



śrī rudram

ōm - harih: - ōm

śrī rudram

(Vedic hymn of adoration to God Siva in the form of Rudra)



Dedicated with love to

*The Fragrant Divine Lotus Feet of my beloved SatGuru - Bhagavan Sri Skanda
&
All His Beloved Children of Light*

Pictorials by

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Sanskrit English meanings by

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Sri Skanda's Warrior of Light



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śrī rudram (introduction)

By Sri P.R. Ramachander

Among the oldest books ever composed are the Vedas - the sacred books of Hindus. The word Hindu is the modern term coined by those from foreign land, to denote the followers of Vedas, who preferred to term themselves as those following Sanathana Dharma [literally the birth-less and death-less perennial dharmic (just) thought process].

Vedas are believed to be birthless and the term originates from the word "vid" meaning knowledge. Initially, the Vedas were not written down and the composers simply taught them to their disciples along with pronunciation. This was necessary because the language in which it was composed relied upon compound words, which, if pronounced or split differently gave rise to different meanings. The great Sage Veda Vyasa is supposed to have edited this storehouse of inherited knowledge, which was composed by many rishis in various poetic styles and in prose. He divided it in to four books viz., Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Each Veda is further sub divided in to Samhithas and Brahmanas. The appendices to Brahmanas are Aranyakas and the appendices to Aranyakas are Upanishads. Each of these has several sookthas (loosely translated verses but many of them were written in prose). The Yajur Veda was rewritten once more and there are two Yajur Vedas: Krishna Yajur Veda and Shukla Yajur Veda. Samhitaas are mainly poems written about various Gods. Brahmanas are mainly information about fire sacrifices with stories interspersed. There are about one hundred thousand verses in the four Vedas.

Though most of the Vedic Gods can be identified with Gods mentioned in the Puranas, the importance ascribed to them differed very much in Vedas and Puranas. For example, the first Veda viz. Rig Veda mentions Vishnu in five places and Rudra just in one place. The gods whom Veda considered as very important are Indra, Varuna, Agni, Mithra and Maruth who became minor gods later in the Puranas.

Sri Rudram occurs in Krishna Yajur Veda in the Samhitha of Taithireeya in the fourth and seventh chapters. This mellifluous prayer to Rudra has two parts - the Namakam (verses ending with Nama) and the Chamakam (verses ending with Cha May).

There are several meanings to the word Rudra:

Ritam (dam) Samsaara dukham draava yat iti Rudrah.

He destroys the sorrows of the world i.e. (Rudra).

Rodati Sarvamantakala

The one who makes one to suffer.

Ritou Naadaante dravati - draavayateeti Rudrah.

The end note of the musical sound i.e. (Rudra).

Ritya Vedarupaya, dharmadinava-loka yati praayateeti vaa Rudrah.

In the form of Veda Dharma is promoted i.e. (Rudra).

Ritya Vaagrupaya, vaakyam, prapayateeti Rudrah.

In the form of Speech, brings out the importance of the meaning of words i.e. (Rudra).

Ritya Pranavarupaya svatmanam prayateeti Rudrah.

In the name of pranava (OM) He makes one to realize him.

Rudroroutiti satye rorupamaano dravati pravashati martyaaniti Rudrah.

In the form truth he enters humans.



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Ritam Sabdam Vedaatmaanam Brahmane dadati Kalpaadaaviti Rudrah.

Rudra presented Vedas to Brahma at the Commencement of Kalpa. Rudras also means the persons created by Rudra as Sadrusha.

Ritim Raati is responsible for the sound. He is praana Svarupa. Granter of praana (life).

Rudram is Teja [light] and Ruth who binds and attracts.

Taam bhakte draavayati.

