SRI RUDRAM
(with CHAMAKAM)

Commentary by
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SRI RUDRAM

Anuvakam 1

meaning: Sūtram - Parameswara! ते - your, मन्यवे - to anger, नमः - prostration. उत्ते -Further, ते-your, इपवे-to the arrow, नमः - prostration. ते- your, धन्बने- to the bow, नमः अस्तु- may my prostration be. उत- Further, ते- your, बाहुभ्या- 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+ द्रावयतीि = रुद्र:, 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, Abhinasankara's commentary describes these details. For this first mantra, Rishi is Aatreyya, chandas is Anushtup and Devata is Sri Rudra.

Dhyanam:
आकर्ष्णकुष्टे धनुणि ज्वलन्तीि देवीिमषुां भास्वित
सन्दधानम्।
ध्यायेन्महेशां महनीयवेषां देव्याृतां युवां
युवांम्॥

"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**

यात्राः शिवतमा शिवं बभूव ते धनुः ।
शिवा शरव्या या तव तया नो रूद्र मृडयः॥

Meaning: रूद्र-Parameswara! ते- your, या इणुः- 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, मृडयः- make us happy.

Explanation:

As usage of ‘lit’ is done in present tense also in Veda, Bhattacharakara’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:**

ध्यायेद्देवां सिस्मतां स्यन्दनस्थां देव्या साधं तेजसा दीप्यमानम् ।
ऋषिर्वासालन्कृताभ्या भुजाभ्या शूराकारं स्तूयमायं सुरौधः॥
“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 तनुर्धारापापकालिनी।
तया नस्तनुवा शत्तमया गिरिश्वन्ताध्यायेक्षीिह।

Meaning:

रुद्र- Parameswara! ते- your, अघोरा- that which does not terrify (with weapons), शिवा- granting worldly pleasures, अपापकालिनी- granting Atmagnana, the cause of the happiness of Liberation, या- which, तनु- body, तया- that, शत्तमया- granting the highest happiness of Liberation, तनुवा- with the body, गिरिश्व- Parameswara, who, being the object indicated by Vedas, grant all pleasures right upto Liberation, न:- us, गिरिश्वन्ताध्यायेक्षीिह- 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.

िगरौ = कैलासे नित्याविभूतो वः प्राणिम्य: शं तनोति स गिरिशन्त:
One who resides in Kailasa always and grants joys to all creatures.

िगरौ- वेदे तित्रश्रुत्पुष्पेण शं तनोति
One who resides in Vedas as their meaning and grants joys to all.

िगरौ- प्रणवे तित्रश्रुत्पुष्पेण निरतिश्वयमानन्दविक्रयर्ग शं तनोति
One who is in Pranava (Omkara) 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:
स्मे राननां चन्द्रकलावतांसां गांगाधरां श लसुतासहायम् ।
ििल चनां भस्मभुजांगभूषणां ध्यायेत्पशूनां पितमीिशतारम् ॥
“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
िगररशन्त हस्ते विभाष्यस्तवे ।
िशवाां कुरु मा हहसीाः पुरुषां जगत् ॥

Meaning:
िगिरिशन्त- Parameswara! यां इप- which arrow, अस्तवे- for discharging on sinners, हस्ते- in the hand, विभाष्य- hold, गिरिश- Resident and protector of Kailasa, तां- that arrow, शिवां कुरु- make auspicious, पुरुषं- men belonging to me, जगत- other moving and non-moving properties, मा हिंसीन्त- 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
िशवेन वचसा त्वा गिरिशाच्छा बदामसि ।
यथा नस्सवणिमज्जगदयक्ष्मां सुमना असत् ॥

Meaning:
िगररश - Parameswara, residing in Kailasa! त्वा - you, अच्छा - to attain, िशवेन वचसा - with auspicious words (of praise), यथा - in which manner, नाः - our, सवं जगत् इत् - these moving objects like men and animals, अयक्ष्मां - free from disease, सुमना - with good minds, i.e. being comfortable, असत् - will become, in that manner, बदामसि - 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); Bhattachaskara 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:
सांग्रािमकेन वपुषा प्रविराजमानं देवं पुरात्तविनाशनमन्दहासम्।
दैत्यानु दिद्धक्षुमचलेश्वरचापपाहण

“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
अध्योत्वदध्वक्ता प्रथमो दैव्यो सिपक्।
अध्योत्वदध्वक्ता प्रथमो दैव्यो सिपक्।

Meaning:
अध्योत्व- One who speaks in favour of devotees, प्रथम- the best, दैव्य- the in-dweller among even Devas, सिपक- Parameswara, who is the doctor, who treats all troubles including sin, disease, samsara, poverty etc., अध्योत्वदध्वक्ता- serpent, scorpion etc. which trouble directly, सिपक- demons, ghosts etc. who trouble indirectly, जम्भयन्- destroying, अध्योत्वदध्वक्ता- 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 पुरस्तादिवधाधिको रुद्रो महर्षि:"
"तमीश्वराणं प्रथमं महेश्वरां च देवतानां प्रथमं च देवतम्"
"यो देव: सर्वदेवेषु महादेव इति महेश्वराः"
तस्मान नमस्तु हर्षाणां दिर्घित्तिः देवता: ॥"

“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.

निदानजात्य भिषजो रुग्णे हिंसा प्रसुः ॥
न किष्किद्रत्य चृतेऽव्रम्भः प्रयोजितां ॥
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:

चन्द्राधणमौहल कालारर व्यालयज्ञ पवीितनम् ।
ज्वलत्पावकसांकाशां ध्यायेद्देवां ििल चनम् ॥

“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

अष्टां ब्रह्मुस्मुमहले ।
ये च मौ रुद्रा अभितो दिशु थिता: सहस्रशो बष्ठो हेड ईमहे ॥

य:- Parameswara, who has been described in the previous mantras, ताम्र:- red-coloured (at dawn), अरण:- of a bit less deep red-colour after dawn, उत:- further, ब्रह्म:- golden-coloured (after some time), सुमहल:- very auspicious, अमः:- shines as Surya, directly perceptible. ईमाः:- to this earth, अभित:- on all four sides, दिशः:- in the directions, थिता:- staying, सहस्रशः:- in thousands, ये च रुद्रा:- whosoever Rudras are, एषा:- 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**

आँसौ योस्वसपणित नीलग्रीवो विलोहितः।
उत्तेन गोपा अदृश्यतृशुशुद्धार्यः॥
उत्तेन विश्वा भूतानि स दुःखो मुड्यायिति नः॥

Meaning:

यः- Parameswara (who), नीलग्रीवः- he, whose neck is black-coloured due to retaining Kalakuta poison, विलोहितः- deep red in colour, आँसौ- present in the directly visible Suryamandala, अवसपणितः- travels in the sky. गोपा उत्त- Even cowherds, एनम्- this Rudra of the form of Surya, अदृश्यः- see. उद्धार्यः- Even innocent women, who fetch water अदृश्यः- see. एनम्- This Rudra, विश्वा भूतानि- all creatures (like bull, sheep etc. see). सः- Parameswara of the form of Aditya, दुःखः- being seen by us, नः- us, मुड्यायिति- 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 ‘Aabaalagopalam’. In accord with that, ‘गोपा अदृश्यः’ 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 हिरण्यं ब्राजमानवपुर्यं शुचिस्मितम् ।
चण्डीधिति मखिण्डतद्युहत िचन्तयेत्मुिनसेिवतम् ॥

“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 सत्वानोऽद्ये तेभ्यंसकरण 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, सत्वान- Pramathaganas nearby, ये- who are present, तेभ्य- to them, अहम्- I, नमः- prostration, अकर्म- 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 शीतलद्युितम्।
ध्यायेत्सह्मािसनासीनमुमया सिहतां सिहवम् ॥

“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**

प्रमुिधन्वनस्त्वमुभय रार्षिय ज्याणम्।
याश्च ते हस्त इष्टवः पराता भगवो वप ॥

Meaning:
Bhagavan Parameswara! 
धन्वन:- of your bow, उभयोः: आत्रियोः:- (tied) in the two ends, 
ज्या- the bowstring, त्वां- you yourself, प्रमुि- untie. ते- your, हस्ते- in the hand, या:- which, 
इष्वः- 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
अबतत्व धनुस्त्वां सहस्राक्ष शतेषुधे।
निश्चिर्य शत्यानां मुखा शिवोऽः सुमना भव॥

सहस्राक्षः One with many eyes! शतेषुधे- One with many quivers! त्वां- you, धनु:- your bow, 
अबतत्वः- with untied bow-string, शत्यानां- of arrows, मुखा- edges, निश्चिर्यः- blunting, न:- to us, 
शिवः- with auspicious form, सुमना:- 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 धनु: कपर्ददन विशल्यव बाणवाँ उत ।
अनेश्मनस्येऽप आभुरस्य निष्प्रमधिः ॥

कपर्ददने- Of Parameswara, धनु:- bow, विज्यं- may be bereft of string. बाणवान् उत- also quiver,
विशल्य:- be bereft of arrows. अश्मनस्येऽप- Of this Parameswara, द्व$पः- arrows, अनेश्मनस्य- be destroyed
with no powers to harm, निष्प्रमधिः- sheath of sword, आभुरस्य- be bereft of sword. (Alternative
meaning: निष्प्रमधिः- sword, आभु- be powerless.)

