by Parameswara in many parts of the world to either punish or reward creatures there in accordance with their karmas. It has been stated in detail in Veda, Mahabharata, Sivapurana and other texts that they are very great. This Anuvakam has as its sole purpose praying to those Rudras.

There are totally 13 mantras here. In this first mantra Rudraganas, who are the lords of the earth are mentioned. Their bows should be left at a distance of a thousand yojanas from where we are. As there could still be fear for us if those bows are strung, it is prayed here that the strings in the bows should be left loose.

Mantra 2

अस्मिन्मह्यर्णवेन्तरिक्षे भवा अधि ।

Meaning:

अस्मिन्- In this, महति- large, अर्णवे- ocean, अन्तरिक्षे- in the sky, अधि- as lords on top, भवाः- which Rudras are there, तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि- we leave their bows at a distance of a thousand yojanas.

Explanation:

From this mantra upto the ninth mantra, the passage 'तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि' should be added to each of them. In order to indicate that this should be so added, this passage has been

repeated in the tenth mantra. Ocean and sky are beyond measure. Similarly the greatness of the lords of these expanses is also immeasurable.

Mantra 3

नीलग्रीवाः शितिकण्ठाः शर्वा अधः क्षमाचराः ।

Meaning:

नीलग्रीवाः- With black necks (after consuming Kalakuta poison), शितिकण्ठाः- with white necks (before taking the poison), शर्वाः- which Rudras, अधः क्षमाचराः- move about below the earth as lords, (we leave their bows at a distance of a thousand yojanas.)

Mantra 4

नीलग्रीवाः शितिकण्ठा दिवँ रुद्रा उपश्रिताः ।

Meaning:

दिवँ उपश्रिताः- Being in Swarga as lords, नीलग्रीवाः शितिकण्ठाः रुद्राः- Rudras with black and white necks (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Rudraganas with abodes in many places have 'Sarupyam' (same form) as Rudra; hence their forms are described same as Rudra.

The four mantras from सहस्राणि सहस्रशः upto this are together one mantra. Rishi is Durvasa; Chandas is Anushtup; Devata is Rudra.

Dhyanam:

“दंष्ट्राकरालवदनं ज्वलज्ज्वलनमूर्धजम् ।

बिभ्राणं त्रिशिखं दीपं ध्यायेत्भुजगभूषणम् ॥“

“One should meditate on Parameswara, with face marked by terrible teeth, tresses like burning fire, holding lamp with three flames and wearing serpents as ornaments.”

Benefit of chanting this mantra is destruction of enemies.

Mantra 5

ये वृक्षेषु सस्मिञ्जरा नीलग्रीवा विलोहिताः ।

Meaning:

वृक्षेषु- In trees, सस्मिञ्जरा:- coloured like tender grass, नीलग्रीवा:- having black necks, विलोहिता:- of deep red colour, ये- which Rudras (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Like on earth, there are Rudras of different colours, living in trees as their lords. This mantra refers to them.

Mantra 6

ये भूतानामधिपतयो विशिखासः कपर्दिनः ।

Meaning:

भूतानां- Of Bhutaganas like Balagraham, अधिपतयः- lords, विशिखासः- with no hair on head, कपर्दिनः- with matted tresses, ये- which Rudras (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Some of the Rudras, who are lords of Bhutaganas, are bald headed and some have matted tresses.

Mantra 7

ये अन्नेषु विविद्ध्यन्ति पात्रेषु पिबतो जनान् ।

Meaning:

अन्नेषु- In foods being consumed, ये- which Rudras (abide secretly), जनान्- people, विविद्ध्यन्ति- trouble, पात्रेषु- (and) in milk etc. being drunk, or in vessels for drinking (where Rudras abide secretly), पिबतः- drinking, जनान्- people (trouble). (we leave their bows at a distance of a thousand yojanas.)

Explanation:

The three Riks from ये वृक्षेषु upto this are together one mantra. Rishi, Chandas etc. are same as for the previous mantra.