He is even capable of driving away that Shakti (energy)." [Source: mypurohith.com]

There are also several stories about the birth of Rudra. Some of them are given below:

1. Brahma created first four rishis called Sanandha, Sanaka, Sanathana and Sanat Kumara with a view to initiate the activities of creation. But all the four preferred to be ascetics and never bothered to reproduce. Then Brahma got so angry that the anger was sufficient to burn all the three worlds. This anger escaped from his eyebrows and took the form of Rudra. Rudra's form was half woman and half man. Brahma commanded him to divide and disappear. Rudra divided himself into Rudra the male part as well as Rudrani the female part. This male part further got divided into eleven parts. They were Ajan, Ekaath, Ahirbudhyan, Twashta, Rudra, Hara, Sambhu, Tryambaka, Aparajitha, Easana and Tribhuvana. (Another source mentions them as Manyu, Manu, Mahinasa, Mahaan, Shiva, Ruthudwaja, Bhava, Kaama, Vaamadeva, and Drutha Vrutha and yet another source mentions them as Mrigavyadga, Sarpa, Nirvrithi, Ajaikapada, Ahirbudhya, Pinakin, Dahana, Kapalin, Sthanu, Bhaga and Tryambaka.) The female aspect was called Rudrani and she also divided herself into eleven parts and became consort to the eleven Rudras.
2. From Brahma's anger was born the Rudra, from his lap Narada, from his right Thumb Daksha, from his mind the Sanaka and from his left thumb one daughter called Veeraani.
3. When Brahma was deep in prayer requesting for a son similar to him, a baby deep blue in colour came on to his lap. That son started crying and Brahma told him not to cry - "Maa Ruda."

The child wanted a name. Since he was crying (rudha), he was called Rudra. The child cried another seven times asking for names and another seven Rudras were formed.

The first prayer in the Vedas addressed to Rudra occurs in the Rig Veda and it is composed by sage Kanva and reads as follows:

Kadrudraaya prachetasey meelhurstamaaya tavyasey. Vocheyma shantam Hridey.

We sing this praise from our hearts of the great Rudra - who is a pourer for the sake of peace.

[Please note that Ru means sound or to vibrate, Ruda is to pour or to cry and Rudra is to shed, to flow, to inflict.]

Sri Rudram called also as Satha Rudreeyam or Rudra Prasnam occurs in Krishna Yajur Veda in the Taithireeya Samhitha. It has two parts as mentioned before viz., Namakam and Chamakam each with eleven sections. While Namakam is a prayer to Rudra to forget about his avenging fierce, fearful and horrendous form and turn himself into a peaceful form and do good to us. Chamakam on the other hand lists out the blessings to be got from a prayer to Rudra and prays Him to regulate and bless our life for a moment forgetting his anger. This also has eleven parts.

Foremost among the mantras contained in Rudram is the Panchakshari Mantra: **Om Namah Sivaya** - possibly the manthra most often chanted by Saivites.



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The great Mrityunjaya Mantra:

**tryambakam – yajāmahē – sugandhim – pushti vardhanam –
ur-vā-ruka-miva bandha-nān – mrutyōr – mukshīya – māmrutāt**

Almighty three-eyed God (Siva) - whom we worship - who has a sweet fragrance - granter of health and wealth - remover of disease, obstacles in life, and attachments - liberate us from death and grant us immortality.

The musical chant most often used for Deeparadhana for Shiva also occurs in Rudram:

**namastē-astu-bhagavan-visvē-śva-rā-ya – mahā-dēvā-ya(ḥ) –
tryam-bakā-ya(ḥ) – tri-purānta-kā-ya(ḥ) – tri-kā(g)ni-kā-lā-ya(ḥ) –
kā-lā(g)ni-rudrā-ya – nīla-kan-tā-ya(ḥ) – mrut-yun-jayā-ya(ḥ) –
sarvē-śva-rā-ya(ḥ) – sadā-sivā-ya(ḥ) – sri-man-mahā-dēvā-ya – namaha**

Salutations to you God, Who is the lord of the universe, Who is the greatest among Gods, Who has three eyes, Who destroyed three cities, Who is the master of the three fires, Who is the Rudra who burns the world, Who has a blue neck, Who won over the God of death, Who is Lord of every thing, Who is ever peaceful, And who is the greatest God with goodness, Salutations again.