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

Dhyanam:

उद्धृत्रस्वकार्कौशिका आदीसदनमूर्धनम् ।
भीषणमुज्ञगूमूं ध्यावेद्विशायाण्यं ब्रम् ॥

“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 हेतित्मुस्टम हस्ते बभूव तस्मात् धनु: ।
तयास्मान् विव्वतस्त्वमयःमय घरिःमूज ॥

Meaning:

मीठुष्टम- One who grants desires of devotees! या- which, हेतित:- the weapons like sword which
exist, तें- your, हस्ते- in the hand, धनु: the bow, बभूव- is present, अयस्मय: causing
disease-free state of devotees, तया- with those weapons and bow, त्वम् you, अस्मान्- us,
विव्वत:- from all types of dangers, परिख्वुजः 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 धृणवे।
उभायायामुित ते नमो बाहुभ्यां तव धन्वने॥

Meaning:

ते- Parameswara! Your, अनातताय- not ready to harm, धृणवे- but capable of harming, आयुधाय- to weapons, नमः- अस्तु- may my prostration be. उत- Further, ते- your, उभायायां- 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**

पररते धन्वन हेितरस्मान् वृणक्तु िवश्वता॥
ाऄथ य इुधिस्तवारे अस्मिन्नधेिह तम्॥

Meaning:

ते- Parameswara! Your, धन्वन- of the bow, हेिति- weapon of arrow, अस्मान्- us, परिवृणक्तु- ignore, i.e. protect by not coming near us. अथो- Further, तव- your, यः इुधि- the quiver, which is there, तम्- that, अस्मन्- our, आरे- in the group of enemies, i.e. in the inimical heap of sins, or at a long distance, निघेिहि- 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:
प्रणमदसरस्यमूलकायलालकालाकुसुमरजोरणपादज्ञुगमम् ।
अन्वरसमस्मरेत्यांवात्या तह 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.

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Mantra 1

नमः हिरण्यबाहवे सेनाये दिशां च पतये नमः।

Meaning:
हिरण्यबाहवे – with arms decorated with golden ornaments, or with golden arms, सेनाये – 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 ‘श्वभ्याः श्वपितभ्यश्च व 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, ‘नमः हिरण्यबाहवे सेनाये 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:’; ‘Hiranyakahave 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 ‘hiranyakahave’ 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 ‘Hiranyakahave’ indicates that Parameswara is the lord of all Devas including Devendra.

**Mantra 2**

नमो वृक्षेभ्यं हरिकेशेभ्यं: पशुंतां पतये नम:।

Meaning:

हरिकेशेभ्यं:- with leaves of karmas of satvic, rajasa and tamasa (tranquil, passionate and dull karmas),

वृक्षेभ्यं:- to Rudras in the form of trees forming the universe,

नम:- prostration.

पशुंतां पतये – to Parameswara, who is the lord of all creatures,

नम:- 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
नमस्मस्पञ्जराय त्विर्पीमते पथीनां पतये नमः ।

Meaning:
सप्तच्छुराय – of mixed colour of red and yellow, like tender grass, त्विर्पीमते- 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 बलुशाय विवाधिनेन्नां पतये नमः ।

Meaning:
बलुशाय- Seated on the Bull, विवाधिनेन- harming much (the evil persons through their food itself), अन्नानं- 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 हरिकेशायोपवैतिने पुष्टानां पतयेः नमः।

Meaning:

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

Explanation:

Samaveda says that Parameswara is the brahmana among Devas. The term ‘upavine’ 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 हेत्य जगतां पतयेः नमः।

Meaning:

भवस्य—Of creation, हेत्ये—one like a weapon, जगतां—of the world, पतयेः—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 रुद्रायातातािवने क्षेिाणाां पतये नमः।

Meaning:
रुद्राय- To the destroyer of the sorrow of samsara, आतातािवने- one who protects the world with bow readily strung, क्षेिाणाां- 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 वनानाां 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, वनानाां- of forests, पतये- to Parameswara, the lord also of, नमः- prostration.

Mantra 9
नमो रोहिताय स्थपतये वृक्षाणाां पतये नमः।

Meaning:
रोहिताय- Of red colour, स्थपतये- Remaining everywhere and protecting everything, वृक्षाणाां 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 मन्न्यने वाणिजय कक्षाणां पतये नमः ।

Meaning:
मन्न्यने-  To Lord of seven crore Mahamantras and secret Upanishads,  वाणिजय-  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 वाररवस्कृतायोषधीनां पतये नमः ।

Meaning:
भुवन्तये-  To one who nourishes the earth, i.e. all inhabitants of earth,  वाररवस्कृताय-  residing in devotees,  ओषधीनां 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:
"यथायोपिनिसमावेशाश्नायो भवति केवलम् ।
तथेऽम साबिद्याल्पते केवलमातुपा: ॥"
"शिबस्य परिपूर्णस्य किर्राम कृपयते नरे: ।
यल्कृतं शिबभस्त्तान्तत्त्वायश्च कृतं भवेत् ॥
अकानो भलवकायः 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 उञ्ज्रोपायाः आक्रंदयते पत्तीनां पतये नमः ।

Meaning:
उञ्ज्रोपाय- To one who makes loud sound (in war etc.), आक्रंदयते- 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 कृत्नवीताय धावते सत्वनां पतये नमः ।

Meaning:
कृत्नवीताय - Pervading in all worlds, धावते- One who runs (in order to save devotees), सत्वनां 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 रुद्रायाप्सुपदे स्विस्ति 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:

मुक्तालांकृतसवाणङ्गिमान्दुगङ्गाधरां हरम् ।
ध्यायेत्कल्पतरे मूणले समासीनां 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.
तृतीयोनुवाकः
Anuvakam 3

Mantra 1
नमस्सहमानाय निभ्याधिन आन्याधिनीनां पतये नमः ।

Meaning:
सहमानाय- To one who subdues enemies, or bears devotees’ faults, निभ्याधिने- capable of striking enemies well, आन्याधिनीनां- 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 निपडिण्ये स्तेनानां पतये नमः ।

Meaning:
ककुभाय- the best (among thieves), निपडिण्ये- holding sword in the hand, स्तेनानाम्- of thieves, who steal stealthily, पतये- to the Lord, नमः- prostration. (स्तेन:- 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 निषंगण इदुधिमते तस्कराणा पतये नमः ।

Meaning:

निषंगणे - Holding arrow in hand for stringing in the bow, इदुधिमते - having quiver of arrows, तस्कराणा - 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 = तस्म, very kind to devotees, has also been given. But in the context of तस्कराणा पतये, this meaning does not seem appropriate.