Mantra 8

ये पथां पथिरक्षय ऐलवृदा यव्युधः ।

Meaning:

पथां- For all paths- mundane as well as Vedic, पथिरक्षयः- protectors, ऐलवृदः- nurturers by giving food, यव्युधः- destroyers of sinners and protectors of noble path, ये- which Rudras (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Protecting mundane and Vedic paths consists in enabling good people to engage in them and providing food etc. as their rewards and preventing sinners from going to those paths. Here the term पथिरक्षयः indicates protectors of paths. In order to convey the special import that they are the protectors of all the paths in the world, the term पथां has been added. In the passages "वसूयवो वसुपते वसूनाम्" "गवामसि गोपतिरेक इन्द्र" "निधीनां त्वा निधिपतिं हवामहे" etc., double usage like the above can be noted for conveying broad import.

ऐलवृदः- इराशब्दः- अन्नवाची. इराणां समूहः- ऐरं, ऐरमेव ऐलं, तत् बिभ्रतीति ऐलभृतः, त एव ऐलवृदाः- भकारस्य बकारः, तकारस्य दत्वं, अकारस्य दीर्घश्च छान्दसः, - अन्नदातारः इत्यर्थः.

ऐरभृतः has undergone many changes and is seen as ऐलवृदाः. The term यव्युधः also indicates forms of peace.

Mantra 9

ये तीर्थानि प्रचरन्ति सृकावन्तो निषङ्गिणः ।

Meaning:

सृकावन्तः- Holders of sharp weapons called 'Sruka', निषङ्गिणः- holders of swords, ये- which Rudras, तीर्थानि- in waters like Ganga, प्रचरन्ति- move about (we leave their bows at a distance of a thousand yojanas.)

Explanation:

Armed Rudraganas move about on banks of rivers in order to bestow the benefits of Tirtha on some and deny the benefits to others. This mantra refers to them.

Riks 8 and 9 together constitute one mantra. Rishi is Devala; Chandas is Anushtup; Devata is Rudra.

Dhyanam is same as in Mantra 4 above. Chanting this mantra will bestow the benefit of good son.

Mantra 10

य एतावन्तश्च भूयाँसश्च दिशो रुद्रा वितस्थिरे ।
तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥

Meaning:

एतावन्तः- All Rudras mentioned from 'Sahasrani Sahasrasa: upto now, भूयाँसश्च- more numerous and countless than them, ये रुद्राः- which Rudras, दिशो वितस्थिरे- pervade in all directions, तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि - we leave their bows at a distance of a thousand yojanas.

Explanation:

Rishi, Chandas etc. for this mantra are same as for the previous mantra.

Mantra 11

नमो रुद्रेभ्यो ये पृथिव्यां येऽन्तरिक्षे ये दिवि येषामन्नं वातो वर्षमिषवस्तेभ्यो दश प्राचीर्दश दक्षिणा दश
प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्तेनो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे दधामि ॥

Meaning:

This must be split into three mantras:

1. नमो रुद्रेभ्यो ये पृथिव्यां येषामन्नमिषवस्तेभ्यो दशप्राचीर्दशदधामि ।
2. नमो रुद्रेभ्यो येऽन्तरिक्षे येषां वात इषवस्तेभ्यो दश प्राचीः..... दधामि ।
3. नमो रुद्रेभ्यो ये दिवि येषां वर्षमिषवस्तेभ्यो दश प्राचीः..... दधामि ।

Meaning of first mantra: ये- Which Rudras, पृथिव्यां- (are) in earth, येषां- for whom, अन्नं- the food we eat, इषवः- is means of torture like arrows, तेभ्यः रुद्रेभ्यः- to those Rudras, दश- all ten fingers, प्राचीः- east faced, दश दक्षिणाः- all ten fingers south faced, दश प्रतीचीः- all ten fingers west faced, दशोदीचीः- all ten fingers north faced, दश ऊर्ध्वाः- all ten fingers upwards (render). While folding hands and facing a direction, all ten fingers will face that particular direction. Hence this means that I show my respects facing those directions. This conveys prostration with body. तेभ्यः नमः- (prostration to those Rudras). This conveys prostration with mind. Verbal prostration was conveyed by नमो रुद्रेभ्यः at the beginning. ते- Those Rudras, नः- us, मृडयन्तु- may make comfortable. ते- We who have prostrated with all three instruments (mind, speech and body), यं- whomsoever, द्विष्मः- hate, यश्च- whoever, नः- us, द्वेष्टि- hate, तं- both those people, वः- your, जम्भे- in open mouth, दधामि- place. (Please destroy them and protect us).