Structure of Rudram (namakam and chamakam) &

The material and spiritual benefits from chanting

NAMAKAM (AND IT'S 11 SECTIONS AKA ANUVĀKAS)

As mentioned earlier Sri Rudram is divided in to eleven sections called anuvākas.

In the 1st **anuvāka** consisting of eleven sukthaas, Rudra is requested by the devotee to turn his fierce exterior and not use his weapons on his devotees. He is also requested to annihilate the sins committed by his devotees. This anuvāka is chanted for all round development of the community as well as the well-being of the chanter. It is also supposed to provide a protective shield against diseases, devils, monsters and so on.

In the 2nd **anuvāka** consisting of two sukthaas, the Rudra is part of nature in all its glory as plants and medicinal herbs. He is requested to untie the bonds of the day-to-day life. This is chanted for destruction of enemies, possession of wealth, getting of kingdom and so on.

The 3rd **anuvāka** consisting of two sukthaas describe Rudra as a thief. He might have been presumed to be the stealer of ignorance from us. This anuvāka is chanted to cure diseases.

In the 4th **anuvāka**, consisting of two sukthaas, Rudra is the common man with his deficiencies, angularities and described as the creator and worker of all kinds. This anuvāka is supposed to cure diseases like tuberculosis, leprosy, etc.

In the 5th **anuvāka**, consisting of two sukthaas, Rudra's several aspects of personality especially as God responsible for creation, preservation and destruction is described. This is chanted to get rid of ignorance and Maya, for victory against enemies, for begetting of a son, for avoidance of problems during pregnancy and for expansion of wealth.



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In the **6th anuvāka**, consisting of two sukthaas, Rudra is identified with changes of his personality over eons of time and the roles he has played in different ages. He is described as the source of the different worlds, Shrutis (Vedas) and its essence in Vedanta. This is chanted for the same aim stated in the fifth anuvāka.

In the **7th anuvāka**, consisting of two sukthaas, his all pervading presence in nature in all its fury and majesty is described. This anuvāka is chanted for the increase of intelligence, wealth, health and longevity.

In the **8th anuvāka**, Rudra is described as He who illumines other Gods and confers powers on them. It is told that when you do not have time to chant the Rudra fully at least this eighth anuvāka should be chanted. The Panchakshari mantra viz. "Namah Shivaaya" occurs for the first time in Vedas in this anuvāka. This anuvāka is chanted for the destruction of enemies and re-possession of one's assets.

In the **9th anuvāka**, which consists of two sukthaas, the unfancied and hard to live places where Rudra lives is listed out. In essence it means he is all pervasive. This anuvāka is chanted for obtaining wealth, good wife, good job, and the blessings of a son who will be devoted to Lord Shiva.

In the **10th anuvāka**, Rudra is again requested not to show his furious fear giving form and appear before the devotee in a peaceful calm form. The mantras, unlike the ones till ninth anuvāka, do not end in Nama after every description. This anuvāka is chanted for possession of wealth, cure of diseases, removal of fear, getting rid of the enmity of powerful people, absence of fear from all living beings, having the vision of Bhairava (Shiva in his most fearful aspect), absence from dangers and fears, blessings and the absolution of sins.

In the **11th anuvāka**, consisting of eleven sukthaas, Rudra's army called Ganaas is praised and they, wherever they exist, are beseeched to protect the devotees of Rudra. This anuvāka is chanted for acquiring knowledge of past, present and future.

The 11th anuvāka is followed by **six stotras of Rudra** and then by the Chamakam.

CHAMAKAM

The reading or chanting of Rudra is said to be complete only when chamakam also is chanted. There are also 11 anuvākas in the chamakam. After praying and identifying Rudra with everything in the Namakam, the Chamakam is recited, in which the devotee identifies himself with Lord Shiva and asks him to give him everything!