**Mantra 4**

नमो वश्वन्ते परिवश्वन्ते स्तास्यूनां पतये नमः ।

Meaning:

वश्वन्ते - In the form of one who cheats the master and steals his material sometimes, being his confidante, परिवश्वन्ते - also in the form of one who cheats the master at all times and in all matters, स्तास्यूनां - 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’. विन्- One who is confidante of the master, but cheats and steals some things at some times. परिच्रन्न्- 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 सृकावभ्य िजघाांसद्भ्य मुवणताां पतये नमः।

Meaning:
सृकावभ्याः- One who protects himself with equipment, िजघाांसद्भ्याः- one who desires to harm animals, मुवणताां- 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 सृकावभ्य and िजघाांसद्भ्य are both adjectives to मुवणतां पतये. As this is Veda, the singular is interpreted as plural.

**Mantra 7**
नमोसिमः नक्तंचरः प्रकृतानां पतये नमः।

Meaning:
असिमः- Those who wield sword, नक्तंचरः- those who move about in night, प्रकृतानां- of thieves who kill others and steal their belongings, पतये- to Parameswara, the lord of, नमः- prostration.

Mantra 8
नम उणीपिणे गिरिचराय कुलुङ्गानां पतये नमः।

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

Explanation:
कुलुङ्गानां- 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 इषुमः धन्वाविभः वो नमः।

Meaning:
इषुमः- To those who have arrows in hand, धन्वाविभः- 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 आतन्भानेभ्यः प्रतिद्वानेभ्यः वो नमः।

Meaning:
आतन्भानेभ्यः– To those who string the bow, प्रतिद्वानेभ्यः– those who string the arrow to the bow, वः– to you, नमः– prostration.

**Mantra 11**

नम आयच्छद्भ्य िवसृजद्भ्यश्च व नमः।

Meaning:
आयच्छद्भ्यः– To those who pull the bow-string, िवसृजद्भ्यः– those who pull and discharge arrows, वः– to you, नमः– prostration.

**Mantra 12**

नमोस्यद्भ्य िवद्धध्यद्भ्यश्च व नमः।

अस्यद्भ्यः– To those who throw arrows unto the desired aim, िवद्धध्यद्भ्यः– those who strike at the desired aim, वः– to you, नमः– prostration.

**Mantra 13**

नम आसीनेभ्यः शयानेभ्यः वो नमः।

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

Mantra 14

नमः स्वप्नेभ्य जाग्रतः वो नमः।

Meaning:
स्वप्नेभ्यः - To those who are sleeping, जाग्रतः - those who are awake, वः - to you, नमः - Prostration.

Mantra 15

नमस्तिद्भयो धावद्वाहः वो नमः।

Meaning:
तिद्भयः - To those who are standing, धावद्वाहः - those who are running, वः - to you, नमः - Prostration.

Mantra 16

नमस्समाभ्यस्समापतिभ्यः वो नमः।

Meaning:
समाभः - To those who are seated in assemblies, समापतिभः - presidents of those assemblies, वः - to you, नमः - prostration.

Mantra 17

नमो अश्वेण्यपुत्रपतिभः वो नमः।

Meaning:
To those who are in the form of horses, or, those who do not accumulate material for tomorrow,  
those who travel on horses, or, wealthy with many horses,  
to you,  
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:
रूपयौवनसांपन्ना मूतेव वनदेवता ।
पुष्पिताक्षिकपुश्पाश्मकारिशुभम्: ॥
पञ्चविशिष्टन्ध्रतमायूर्कृतशेखरः ।
अकलस्तरपूर्णचन्द्रविभिन्नसामनन्: ॥
प्रातिविदुर्दश्चारमं वसान च चर्म कोमलम् ।
सच्चापस्विविश्रुतकुमालाविभूषित: ।
ध्राकंदुप्राणे नाभिदेशपरिविना ॥
आजस्मेः प्रेक्षणीयेन प्रेक्षणियोपि शतुभि: ॥
भूधरस्य च चावणङ्गी नवकालकारशोभिता ।
आद्यमूर्तिः: शोभानामन्या नारीव निर्मला ।
तस्या हस्ते धनुर्दत्वा शरमेक्कनन्ति: च निर्मलम् ॥
तवद्यमस्मात्वापिशिरोपः वामेन वाहना ।
सुगांधिपुष्पस्तवकामाश्रयणाय पाणिना ॥
वीज्यमानो मन्दमन्दे पनपालवशेषयः ।
समावृतो भाग्य: भ्रमिष्ठापि मनोहर: ॥
गण्ड्रियात: द्वै: ध्यात्वयो जगवां गुरुः ।
एवंरूपो महातेजा किरातवपुरीवरः: ॥

"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 mantra 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.
Mantra 1
नम आव्याधिनीम् विविध्यन्ति क्ष्यश्च वो नमः |

Meaning:
आव्याधिनीम्- Of the form of women capable of attacking on all four sides, विविध्यन्ति- and women capable of attacking in different ways, वो- to you, नमः- prostration.

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

Mantra 2
नम उगजाभ्यस्तृः हतीभ्यश्च वो नमः |

Meaning:
उगजाभ्यः- Of the form of superior groups like ‘Sapta Matrukaas’, हतीभ्यः- and fearful Devatas adept in torturing, like Durga, वो- to you, नमः- prostration.

Mantra 3
नमो गृत्सेभ्यो गृत्सपितभ्यश्च वो नमः |

Meaning:
गृत्सेभ्यः- Of the form of those who are attached to sense objects, गृत्सपितभ्यः- and those who protect them, वो- to you, नमः- prostration.

गृत्सा:- Alternative meaning- intelligent persons living on power of intellect.

Mantra 4
नमो व्रातेभ्यो व्रातपितभ्यश्च वो नमः
Meaning:
व्रातेभ्यः - Of the form of persons of different occupations, व्रातपितभ्यश्च - and those who protect them, वः - to you, नमः - prostration.

Mantra 5
नमो गणेभ्यो गणपितभ्यश्च वो नमः:

Meaning:
गणेभ्यः - Being Pramathaganas (Bhutaganas accompanying Parameswara), गणपितभ्यश्च - and protectors of those Ganas, वः - to you, नमः - prostration.

Mantra 6
नमो विरुपेभ्यो विश्वरूपेभ्यश्च वो नमः:

Meaning:
विरुपेभ्यः - Being Ganas with repulsive appearance, विश्वरूपेभ्यः - 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 महः: शुल्केभ्यश्च वो नमः:

Meaning:
महः: - Being great persons having Siddhis like Anima, शुल्केभ्यश्च - and persons with no such attributes, वः - to you, नमः - prostration.
Mantra 8
नमो रथभ्योरथेभ्यश्च वो नमः

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

Mantra 9
नमो रथेभ्यो रथपितभ्यश्च 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 अतूभ्यः संग्रहीतभ्यश्च 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 कमरिम्यवश्च वो नमः ।

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

Mantra 14
नमः पुष्टिभम्यो निषादेभ्यश्च वो नमः ।

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

Mantra 15
नम इषुः धन्वकुद्राश्च वो नमः ।

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

Mantra 16
नमो मृगयुभ्यः श्रविभः 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 श्वपितभ्यश्च 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 Aavyaadininghuya:’ 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’, ‘Tattvamasi’ 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,

‘विद्याविजयमंगलम् ब्राह्मणं गविः हस्तिनिः।
शुष्कि चैव ह्वपाके च पणिताः समदर्शिन्:॥’

(‘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

‘क्षिप गंगामुनि विश्वेतसुवर्णां रचितमाणीपं
पुरुषान्तरमिस्त काश्चन्द्रीक्रम्योष्णान्ते॥’

(‘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:

‘भस्मोद्धूलतसवााङ्गं जटामडडलमिडडतम्।
ध्यायेदेवं 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
नमः 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. ‘नमः भवाय च रुद्राय च।’ is one mantra; the next mantra is ‘नमः शवाय 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
नमः शवाय च पशुपतये च।

Meaning:
शवाय 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
नमः नीलग्रीवाय च शिषिष्ठण्ठाय च ।

Meaning:
नीलग्रीवाय च - To the black-throated Parameswara (after swallowing Kalakuta poison), नमः- prostration. शिषिष्ठण्ठाय 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 कपर्ददने च व्युप्तके शाय च ।

Meaning:
कपर्ददने च- To Parameswara with matted locks, नमः - prostration. व्युप्तके शाय 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 Dakska’s yagna. Sruti states the characteristics of Sanyasis, who are Paramahamsas: ‘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, ‘चतुर्शभस्सिहतः िशष्यैश्शङ्करोवतररष्यित’ (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, ‘ब्रह्मािधपितब्राह्मणोिधपितः’ , Sri Parameswara is described as the pioneer of the tradition of Brahmavidya (Knowledge of Brahman). It is clear that he took the forms of Sankaracharya et al and became pioneers of the tradition of Brahmavidya.