अन्नमिषवः- Sri Rudraganas use the food eaten by sinners as tools for torturing them. That is, they make them eat unsuitable food or too much food and cause diseases and torture them. They torture some by denying food completely and letting them suffer from intense hunger. They torture some others by making them steal food and then subject them to punishment. Thus food becomes the instrument of torture of sinners and hence called arrow.

Similarly वात इषवः in the second mantra and वर्षमिषवः in the third mantra must be interpreted.
वात इषवः- Rudras who use wind as arrow. As they torture sinners by creating heavy winds or diseases of wind, wind itself has been called as arrow.
वर्षमिषवः- Rudras who use rain as arrow. As they torture sinners by creating very heavy rains or no rain at all, rain itself has been called as arrow.

Meaning of second mantra: अन्तरिक्षे- In the sky, ये- which Rudras (are), येषां- for whom, वातः- winds, इषवः- (are) arrows (weapons of torture), prostration to them. Rest is as in the first mantra.

Meaning of third mantra: दिवि- In Swarga, ये- which Rudras (are), येषां- for whom, वर्ष- rain, इषवः- (are) arrows (weapons of torture), prostration to them. Rest is as in the first mantra.

Explanation:

From नमो रुद्रेभ्यः upto दधामि, the three yajur mantras are together one mantra. Devata and Rishi is Rudra himself. The Dhyanam mentioned in 'Sahasrani Sahasrasa:' should be taken as Dhyanam here also.

Mantra 12

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

Meaning:

सुगन्धिं- Of good scent, पुष्टिवर्धनं- augmentor of nourishment of everything, त्र्यम्बकं- Sri Rudra with three eyes, यजामहे- we worship. बन्धनात्- From the connecting stem, उर्वारुकमिव- like cucumber (separating and falling down), मृत्योः- from the bondage of samsara, मुक्षीय- we must be relieved. अमृतात्- From Moksha, मा (मुक्षीय)- we should not be relieved.

Explanation:

It is in practice to chant this mantra and the succeeding Riks along with Rudradhyaya. It appears that as these are also Mahamantras extolling Sri Rudra alone, they are chanted with Sri Rudram. As the scent, colour etc. of the form of Sri Parameswara are all superior as mentioned by Upanishad in 'Divyagandha:', 'Divyarasa:' etc., सुगन्धिं has been used here. Further, Sri Parameswara grows the nourishment of his devotees in all respects. We, who extol that Parameswara, should be relieved from the bondage of samsara effortlessly, just as the ripe cucumber falls off on its own from the connecting stem. We should never fall off the aim of Moksha, i.e. Nivritti Marga (path of renunciation), which is the path for Moksha.

Mantra 13

यो रुद्रो अग्नौ यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवना विवेश तस्मै रुद्राय नमो अस्तु ॥

Meaning:

यः रुद्रः- Which Rudra, अग्नौ- in Agni, विवेश- has entered (as burning power), यः- which Rudra, अप्सु- (has entered) in waters, यः- which Rudra, ओषधीषु- (has entered) in herbs, यो रुद्रः- which Rudra, विश्वा भुवना- in all worlds, विवेश- has entered, तस्मै रुद्राय- to that Rudra, नमः अस्तु- may my prostration be.

Explanation:

It is clear that as Sri Rudra pervades everywhere, we can attain good state in all places by worshipping him.

Mantra 14

तमुष्टुहि यः स्विषुस्सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वामहे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥

Meaning:

यः- Which Rudra, स्विषुः- has excellent arrow, सुधन्वा- excellent bow, यः- who, विश्वस्य- of all kinds, भेषजस्य- of medicine, क्षयति- is abode of, तमु- that Rudra alone, स्तुहि- extol. महे- Abundant, सौमनसाय- for mental peace, असुरं- very strong, or augmentor of lifespan, देवं- brilliant, रुद्रं- Sri Rudra, यक्ष्व- worship. नमोभिः- With prostrations, दुवस्य- honour (him alone).

Explanation:

With the three words स्तुहि-यक्ष्व-दुवस्य, it is conveyed that we should extol Sri Rudra alone with our speech, mind and body. This is because he is the abode of all medicines giving relief from poverty, disease, short life etc. Further he protects us always, keeping excellent arrows and bow in hand.