This excellent prayer is intended for the bulk of the people and every thing to be cherished in the world is included including the ascension to the state of a Jnani to attain Moksha i.e. eternal happiness.

Chamakam assures granting of all you ask for in a full-throated manner unabashed. The creator makes no distinction between the things of the world and the other world. Both belong to him and desire born out of Virtue is really manifestation of divinity and Dharma.

Chamakam furnishes completely the ideal of human happiness and defines in the highest degree the desires and do not delimit to be asked or to be granted.

In the **1st anuvāka** prayer (of the chamakam), request is made to keep fit in the human being – his vitalities; internal and sensory organs; the mind hale and healthy; a long and peaceful and happy old age.

The **2nd anuvāka** prayer (of the chamakam), request is made for prominence and leadership, common sense, intellectual acumen, capability to face trying circumstances, spiritual elevation, worldly splendour and enjoyments.

The **3rd anuvāka** prayer (of the chamakam), request is made for innate urge for God and meditative flights and spiritual ecstasy, service to Divinity and humanity and a condition where the world wants him and he wants the world for upliftment.

The **4th anuvāka** prayer (of the chamakam), request is made for assures of courtesy, fitness of the body and the best food for the body, cosy and comfort.



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The **5th anuvāka** prayer (of the chamakam), request is made for the Navaratnas, the precious stones and all the animals to sub-serve his interest and the qualified materials best in their form for his rituals.

The **6th anuvāka** prayer (of the chamakam), emphasizes the importance of Indra as a co-sharer in the offerings to the other Gods. Thus, makes him big to get the major obtainers of Havis among all Gods and his special honour and supremacy.

The **7th & 8th anuvāka** prayer (of the chamakam), lists the various instruments necessary for some and sacrifices in the “Homa Kunda”, the site of offerings to the fire God with Svahakara.

The **9th anuvāka** prayer (of the chamakam), is the prime prayer that consists of all the contents of four Vedas.

The **10th anuvāka** prayer (of the chamakam), invokes all the biological species to co-operate in his daily wealth and also for the sacrificial fire. It also involves higher spiritual elevations, and makes it as Jnana Yajna.

The **11th anuvāka** prayer (of the chamakam), brings out the long list of benedictions asked for in the odd divine number and even human numbering.

Chamakam roots are firmly implanted in the worldly desires ultimately leading to the divine fulfillment. It is prayed that the Divine is immortal, infinite and is the cause of earth and heaven, space and time, reborn after the end of every thing and is the presiding deity.

There are five methods of chanting the Rudra viz.,

1. **Ordinary method** (aka 1 Rudram) = where first Namakam (all 11 anuvākas) are read followed by the Chamakam..
2. **Rudra ekadasini** where after chanting the Rudram, the first anuvāka of Chamakam is chanted, again after chanting Rudram the second anuvāka of Chamakam is chanted and so on till the eleventh chanting of Rudram followed by eleventh anuvāka of Chamakam.
3. Eleven such Rudra ekadasinis makes one **Laghu Rudram**
4. Eleven such Laghu Rudrams makes one **Maha Rudram**
5. Eleven such Maha Rudrams make one **Athi Rudram**.



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Guide to pronunciation

- From “Sri Suktam with Samputita Sri Suktam.”
(Karunamayi, Sri Sri Sri Vijayesari Devi. *Sri Suktam with Samputita Sri Suktam*.
Bangalore: Sri Matrudevi Viswashanthi Ashram Trust, 2004-)

This guide is based on American pronunciation of words, and is therefore not a perfect representation of Sanskrit sounds.