Mantra 5
नमस्सहस्राक्षाय च शतधन्वने च ।

Meaning:
सहस्राक्षाय - To Parameswara with many eyes, i.e. the Omnicient, capable of perceiving everything directly, नम:- prostration. शतधन्वने च- Prostration to Parameswara, with many bows.

Explanation:
Sri Parameswara has many bows like Pranava (Omkara), 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, Omkara as bow and Savitri as bow-string.

**Mantra 6**

नमो गिरिश्चाय च शिपिविष्टाय च।

Meaning:
गिरिश्चाय- To Parameswara, living in Kailasa mountain, नम:- prostration. शिपिविष्टाय- (as per the Vedic passage ‘विष्णूः शिपिविष्टः’) Prostration to Parameswara in the form of Vishnu.

**Mantra 7**

नमो मीढुष्टमाय चेषुमते च।

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

Explanation:
The terms ‘Girisa’, ‘Sipivishta’ and ‘Meehushtama’ 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, नम:- 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 बृद्धाय च संवृध्वने च ।

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

Explanation:
‘बृद्धः’ means that he is very old, as he is worshipped by all others and he does not worship anywhere 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 ।

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 ‘हिरण्यगर्भस्मर्तन्त्वात्’ 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 आश्वे चाजिराय च।

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

Mantra 13
नमश्शीिियाय च शीभ्याय च।

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

Mantra 14
नम उम्यााय चावस्वन्याय च।

Meaning:
उम्यााय 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:
श्रोतस्याय 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.

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Mantra 1

नमो ज्येष्ठाय च किनष्ठाय च।

Meaning:

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

Mantra 2

नमः पूवाजाय चापराजाय च।

Meaning:

पूवाजाय च- To one who is the first cause of everything,
अपराजाय 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:
'mध्यमाय' 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 बुिियाय च।

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

**Mantra 5**

नमस्सोभ्याय च प्रतिसरयाय च।

**Meaning:**

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

**Explanation:**

As per the Vedic saying ‘ईभाभ्यामेव मनुष्यलोकम्’, this world of men is called ‘सोभः’, as both sin and religious merit are found here. As ‘शाल्वः सोभमिधष्टाय’ 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 उवर्याय च खल्याय च।

**Meaning:**

उवर्याय 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 occuring 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 प्रितश्रवाय च।

Meaning:
श्रवाय च- To one in the form of sound, प्रितश्रवाय 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 चाविभन्दते च।

Meaning:
शूराय च- To one who is valorous, अविभन्दते 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 विल्मिने च कवचिने च।

Meaning:
विल्मिने 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:
वमा- the dress worn up to the waist. कवचम्- the dress worn up to 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 शृःतसेनाय 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:
‘गौरीकराम्बुजन्यस्तस्वणाशैलशरासनम् ।
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.

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ससमोज्ज्वाकः  
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 चाहनन्याय 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 प्रिहताय च।

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

Mantra 4
नमो निष्ठिगणे चौधिमते च।

Meaning:
निष्ठिगणे च - To the holder of sword, चौधिमते च - to the holder of quiver of arrows.

**Mantra 5**
नमस्तीष्णेषवे चायुधने च।

Meaning:
तीष्णेषवे च - To the holder of sharp rrows, चायुधने च - to the holder of superior, or many weapons.

**Mantra 6**
नमस्त्वायुधाय च सुधन्वने च।

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

**Mantra 7**
नमस्स्वायुधाय च पथ्याय च।

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

**Mantra 8**
निमः काठ्याय च नीप्याय च।

Meaning:
काठ्याय च - To one who is in small channel, नीप्याय च - to one who is in large streams.
Mantra 9
नमस्मुद्याय 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 चावट्याय च।

Meaning:
कूप्याय च - To one who is in wells, अवट्याय च - to one who is in ditches.

Mantra 12
नमो वष्याय चावष्याय च।

Meaning:
वष्याय च - To one who is in rain waters, अवष्याय 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. अवष्याय- has also been interpreted as one who is in the ocean waters, not dependent on rain.

Mantra 13
नमो मेघ्याय च विबुत्याय च।
Meaning:
मेघ्याय च- To one who is in the cloud, विद्युत्याय च- to one who is in lightning.

Mantra 14
नमः ईंध्रियाय चातप्याय च।

Meaning:
ईंध्रियाय 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 रेपियाय च।

Meaning:
वात्याय च- To one who is in air, रेपियाय 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:
“जटािभलाम्बमानािभनृात्यन्तमभयप्रदम्।
देवं शुिचिस्मतं ध्यायेद्राग्राममपरिकृतम्॥”
“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.
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 द्रावयतीित रुद्रः Further, Svetasvatara Upanishad states that relief from the misery of samsara will result only from knowledge of Sri Parameswara.

“यदा चर्मवदाकाशं केष्टिविषयति मानवः ।
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 wioth 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 Brahmavidya 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 ध्यायोगानुगता अपश्य देवात्मशक्तिः स्वगुणैर्शनगूढाम्’ 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, Sivapuranam, Kurmapuranam etc. That is why it is stated in the passage of Kaivalyopanishad,

“उमा अाघायं परमेश्वरं एवं तिलोच्छनं नीलकण्ठं प्रायानसम्।
ध्यात्य सुपरीवलयति भूतयाथे ब्रह्मविज्ञायानुसारिणी।
तस्मात्सह तया शक्त्या हृदद पश्यिन्ते ये शिवम् ॥”
तेषां शास्वितकी मिद्धिनेतर्यामिति शृति: 'I' that Parameswara is able to grant Moksha only because he is with Uma.

Mantra 2
नमस्ताम्राय चारणाय 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 'ईद्यन्तमस्तं यन्तमाददत्यमिभध्यायन्' 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 'पशुपति:'. This means that Parameswara is alone to be worshipped, as he provides comfort to everyone.
Mantra 4
नमो ईग्राय 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 शाश्ववानीकं शरीरमविमृद्याम्।
अग्रेतो लक्षये यान्तं पुरुषं पावकप्रभम्॥
ज्वलन्तं शूलमुद्यम्य यां ददशं प्रितपद्यते।
तस्यां पृष्टतो शिवो मे महामते॥
ततो भग्नानरणां सवादीरिणाः सवात्वम्॥
तेन भग्नानरप्रात: मद्भग्नाम् 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 Mokshadharma Prakaranam.

"यस्तु तेह्यग्रतो याति युद्धं संप्रत्युपस्थिते।
तं बिद्धि रुद्रं कौन्ते।
निहतारन्तु तेन वै पूर्वं हतवानसि वै रिपुरु।
अप्रमेयप्रभावं तं देवदेवमुपातिम्।
भजस्व प्रयतो नित्यं विभेषं हरमच्ययम्॥"

“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 पूवामेव’, i.e. these enemies were killed by me alone earlier. Hence there is no conflict between his statements in Mokshadharma 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 हन्ते च हनीयसे च।

Meaning:

हन्ते 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 हरिकेश्यः।

Meaning:

हरिकेश्यः- 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**

नमश्शंकराय च मयस्कराय च।

Meaning:
शंकराय 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**

नमश्शवाय च शिशवतराय च।

Meaning:
शिशवाय च - To the bestower of all merits, शिशवतराय च - to the greatest among the bestowers of merits.
Explanation:

In the Sruti passage ‘िशव 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 ‘पन्थानसस्न्तु 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 ‘िशव एकोध्येय: शिवंकरः सर्वमन्यविक्रृत्य’.