Mantra 15

अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोयं शिवाभिमर्शनः ॥

Meaning:

मे- My, अयं हस्तः- this hand, शिवाभिमर्शनः- touches the auspicious idol of Sri Parameswara. (performs Abhishekam, decoration etc.) अयं- This hand, भगवान्- is fortunate. मे- My, अयं- this

hand, भगवत्तरः- is very fortunate. मे- My, अयं- this hand, विश्वभेषजः- becomes also medicine relieving from all diseases.

Explanation:

The idea is that as the hand which worships Sri Parameswara is very fortunate and capable of relieving from all diseases, everyone should worship Parameswara without fail.

Mantra 16

ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।
तान् यज्ञस्य मायया सर्वानवयजामहे ॥

Meaning:

मृत्यो- O Parameswara, the form of Death, मर्त्याय- all dying creatures, हन्तवे- for catching, ते- your, सहस्रं- in thousands, अयुतं- in tens of thousands, ये- which, पाशाः- ropes (and similar instruments of torture are there), तान् सर्वान्- all of them, यज्ञस्य मायया- with the strength of our good actions, अवयजामहे- put aside.

Explanation:

There are many instruments with Sri Parameswara to cause untimely death. This shows that we should put all of them aside by doing good actions.

Mantra 17

मृत्यवे स्वाहा- मृत्यवे स्वाहा ॥

Meaning:

मृत्यवे- To Sri Parameswara, the form of Death, स्वाहा- this homam is being performed.

Mantra 18

ओं नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥

Meaning:

विष्णवे- All-pervasive, भगवते- full of the six glories like wealth etc., रुद्राय- to Sri Parameswara, remover of the misery of samsara, नमः- prostration. मृत्युः- From the bondage of samsara, मे- me, पाहि- please protect.

As this is Veda, certain grammatical cases are changed.

चमकम् CHAMAKAM

अग्नाविष्णु सजोषसेमा वर्धन्तु वां गिरः ।
द्युमैर्वाजेभिरागतम् ॥

Kalpam: After chanting the mantra अग्नाविष्णु and performing homam four times with ghee, one should then perform homam in continuous flow, chanting the mantras from वाजश्चमे upto the eleventh Anuvakam at the same time. Here from वाजश्चमे upto the eleventh Anuvakam it is a single mantra. The division into eleven Anuvakams has been done for the purpose of using each Anuvakam as one mantra in karmas like Parayanam, other than Homam. This अग्नाविष्णु mantra alone must be chanted for Chaturgrihita Homam.

Meaning:

हे अग्नाविष्णु- O Devas Agni and Vishnu! सजोषसा- (Both of you) be kind in the same manner. वां- Spoken about you, इमा गिरः- these words of praise, वर्धन्तु- may grow. द्युमैः- With materials (like gold, silver etc.), वाजेभिः- and food items, आगतम्- please come.

Explanation:

While calling upon two Devas, both of them should have the same extent of kindness. If there is difference they will not come forward to bestow fruits together. Hence it is prayed first that both should be kind to us to the same extent. This is followed by prayer that we should also praise you very well and you should come and give us materials and foods.

प्रथमोऽनुवाकः ANUVAKAM 1

Meaning:

मे- To me, वाजः- food, कल्पताम्- may be available.

The word कल्पतां in the tenth Anuvakam must be attached to all the words upto that point. That word will give the meaning appropriate to the place. The word च indicates the togetherness, i.e. food and all the other materials mentioned hereafter should all be available.

प्रसवः- Permission (for making food available, eating it etc.). (कल्पतां- Wherever I go, I should get this kind of permission).

प्रयतिः- purity, प्रसितिः- on seeing food, staying there with desire to eat, धीतिः- accepting food, ऋतुः- the yagna, the cause of food, स्वरः- the intonation in chanting mantra like 'Udaatta', श्लोकः- praise, श्रावः- capacity to speak such that many people enjoy listening, श्रुतिः- capacity to enjoy listening, ज्योतिः- light, सुवः- Swarga, प्राणः- Pranavayu, अपानः- Apanavayu, व्यानः- Vyanavayu

(Air going from outside into body is Prana; air emerging out of the body is Apana; air present in joints of limbs is Vyana). असुः- air (in general), चित्तं- knowledge in the mind, अधीतं- matters appearing in that knowledge, वाक्- organ of speech, मनः- mind, चक्षुः- eye, श्रोत्रं- ear, दक्षः- capacity of Gnanendriyas, बलं- capacity of Karmendriyas, ओजः- virulence, the cause of this strength (eighth dhatu- element), सहः- capacity to attack enemy, आयुः- lifespan, जरा- life till attaining old age, आत्मा- Paramatma, reputed in Sastras, तनुः- handsome body, शर्म- comfort, वर्म- armour to protect the body etc., अङ्गानि- full limbs, अस्थानि- bones in required places, परूषि- joints in hands etc., शरीराणि- other parts of the body.