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

“विद्यामु सुतिरलक्ष्मी सद्रस्कालदिवी शुद्धो।
तत्र पञ्चाक्षरी तस्या शिव देववरद्वयम्॥”

“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**

नमस्तीथ्यााय च कूल्याय च।

Meaning:

सीथ्यााय 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 पायााय चावायााय च।

Meaning:
पायााय च - To one who resides on the opposite bank of the river, अवायााय 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 चोतरणाय च।

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

Mantra 15
नम आतायाय चालाद्याय च।

Meaning:
आतायाय 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:
‘आतायाय 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 ‘अलादः:’ has been explained as ‘अल- पूण्य व चयम भवति तथा कर्मफलमतीति-अलादः-जीव: तत्र भवः-अलादः.’

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
नमस्कृत्याय च प्रवाह्याय च।

Meaning:
सिक्त्याय च - To one who resides in sands, प्रवाह्याय - to Rudra who is in torrential flows, नमः-prostration.

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Mantra 1

नमं इरिणयाय च प्रपथ्याय च।

Meaning:
इरिणयाय च- To one who is in salty land, प्रपथ्याय च- to Easwara, who is in the path trodden by many and is worn-out, नम:– prostration.

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

Mantra 2

नमं ककिशलाय च क्षयणाय च।

Meaning:
ककिशलाय 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

नमं कपर्ददने च पुलस्तये च।

Meaning:
कपर्ददने 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

नमं गोष्याय च गृह्याय च।

Meaning:
गोष्याय 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
नम: काठ्याय च गाहरेष्ठाय च।

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

Mantra 7
नमो हृदय्याय च निवेष्प्याय च।

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

Mantra 8
नम: 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
नम: शुष्क्याय च हररत्याय च।

Meaning:
शुष्क्याय च - To one who is in dry trees, हररत्याय च- to one who is in moist green trees.

Mantra 10
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 ऊँच्याय च सूम्याय च।

Meaning:
ऊँच्याय च- To one who is in earth, सूम्याय च- to one who is in rivers with beautiful waves.

Mantra 12
नमः पण्याय च पण्यश्चाय च।

Meaning:
पण्याय च- To one who is in leaves, पण्यश्चाय च- to one who is in heaps of dry leaves.

Mantra 13
नमोपगुरमाणाय चाभघ्नते च।

Meaning:
अगुरमाणाय च- To one who carries weapons (to punish deserving sinners), अभिग्रान्ते च- to one who beats them.

Mantra 14
नमः अन्निखदते च प्रतिखदते च।

Meaning:
अन्निखदते च- To one who causes minor trouble, प्रतिखदते 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, आस्थिदते, प्रकृतिदते’. 

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 ‘रूपयोवनसम्पन्ना’ etc. given in 3rd Anuvakam, should be taken as dhyanaslokas here also.

In Bhattabhaskarabhashya, the following dhyanasloka is seen:

“पिनाकपाक्तण भूतेशमुद्यत्सूयाायुतद्युितम् ।
भूषतं भुजगैध्याायेत्कडठेकालं कपर्ददनम् ॥

“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

नमोऽव: किरिकेभ्यो देवानां हृदयेभ्यः।

Meaning:

देवानां हृदयेभ्यः- To Rudraganas, perceived only by Devas (and not by humans), किरिकेभ्य:- 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, ‘देवानां हृदयेभ्यः’ meaning ‘perceptible only to Devas’, should be attached to the four mantras ‘विक्षीकेभ्य:, विचिन्वकेभ्य:...’ etc., as the Rudraganas referred here are perceived only by Devas and not by humans.

Mantra 16

नमो विक्षीकेभ्यः (देवानां हृदयेभ्य:) ।

Meaning:

विक्षीकेभ्य:- (Prostration to those Rudraganas) who torture in many ways.
Mantra 17

नमो विच्छिन्नक्षेमः (देवानां हृदयेभ्यः)

Meaning:

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

Mantra 18

नम आनिहेत्तेभ्यः (देवानां हृदयेभ्यः)

Meaning:

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

Mantra 19

नम आमीच्छेभ्यः (देवानां हृदयेभ्यः)

Meaning:

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

Explanation:
For this Mahamantra having 5 internal mantras starting with ‘नमो व: किरिक्षेमः’, Rishi is Agni; Chandas is Trishtup; Devata is Rudra.

Dhyanam:

“विश्वतः पाणिपांतं विश्वतो विश्वमित्रिमुखम्।
ज्वलन्तं विश्वमावर्त्य तेजोराखि शिबं 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.
Mantra 1

द्रापे अन्धस्सप्ते दररद्रन्नीललोिहत।
एषां पुरुषाणेऽपि पशूनां माभेमाारो मो एषां किश्न नाममत्।

Meaning:

द्रापे- O producer of disgusting condition, अन्धसः- of food, पते- master (giver of food), दररद्रत्- O poor one (possessing nothing), Unattached, नीललोिहत- Possessing body of half black and half red, एषां- these (of mine), पुरुषाण- to humans like son, grandson etc., एषां- these (of mine), पशूनां- of animals like cows, sheep etc., माभेः- do not cause fear. एषां- Of these, किश्न- anyone, मारः- 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 द्रापः 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 दररद्रत्. The address नीललोिहत 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:

"आगुल्फािसतकञ्चुको डमरुकािश्लष्टो लसत्कुडली
शूली कुडडिलतश्रवाः सितलको मञ्जुक्वणन्नूपुरः।
श्रीमिन्नमालदन्तपङित्तदकरणः
श्वेतायमानाननो"
“One should meditate on Deva, consort of Parvati, with the appearance of Bhairava, wearing black shirt extending down to ankle, holding damaru 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 नौ 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, तनू:- 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 ‘Visvahabhesaji’ refers to the first form and ‘Rudrasyabhesaji’, 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 Subrahmania; Chandas is Anushtup.

Dhyanam:

“हुतचामीकरप्रख्यं शििंपाक्तण षडाननम् ।
मयूरवाहनारूढं स्कन्दरूपं िशवं स्मरेत् ॥

“One should meditate on Parameswara of the form of Subrahmania, 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**

इमां रुद्राय तबसे कपदिने अग्निराय प्रभरामहे मतिम्।
यथा न: शमसद्विदेश चतुष्पदेव विवा पूर्वा ग्रामे अभिमन्त्रनातुरम्॥

**Meaning:**

तवसे - Strong, कपदिने - with matted locks, अग्निराय - to one whose enemies are destroyed by mere sight, रुद्राय - to Parameswara, who dispels the misery of samsara, इमां मति - mental dhyanam, pooja etc., प्रभरामहे - we specially perform. यथा - Following the method by which, न: - to our, द्विपदेः - creatures with two legs, चतुष्पदेः - animals with four legs, शं - comfort, असत् - will come by, अस्मिन् - in this village of ours, विवा - all animals, पूर्वा - well nourished (with no deficiencies), अनातुरम् - 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 बसेद्यान्त ग्रामे वा नगरेपि वा।
व्याधिदुमिक्षोराधिवादथ तत्तज्ञधरते॥”

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 Bhattacharyya and Sayana that he has the strength required for the above action. In the commentary of Abhinavasankara, the term is considered as ‘तपस’ meaning – one possessed of the power of Knowledge.

कपदिने- This means that he accomplishes tasks not capable of being performed by anyone else.
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 नमस्ते।
यच्छं च योश्च मनुरायजे नमसा तदश्याम तव रुद्र प्रणीता॥

Meaning:

रुद्र- O Parameswara, न- us, मृड- grant desires and make comfortable. उत- Further, न- to us, मयः- bliss of Moksha, कृधि- grant. क्षयद्वीराय- To the destroyer of our virulent sins, ते- to you, नमस्ते- we prostrate and worship. पिता- Our father-like, मनुः- Manu (the first human created by Brahma), यत्शंच- the material comforts, योश्च- and bliss of Moksha untouched by sorrow, तदश्याम- in your grace, आज्ञे- earned, तत् all that, रुद्र- O Parameswara, अश्याम- (by your grace) we also attain.

Explanation:

योः- यूयते दुःखेन भूयते इति योः। दुह्खासंभवनः सुखं मोक्षं आत्यथाः।

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:
“ददव्यिसम्हासनासीनं स्तूयमानं महर्षिभः ||
प्रसन्नवदनं ध्यायेत् सोमं सोमाधाशेखरम् ||”

“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 उक्तमुत मा न उक्तितम् ।
मानोबधी: 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, उक्तमुत- youth, मा रीरिषः- do not trouble. उत- Further, नः- our, उक्तितम्- foetus in womb, 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 तरुणाददत्यिवग्रहम् ।
ध्यायेन्नंदीश्वराकारं 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 अबेषु रीरिषः।
वीरामानो रुद्र भामितो वधीहविभ्रमन्तो नमसा विधेम ते॥

Meaning:

रुद्र- O Parameswara, भामित- you who are angry with us (for not having done things meant to be done), न- our, तोके- children, तनये- sons, मा रीरिषः- do not trouble. न- Our, आयुषि- lifespan, मा रीरिषः- do not trouble. न- Our, गोषु- cows, न- अबेषु- and our horses, मा रीरिषः. न- Our, वीरामान्- servants, मा रीरिषः- do not trouble. हविभ्रमन्तः- 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 विशुद्धस्फरटकप्रकाशम्।
तेजोमयं शूिलनिमन्दुमौक्तलिविचन्तयेदि 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**

आराते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्नमेम ते अस्तु।
रक्षा च नो अधि च देव ब्रह्मवि च नः शरम यज्ञ द्विवहः॥

Meaning:

गोघ्ने- Destroyer of cows (of sinners), उत- further, पूरुषघ्ने- destroyer of children, grandchildren etc., क्षयद्वीराय- destroyer of all warriors, ते- your, सुम्नं- peaceful form, अस्तु- to us, आराते-
near, अस्तु- let be. च- Further, नः- us, रक्ष- protect. च- Further, देव- O Parameswara, अधिबृहि- speak in our favour. अथा च- Further, दिवहरः- Bestower of increased happiness in this and next world, नः- to us, शर्म- material and Moksha happiness, चन्द्र- 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 ‘गोघ्ने, पूरुषघ्ने, 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.

Dhyana:
“कुर्वाण सतिध्यादेव्या देवमानन्दताडृवम्।
हुताशनधरं ध्यायेत्तप्तकाञ्चनसिन्नभम्॥”

“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

म्स्तुिहः श्रुतं गर्वसरं युवानं मृगं न भीममुपहत्नुमुग्रम्।
मृडा जररिे रुद्रस्तवानो अन्यन्ते अस्मिन्नवपन्तु सेना:॥

Meaning:
(O Speech or Indwelling Soul!) श्रुतं- Famous as ‘Parameswara’, गर्वसरं- dwelling in our heart-cave, युवानं- always youthful and handsome, उपहत्नु- destroyer of the wicked, मृगं न- like lion,
भीमं- terrible, उग्रं- fierce (unconquerable), स्तुःि- praise. रुद्रं- O Parameswara, स्तवाः- Praised (you), जरिर- (to us) being in destructible bodies, मृड- give comfort. वेना-:- Your armies (which spoil our comfort), अस्मत् अन्यं- (other than us) our enemies or sins, निवणलु- 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 dhammas. ‘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 त्वदिस्त’, ‘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 ‘मृडाजररिे’ 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:
“उद्भूतब्रह्माकृटिप्रकाशमाकाशायां भीमम्।
भीतियमभयवर्तं ध्यायेत् रुद्रं सुरोचनतम्॥
“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**

रुद्रस्य हेतित्वृणातु परित्वृणाय दुर्मृतिरत्र यथ। अयस्थिरा मधवाय द्रुस्तृष्टूणं मीष्वतोकाय तन्याय मुडय॥

Meaning:

रुद्रस्य- Of Parameswara, हेति- weapon, न:- from us, परिवृणातु- leave alone (let them not attack us at any time). अयायो:- Desirous of sin (as cause of anger), परि- on all four sides, लेपस्य- of Rudra, bubbling with anger, दुर्मर्ति:- evil thought (of troubling others) (may leave us). मीष्वत:- O Parameswara, granter of all desires of devotees, (your weapons and thoughts) स्थिरा- faultless (will never become infructuous). मधवाय:- With us, performing prayers and prostrations, अयस्थिरा:- withdraw that weapon. तोकाय- To (generally our) children, तन्याय- to (particularly our) sons, मुडय- 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:

“गजचमाावृततनुं स्फुरतप्रहरणोज्वलम्।
सवापापहरं ध्यायेद्देवं कुन्जरमेदिनम्॥”

“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 आयुध निधाय कृति वसान आचर पिनाकं विस्रदागहि॥

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, कृति- tiger-skin, वसानः- wearing, आचर- please come to us. पिनाकं- Bow alone, विस्रद्- 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 युवानमतिपुन्दरम्।
ध्यायेत्वरारामागच्छन्तं 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**

विकिरिर्द विलोहितं नमस्ते अस्तु भगवः।
यास्ते सहस्रं हेतयमस्मपन्तु तः॥

Meaning:
विकिरिर्द- 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,
तः- those,
अस्तु 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:
“प्रमचतुर्वदनं शान्तं चरितोद्वाहमण्डनम्।
अन्यं सहितं ध्यायेत्वरस्यप्रभुष्टनम्॥”

“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**
Meaning:
भगव:- Bhagavan! तवः Your, बाहुवोः in both hands, सहस्रािण- thousands of, हेतयः- weapons, सहस्रधा- are in many shapes. इशानः All-powerful you, तासां- of those weapons, मुखाकृ िध- not facing us, but turned away from us, कृ िधि- 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 सर्वभरणभूिषतम् ।
सर्वायुधधरं ध्यायेत्सवालोकमहेश्वरम् ॥”

“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.
**Mantra 1**

एकादशोऽनुवाकः

ANUVAKAM 11

सहस्राणि सहस्रोऽधिभूम्याम्
तेषा सहस्रयोजनेऽवधन्वानि तन्मिसि

Meaning:
सहस्राणि - Thousands of, ये रुद्रा - which Rudras, सहस्रोऽ - in thousands, भूम्यां अधि - (are) lords of earth, तेषा- their, धन्वानि- bows, सहस्रयोजने- at a long distance of a thousand yojanas, अवतन्मिसि- 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**

अस्मिन्मह्यांण्वन्तरिक्षो भवा अधि

Meaning:
अस्मिन्- In this, महि- large, अण्वि- ocean, अन्तरिक्षि- in the sky, अधि- as lords on top, भवा- which Rudras are there, तेषा सहस्रयोजनेऽवधन्वानि तन्मिसि- we leave their bows at a distance of a thousand yojanas.

Explanation:
From this mantra upto the ninth mantra, the passage ‘तेषा सहस्रयोजनेऽवधन्वानि तन्मिसि’ 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 शितिकण्डा: शर्वाः अथः क्षाचराः।

Meaning:

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

**Mantra 4**

नीलग्रीवाः शितिकण्डा दिवं रुद्रा उपचिता।

Meaning:

दिवं उपचिता:- Being in Swarga as lords,
िलग्रीवाः शितिकण्डा: 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 सहस्रािण सहस्रः upto this are together one mantra. Rishi is Durvasa; Chandas is Anushtup; Devata is Rudra.

Dhyanam:

"दंष्ट्राकरालवदनं ज्वलज्ज्वलनमूधाजम्।
िबभ्राणं ििििशखं 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**
Meaning:
ये वृक्षेषु सस्पिरा नीलग्रीवा विल्हिता:।

In trees, सस्पिरा:- coloured like tender grass, नीलग्रीवा:- having black necks, विल्हिता:- 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 विशिखास: कपड़िं:।

Meaning:
भूतानां- Of Bhutaganas like Balagraham, अधिपतयः:- lords, विशिखास:- with no hair on head, कपड़िं:- 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 विवद्ध्यिन्त पािेषु जनान्।

Meaning:
अन्नेषु- In foods being consumed, ये:- which Rudras (abide secretly), जनान्- people, विवद्ध्यिन्त:- trouble, पािेषु- (and) in milk etc. being drunk, or in vessels for drinking (where Rudras abide secretly), पिवतः- 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 पशिरक्षय ऐलबृदा यन्युधः 

Meaning:
पथां- For all paths- mundane as well as Vedic, पशिरक्षय:- protectors, ऐलबृदः- nurturers by giving food, यन्युधः- 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 पशिरक्षय: 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 वसूनाम्" "वामसि गोपतिरेक इत्र" "निधीनां लव निधिपति हवामहे" etc., double usage like the above can be noted for conveying broad import.