It is prayed that all these should be properly available to me.

द्वितीयोऽनुवाकः ANUVAKAM 2

ज्यैष्ठ्यं- excellence in everything, आधिपत्यं- lordship, मन्युः- mental anger, भामः- anger expressing in external signs,

As anger is also required on certain occasions, it is prayed that capacity for anger on right occasions be provided.

अमः- nature that cannot be deciphered by enemies, अम्भः- cool, sweet water, जेमा- capacity to win, महिमा- possessing wealth etc. obtained through success, वरिमा- being honoured, प्रथिमा- growth in properties like house, land etc., वर्ष्म- excellent bodies of son, grandson etc., द्राघुया- growth of lineage of son, grandson etc., वृद्धं- abundant wealth and food, वृद्धिः- honour through learning etc., सत्यं- speaking truth, श्रद्धा- faith in existence of after-worlds, जगत्- movable cattle etc., धनं- other wealth, वशः- bringing all under our control, त्विषिः- shine of body, क्रीडा- play, मोदः- delight on account of it, जातं- children born, जनिष्यमाणं- children yet to be born, सूक्तं- group of Riks, सुकृतं- merit of chanting those Riks, वित्तं- wealth earned, वेद्यं- wealth to be earned, भूतं- land etc. already with me, भविष्यत्- land etc. to be got in future, सुगं- places to be certainly visited- village full of relatives etc. सुपथं- good path free from thieves etc., ऋद्धं- fruit of karmas performed so far, or, wealth accumulated, ऋद्धिः- fruit of yaga called Satra, to be performed in future, क्लृप्तं- materials required for karmas, क्लृप्तिः- own capability, मतिः- determination of ordinary matters, सुमतिः- determination of very intricate matters.

तृतीयोऽनुवाकः
ANUVAKAM 3

शं- comfort in this world, मयः- comfort in the next world, प्रियं- object of love, अनुकामः- object much loved.

Compared to 'Priyam', 'Anukama:' should be taken to indicate greater love. Both refer to love in this world only.

कामः- pleasure in the next world, Swarga etc., सौमनसः- relatives who provide peace of mind, भद्रं- auspicious, beautiful object of this world, श्रेयः- that which leads to good in next world, वस्यः- house for living etc., यशः- fame, भगः- good luck, द्रविणं- wealth, यन्ता- Acharya etc. who give instructions, धर्ता- father etc. who protect, क्षेमः- power to preserve existing wealth, धृतिः- not getting shaken even during time of danger, विश्वं- being favourable to all, महः- adoration (done by us to superiors, or, done by many to us), संवित्- knowledge of Vedas and Sastras, ज्ञात्रं- capacity to remind at right time, सूः- capacity to engage sons etc. in activities, प्रसूः- capacity to order servants, सीरं- possession of plough, bull etc. required for farming, लयः- undoing of damages to them, ऋतं- karmas like yagna, अमृतं- their fruit, अयक्ष्मं- freedom from incurable serious disease, अनामयं- freedom from ordinary diseases like fever etc., जीवातुः- cause of life (here medicine to cure disease), दीर्घायुत्वं- long life (freedom from untimely death), अनमित्रं- freedom from enemy, अभयं- freedom from fear, सुर्गं- conduct acceptable to all, शयनं- good bed, सूषा- auspicious dawn with bath, Sandhyavandanam etc., सुदिनं- auspicious day with yagna, danam, Vedic study etc.

चतुर्थोऽनुवाकः
ANUVAKAM 4

ऊर्क्- food material, सूनृता- good word, पयः- milk, रसः- taste in it, घृतं- ghee, मधु- honey, सग्धिः- eating along with relatives, सपीतिः- drinking together, कृषिः- agriculture, वृष्टिः- rain, जैत्रं- successful, i.e. good-yielding land, औद्भिद्यं- growth of plant, creeper etc., रयिः- gold, रायः- gem etc., पुष्टं- abundance of gem, pearl etc., पुष्टिः- bodily strength,

विभु, प्रभु, बहु, भूयः, पूर्ण, पूर्णतरं, अक्षितिः- these seven words indicate progressive increase in growth of foodgrains, the second indicating a higher growth than the first and so on; the seventh indicating the highest growth.