ऐलबृदः- इराशब्दः- आराशब्दः- आराणां समूहः- ऐरं, ऐरमेव ऐलं, ऐस्तत इव ऐलबृदा:- भकारस्य बकारः, तकारस्य दत्वं, अकारस्य दीघाश्च छान्दसः, - अब्रामातार: इत्यथः.
ऐलबृदः has undergone many changes and is seen as ऐलबृदाः. The term यन्युधः also indicates forms of peace.

Mantra 9
ये तीथानि प्रचरिति मुकाबलतो नियित्थिणः 

Meaning:
मुकाबलतः- Holders of sharp weapons called ‘Sruka’, नियित्थिणः:- holders of swords, ये- which Rudras, तीथानि- in waters like Ganga, प्रचरिति- 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 एतावन्तः भूयाँसश्च ददशो रुद्रा वितस्थिरे ।
तेषां महयोजनेवधन्वानि तन्मसि ॥

Meaning:
एतावन्तः - All Rudras mentioned from 'Sahasrani Sahasrasa: uptil now,
भूयाँसश्च - more numerous and countless than them,
ये - which Rudras,
ददशो - pervade in all directions,
तेषां महयोजनेवधन्वानि 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 पृथव्यां येऽन्तररक्षे ये ददिव येषां वातो वषािमषवस्तेभ्यो
दशप्राचीदाश दश प्रतीचीदाशो दश प्रतीचीदाशो दश प्रतीचीदाशो
दश प्रतीचीदाशो दश प्रतीचीदाशो दश प्रतीचीदाशो
दश प्रतीचीदाशो

Meaning:
This must be split into three mantras:
1. नमो रुद्रेभ्यो ये पृथव्यां येषां वातो वषािमषवस्तेभ्यो दशप्राचीदाश दश प्रतीचीदाशो...।
2. नमो रुद्रेभ्यो येऽन्तररक्षे येषां वातो वषािमषवस्तेभ्यो दश प्राची:...।
3. नमो रुद्रेभ्यो ये ददिव येषां वषािमषवस्तेभ्यो दश प्राची:...।

Meaning of first mantra:
ये - Which Rudras,
पृथव्यां - (are) in earth,
येषां - for whom,
ऄन्निमषवः - 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 इष्कः in the second mantra and वषािमषवः in the third mantra must be interpreted.

वात इष्कः: 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.

वषािमषवः: 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: अन्तररक्षे: In the sky, ये: which Rudras (are), येषां: for whom, वातः: winds, इष्कः: (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, वषं: rain, इष्कः: (are) arrows (weapons of torture), prostration to them. Rest is as in the first mantra.

Explanation:
From नमो द्रे&mim: upto द्राम, 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 सुगक्तन्ध पुिष्टवधानम्।
उवरस्कमिव बन्धनात् मृत्योः ईवाारुकिमव मामृतात्॥

Meaning:

सुगक्तन्ध: Of good scent, पुिष्टवधानं: augmentor of nourishment of everything, त्र्यम्बकं: Sri Rudra with three eyes, यजामहे: we worship. बन्धनात्: From the connecting stem, उवरस्कमिव: like cucumber (separating and falling down), मृत्यों: from the bondage of samsara, मामृतात्: we must be relieved. ईवाारुकिमव: From Moksha, मा: (सुक्षीय): 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., सुगक्तन्ध: 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 अग्रो यो अपृय ओग्रोषु भुवना बिवेश तस्मे रुद्राय नमो अस्तु ॥

Meaning:
यः रुद्रः - Which Rudra,
अग्नौ - in Agni,
िववेश - has entered (as burning power),
यः अपृय - which Rudra,
ोषधीषु - (has entered) in waters,
यः रुद्रः - which Rudra,
िवश्वा भुवना - in all worlds,
िववेश - 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
तमुष्टुिह यः स्त्रीसुस्सुधन्वा यो बिद्वस्य क्षयित भेषजस्य ।
यक्ष्वामहे सौमनसाय रुद्रं नमोिभदेवमसुरं दुवस्य ॥

Meaning:
यः - Which Rudra,
स्त्रीसु - has excellent arrow,
सुधन्वा - excellent bow,
यः - who,
िववस्य - of all kinds,
भेषजस्य - of medicine,
क्षयित - is abode of,
तमु - that Rudra alone,
स्तुिह - extol.
महे - Abundant,
सौमनसाय - for mental peace,
रुद्रं - Sri Rudra,
यक्ष्व - worship.
नमोिभः - With prostrations,
दुवस्य - honour (him alone).

Explanation:
With the three words स्तुिह-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
अवमे हस्तो भगवानमे भगवत्तरः ।
अवमे विवेषजोयृँ शिवाभिमर्शनः ॥

Meaning:
मे - My,
अवमे हस्तः - this hand,
शिवाभिमर्शनः - touches the auspicious idol of Sri Parameswara.
(performing Abhisheka, decoration etc.)
अव - This hand,
भगवान् - is fortunate.  मे - My,
अव - this
hand, भगवतरः- is very fortunate.

मे- My,

अयं- this hand,

विन्यमेशजः- 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 सहस्रमुतं पाशा मृत्यो मत्याय हल्लवे।

तान् यज्ञस्य मायया सर्वानवजामहे॥

Meaning:

मृत्यो- O Parameswara, the form of Death,

मत्याय- all dying creatures,

हल्लवे- for catching,

ते- your,

सहस्रं- in thousands,

अयुतं- in tens of thousands,

ये- which,

पाशा- ropes (and similar instruments of torture are there),

तान्- all of them,

यज्ञस्य मायया- with the strength of our good actions,

अयजामहे- 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 विण्ये मृत्युः पािह॥

Meaning:

विण्ये- 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,

पािह- please protect.
As this is Veda, certain grammatical cases are changed.

Translated by: P R Kannan, Navi Mumbai
चमकम्
CHAMAKAM

अग्नािवष्णू सजोषसा वर्धन्तु वां मिरः।
चुःथवािजिपिरागतम् ॥

Kalpam: After chanting the mantra अग्नािवष्णू and performing homam four times with ghee, one should then perform homam in continuous flow, chanting the mantras from वाजश्चमे up to the eleventh Anuvakam at the same time. Here from वाजश्चमे up to 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 अग्नािवष्णू mantra alone must be chanted for Chaturgrihita Homam.

Meaning:
हे अग्नािवष्णू- O Devas Agni and Vishnu!
सजोषसा- (Both of you) be kind in the same manner.
वां- Spoken about you,
आमा िगरः- these words of praise,
वधान्तु- may grow.
द्युम्नैः- With materials (like gold, silver etc.),
वाजेिभः- and food items,
अगतम्- 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,
कल्पतां- may be available.

The word कल्पतां in the tenth Anuvakam must be attached to all the words up to 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).
प्रयितः- purity, प्रसितः- on seeing food, staying there with desire to eat, धीितः- accepting food,
क्रतुः- the yagna, the cause of food, स्वरः- the intonation in chanting mantra like 'Udaatta', श्रीकः- praise,
श्रावः- capacity to speak such that many people enjoy listening, श्रुितः- capacity to enjoy listening,
ज्योितः- 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), िचत्तं- knowledge in the mind, अधीतं- matters appearing in that knowledge, वाक्- organ of speech, मनः- mind, चशुः- eye, श्रोत्रं- ear, दखः- capacity of Gnanendriyas, बर्जः- 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, शमा- comfort, वमा- armour to protect the body etc., अङ्गािन- full limbs, अस्थािन- bones in required places, परूँि- joints in hands etc., शरीरािण- other parts of the body.

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

हितियोऽनुवाकः
ANUVAKAM 2

ज्यैष्ट्यं- excellence in everything, आधिपत्यं- lordship, मनः- 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, अभमः- 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., वर्मा- excellent bodies of son, grandson etc., द्राघुया- growth of lineage of son, grandson etc., वष्मा- abundant wealth and food, वृद्धि- honour through learning etc., सत्यं- speaking truth, जगत्- faith in existence of after-worlds, जङ्गत्- movable cattle etc., धनं- other wealth, वेदं- bringing all under our control, तित्वं- shine of body, क्रीडा- play, मोदः- delight on account of it, जातं- children born, जिनष्यमाणं- children yet to be born, सुपथं- good path free from thieves etc., सुवृिद्धः- fruit of karmanas performed so far, or, wealth accumulated, सुकुलम्- fruit of yaga called Satra, to be performed in future, सुगं- places to be certainly visited- village full of relatives etc. सुपथं- good path free from thieves etc., क्लृिद्धः- own capability, मतिः- determination of ordinary matters, सुमितः- determination of very intricate royal matters.
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, श्रेयं- that which leads to good in next world, वस्यं- house for living etc., यशः- fame, भगः- good luck, द्रिविणं- wealth, यन्ता- Acharya etc. who give instructions, धताा- father etc. who protect, श्रेयं- power to preserve existing wealth, शृः- not getting shaken even during time of danger, तिर्यं- being favourable to all, महः- adoration (done by us to superiors, or, done by many to us), संचितं- knowledge of Vedas and Sastras, जातं- 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, अमृतं- 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), दीघाायुत्वं- long life (freedom from untimely death), अनामयं- freedom from enemy, अमृतं- freedom from fear, सुगं- conduct acceptable to all, भयं- good bed, सूः- auspicious dawn with bath, Sandhyavandanam etc., सुददनं- auspicious day with yagna, danam, Vedic study etc.

उक'- food material, सूनृता- good word, पयः- milk, रसः- taste in it, घृतं- ghee, मधु- honey, सस्त्रं- eating along with relatives, सपीितः- drinking together, कृषिः- agriculture, बृहिः- rain, जैिं- successful, i.e. good-yielding land, औद्धिकं- growth of plant, creeper etc., रथः- gold, रायः- gem etc., पुष्टं- abundance of gem, pearl etc., पुष्टः- bodily strength,
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.

- कृयाः: minor foodgrains,
- अन्नं: reputed food,
- अश्माः: relief from hunger,
- त्रीहय: paddy,
- व्रीहयः: barley,
- माषाः: black gram,
- तिला: gingelly,
- मूत्रा: kidney-bean,
- खल्वाः: bean (another type),
- गोधूमाः: wheat,
- मसुराः: lentil (dal),
- अणवः: long pepper,
- श्यामाः: thin paddy,
- धानातरं: corn,
- नीवाः: wild rice.

**पंचमोऽनुवाकः**

**ANUVAKAM 5**

- अश्माः: Stone,
- मृत्तिकाः: soil,
- बृहयः: mountains worthy of worship, Kulachalas,
- पवाताः: ordinary mountains,
- सिक्ताः: sand,
- वनस्पतिः: trees growing vegetables/ fruits without flower,
- हिरण्यं: gold,
- अमः: iron,
- सीसं: lead,
- त्रपः: tin,
- श्यामं: rock salt,
- लोहं: bronze, copper etc.,
- अश्माः: fire,
- आरः: water,
- वीरुधः: plants,
- अोषधिः: herbs,
- क्रूपच्चं: grown by planting and farming,
- अकृपच्चं: grown on their own without farming,
- ग्राम्याः: animals growing in villages,
- आरण्याः: animals growing in forests,
- यज्ञेन: through the yagna I perform,
- कल्पन्ताम्: may become capable of doing their acts.
- वित्तं: Wealth earned,
- बृत्तिः: profit yet to be obtained,
- भूतं: wealthy son etc.,
- भूितः: wealth etc. owned by me,
- वसु: cow etc. required for living,
- वसितः: house for living etc.,
- कमा: karmas like Agnihotram etc.,
- शििंः: capacity to perform them,
- अथाः: benefit from them,
- एमः: pleasure to be attained,
- गितः: means of attaining it,
- गतिः: attaining desired object.

**षष्टोऽनुवाकः**

**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, Urdhvasvadik (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—‘अष्टिष्ठम इन्द्रश्चमे, सोमश्चम इन्द्रश्चमे’ etc.

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

सत्सांमोऽनुवाकः
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 अधिपितः indicates दिधिग्रह. As that graha is greater than other grahas as mentioned in Sruti, ज्येष्ठो वा एष ग्रहाणां, the word अधिपितः refers to दिधिग्रह.

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

इष्ठम:, बहि: 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.
अग्नि:- Agni used in ‘Sayanam’ yaga, कर्म:- karma called ‘Pravargyam’, याग:- Yaga indicated by the passage इन्द्रयाक्षिते तुरुंदश, याग:- Yaga indicated by the passage सौर्य चलिन्थ, यज्ञ:- Homam indicated by प्राणाय स्वाहा, अंगुलय:- finger-like limbs of Virat Purusha, viz. Devatas पृथवी, अंतित:-, दिश:- directions. ‘चकार’ (cha) indicates ‘Vidiks’ (intermediate directions). All these मे यज्ञेन through the yaga I do, कल्पतां may become capable of doing their duties. रिक:- Rik mantra, साम:- Sama mantra, स्तोत्र:- Stotra consisting of continuous Sama rendering, यजु:- Yajur mantra, दीक्षा:- Diksha, samskara for yajamana, the performer of yaga, तप:- fast etc. performed for annihilation of sins, व्रत:- time of yagna, वैदिक:- discipline in yagna, ब्रह्माण्ड:- Sama mantras ‘Brihat’ and ‘Rathantara’; all these मे यज्ञेन through the yagna I do, कल्पतां may become capable of doing their duties. ऊषभ:- By rain during day and night (may my crops grow in fertile manner).

दशमोऽनुवाकः
ANUVAKAM 10

gभा:- calves in womb, बल्सा:- calves less than one year old, च्यवि:- bull, one and a half years old, च्यवी:- cow, one and a half years old, दित्यवार:- bull, two years old, दित्योचि:- cow, two years old, पञ्चारि:- bull, two and a half years old, पञ्चावी:- cow, two and a half years old, पञ्चाविवस:- bull, three years old, त्र्यिवस:- cow, three years old, त्र्यिवत्त्त:- bull, three and a half years old, त्र्यिवोही:- cow, three and a half years old, पवित्त्त:- bull, four years old, पवित्ता:- cow, four years old, ऊषभ:-bull, producing progeny, ऊषा:- barren cow, ऊषप्रम:- bull older than ‘Uksha’, वेहत:- cow which has lost foetus (due to attack of bull), अन्नानु:- bull bearing burden in cart etc., धेनु:- cow with young calf, आय:- life, प्राण:- Prana, अपान:- Apana, व्यान:- Vyana, चक्षु:- eye, श्रोिः- ear, मन:- mind, वात:- speech, आत्मा:- body, यज्ञ कल्पतां through the yagna I do, may become capable of doing their duties. यज:- The yaga I shall perform later, यज्ञ कल्पतां may be fruitful by the yagna I am performing now.
एकादशोऽनुवाकः
ANUVAKAM 11

एका- One, तिन्- three, पञ्- five, सम्- seven, नव- nine, एकादश- eleven, त्र्योदश- thirteen, पञ्चदश- fifteen, समदश- seventeen, नवदश- nineteen, एकविश्वातः- twentyone, त्र्योविश्वातः- twentythree, पञ्चविश्वातः- twentyfive, समविश्वातः- twentyseven, नवविश्वातः- twentynine, एकत्वाशितः- thirtyone, त्र्योत्तिविश्वातः- thirtythree, चत्र- four, अष्टी- eight, द्वादश- twelve, षोडश- sixteen, विश्वातः- twenty, चतुर्विश्वातः- twentyfour, अष्टाविश्वातः- twentyeight, द्वाक्तिशत्- thirtysix, चत्वारिशत्- forty, चतुर्वत्तारिशत्- fortyfour, अष्टाचूतारिशत्- 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, मूढः- sky, चतुर्विश्वातः- born in sky, अन्त्यः- born at the end, भौवनः- born in the world, भुवनः- world, अधिपितः- king. (All this should be very favourable to me).

Alternatively, the twelve words from वाजः to अधिपितः 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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