कूयवाः- minor foodgrains, अन्नं- reputed food, अक्षुत्- relief from hunger, त्रीहयः- paddy, यवाः- barley, माषाः- black gram, तिलाः- gingelly, मुद्गाः- kidney-bean, खल्वाः- bean (another type), गोधूमाः- wheat, मसुराः- lentil (dal), प्रियङ्गवः- long pepper, अणवः- thin paddy, श्यामाकाः- corn, नीवाराः- wild rice.

पंचमोऽनुवाकः ANUVAKAM 5

अश्माः- Stone, मृत्तिकाः- soil, गिरयः- mountains worthy of worship, Kulachalas, पर्वताः- ordinary mountains, सिकताः- sand, वनस्पतयः- trees growing vegetables/ fruits without flower, हिरण्यं- gold, अमः- iron, सीसं- lead, त्रपुः- tin, श्यामं- rock salt, लोहं- bronze, copper etc., अग्निः- fire, आपः- water, वीरुधः- plants, ओषधयः- herbs, कृष्टपच्यं- grown by planting and farming, अकृष्टपच्यं- grown on their own without farming, ग्राम्याः पशवः- animals growing in villages, आरण्याश्च- animals growing in forests, यज्ञेन- through the yagna I perform, कल्पन्ताम्- may become capable of doing their acts. वित्तं- Wealth earned, वित्तिः- profit yet to be obtained, भूतं- wealthy son etc., भूतिः- wealth etc. owned by me, वसु- cow etc. required for living, वसतिः- house for living etc., कर्म- karmas like Agnihotram etc., शक्तिः- capacity to perform them, अर्थः- benefit from them, एमः- pleasure to be attained, इतिः- means of attaining it, गतिः- attaining desired object.

षष्ठोऽनुवाकः ANUVAKAM 6

In this Anuvakam, it is prayed that Devatas- Agni, Soma, Savita, Saraswati, Poosha, Brihaspati, Mitra, Varuna, Tvashta, Dhata, Vishnu, Asvinidevas, Maruts, Visvedevas, Prithvi (Earth) Devata, Antariksha (Intermediate region) Devata, Dyuloka (Swarga) Devata, Devatas of Directions, Urdhivadik (Upward direction) Devata- all should be favourable to me. As Indra enjoys pleasures

equal to each of these Devatas, Indra is cited with each Devata- 'अग्निश्चम इन्द्रश्चमे, सोमश्चम इन्द्रश्चमे' etc.

मूर्धा- Urdhvadik (Upward Direction). As this direction is considered more important than all other directions, it is mentioned separately.

सप्तमोऽनुवाकः
ANUVAKAM 7

अंशुः, अदाभ्यं etc. mentioned in this Anuvakam are specific vessels, generally called 'Graha', used in Somayaga. 'Rasmi' is not 'Graha'; but as it is used for picking up the graha 'Adaabhya', it is mentioned separately. The word अधिपतिः indicates दधिग्रह. As that graha is greater than other grahas as mentioned in Sruti, ज्येष्ठो वा एष ग्रहाणां, the word अधिपतिः refers to दधिग्रह.

The graha ध्रुवं is indicated by the term वैश्वानर on occasion. Here there are two वैश्वदेव words. The first is in 'Praatassavanam'; the second pertains to 'Tritiyasavanam'. The grahas सारस्वतः and पौष्णः are used in 'Vikritiyaga'.

The prayer is that all the above grahas should be favourable to me.

अष्टमोऽनुवाकः
ANUVAKAM 8

इध्मः, बर्हिः etc. mentioned in this Anuvakam are all articles used in yaga. They are well known in Yagnaprakaranam. The prayer is that all be favourable to me.

नवमोऽनुवाकः
ANUVAKAM 9

अग्निः- Agni used in 'Sayanam' yaga, धर्मः- karma called 'Pravargyam', अर्कः- Yaga indicated by the passage इन्द्रायार्कवते पुरोडशं, सूर्यः- Yaga indicated by the passage सौर्यं चरुं, प्राणः- Homam indicated by प्राणाय स्वाहा, अङ्गुलयः- finger-like limbs of Virat Purusha, viz. Devatas पृथिवी, अदितिः, दितिः, द्यौः, शक्ररीः, दिशः- directions. 'चकार' (cha) indicates 'Vidiks' (intermediate directions). All these- मे यज्ञेन- through the yaga I do, कल्पन्तां- may become capable of doing their duties. ऋक्- Rik mantra, साम- Sama mantra, स्तोमः- Stotra consisting of continuous Sama rendering, यजुः- Yajur mantra, दीक्षा- Diksha, samskara for yajamana, the performer of yaga, तपः- fast etc. performed for annihilation of sins, ऋतुः- time of yagna, व्रतं- discipline in yagna, बृहद्रथन्तरे- Sama mantras 'Brihat' and 'Rathantara'; all these मे यज्ञेन- through the yagna I do, कल्पन्तां- may become capable of doing their duties. अहोरात्रयोः वृष्ट्या- By rain during day and night (may my crops grow in fertile manner).

दशमोऽनुवाकः
ANUVAKAM 10

गर्भाः- calves in womb, वत्साः- calves less than one year old, त्र्यविः- bull, one and a half years old, त्र्यवी- cow, one and a half years old, दित्यवाट्- bull, two years old, दित्यौही- cow, two years old, पञ्चाविः- bull, two and a half years old, पञ्चावी- bull, two and a half years old, त्रिवत्सः- bull, three years old, त्रिवत्सा- cow, three years old, तुर्यवाट्- bull, three and a half years old, तुर्यौही- cow, three and a half years old, षष्टवाट्- bull, four years old, षष्टौही- cow, four years old, उक्षा- bull, producing progeny, वशा- barren cow, ऋषभः- bull older than 'Uksha', वेहत्- cow which has lost foetus (due to attack of bull), अनडान्- bull bearing burden in cart etc., धेनुः- cow with young calf, आयुः- life, प्राणः- Prana, अपानः- Apana, व्यानः- Vyana, चक्षुः- eye, श्रोत्रं- ear, मनः- mind, वाक्- speech, आत्मा- body, यज्ञेन कल्पतां- through the yagna I do, may become capable of doing their duties. यज्ञः- The yaga I shall perform later, यज्ञेन कल्पतां- may be fruitful by the yagna I am performing now.

एकादशोऽनुवाकः
ANUVAKAM 11

एका- One, तिस्रः- three, पञ्च- five, सप्त- seven, नव- nine, एकादश- eleven, त्रयोदश- thirteen, पञ्चदश- fifteen, सप्तदश- seventeen, नवदश- nineteen, एकविंशतिः- twentyone, त्रयोविंशतिः- twentythree, पञ्चविंशतिः- twentyfive, सप्तविंशतिः- twentyseven, नवविंशतिः- twentynine, एकत्रिंशत्- thirtyone, त्रयस्त्रिंशत्- thirtythree, चतस्रः- four, अष्टौ- eight, द्वादश- twelve, षोडश- sixteen, विंशतिः- twenty, चतुर्विंशतिः- twentyfour, अष्टाविंशतिः- twentyeight, द्वात्रिंशत्- thirtytwo, षट् त्रिंशत्- thirtysix, चत्वारिंशत्- forty, चतुश्चत्वारिंशत्- fortyfour, अष्टाचत्वारिंशत्- fortyeight. The prayer is that all these numbers be favourable to me.

By the odd numbers from 1 to 33, Chandas liked by Devas are attained. By the even numbers from 4 to 48, Chandas liked by humans are attained. In order to get the love of Devas as well as humans, odd numbers and even numbers are both mentioned here.

वाजः- Food, प्रसवः- its production, अपिजः- its frequent production, क्रतुः- the resolve to enjoy it, or, yaga, सुवः- Surya, the cause of food production, मूर्धा- sky, व्यश्रियः- born in sky, अन्त्यः- born at the end, भौवनः- born in the world, भुवनः- world, अधिपतिः- king. (All this should be very favourable to me).

Alternatively, the twelve words from वाजः to अधिपतिः may be taken to mean the names of the twelve months from 'Chaitra' to 'Phalguna'. In that case, the idea is that those twelve months may do me good.

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