Sanskrit Vowels

a	like a in nap
ā	like a in father
ē	like ay in may
i	like i in pin
ī	like ee in sweet
ō	like o in rose
u	like u in put
ū	like oo in food
ha	pronounce as a faint echoing of the previous vowel; e.g. ah: would be pronounced “aha”; ih: would be pronounced “ihi”; uh: would be pronounced “uhu”; etc.
ai	like ai in aisle
au	like ow in cow

Sanskrit Consonants

b	like b in bird
bh	like b h in job hunt
ch	like pinch
d	like d in dove
dh	like d h in good heart
g	like good
gh	like g h in log hut
h	like h in hot

j	like j in job
jh	like dgeh in hedgehog
jñ	like ng y in sing your
k	like k in kite
kh	like ck h in black hat
l	like l in love
m	like m in mother
ñ	like n in pinch
p	like p in soap
ph	like ph in up hill
r	rolled like a Spanish or Italian “r”
s	like s in sun
ś	sometimes like s in sun, sometimes like “sya” sound
t	like rt in heart
th	like t h in fat hat
v	like v in love, sometimes like w in world
y	like y in yes

***t, th, d, dh,** and **n** should be pronounced with the tongue placed against the protruding slightly beyond the upper teeth.



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|| nyāsam ||

[Keep your right hand on the head and chant...]

ōm – asya-śrī-rudrā-dyā – ya-praśna – mahā-mantrasya – aghōra rshih:



[Touch you right hand on the nose and chant...]

anushtup chandah(a)



[Keep your right hand on the centre chest and chant...]

sankar-shana-mūrṭi-svarū-pōyō-sāvā-dit-yah(a) – parama-purusha-sey-sha-rudro-dēvatā



[Keep your right hand on the right chest]

namah-sivā-yēti – bijam



[Keep your right hand on the left chest]

śiva-tarā-yēti – saktih(i)



[Keep your right hand on the centre chest]

mahā-dēvā-yēti – kīla-kam



[Keep both the hands in anjali mudrā]

śrī – sāmba-sadā-śiva-prasāda – siddhyardhē – japē – viniyōgah(a)



|| kara nyāsam ||

(Establishment of Divinity in the Hands)

[Move your index finger from the down part of the thumb]

ōm – agni-hōtrāt-manē – angushthā-bhyām namaha
In the thumb, I bow.



[Move your thumb from the down part of the index finger]

darśa-pūrṇa-mā-sāt-manē – tarjanī-bhyām namaha
In the forefinger, I am One with God.



[Move your thumb from the down part of the middle finger]

chātur-mā-syāt-manē – madhya-mā-bhyām namaha
In the middle finger, purify.



[Move your thumb from the down part of the ring finger]

nirūda-paśu-ban-dhāt-manē – anāmikā-bhyām namaha
In the ring finger, cut the ego.



[Move your thumb from the down part of the little finger]

jyōtish-tōm-ātmanē – kanīsh-thikā-bhyām namaha
In the little finger, ultimate purity.



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[Join and move all the fingers together, from bottom to top as shown...by keeping right hand over left hand → then, secondly, by keeping all the fingers together move it from left palm over the right palm → thirdly, by keeping back side of the right hand over the left hand, move the fingers from bottom to top → fourthly, keep backside of the left hand on the right hand fingers by moving them bottom to top.]



sarva-krat-vāt-manē – karatala-kara prushthā-bhyām namaha

I bow to the Consciousness of Infinite Goodness with the weapon of virtue.

|| anga nyāsam ||

(Establishment of Divinity in the Body)



[Touch your heart]

ōm – agni-hōtrāt-manē – hruda-yāya namaha

In the heart, I bow.



[Touch top of head]

darśa-pūr-namā-sāt-manē – śirasē svāhā

On the top of the head, I am One with God.



[Touch back of head]

chātur-mā-syāt-manē – śikhāyai vashat(u)

On the back of the head, purify.



[Cross both arms]

nirūda-pāsu-ban-dhāt-manē – kavachāya hum

Crossing both arms, cut the ego.



[Touch the three eyes at once with three middle fingers]

jyōtish-tōm-ātmanē – nētra-tra-yāya vaushat(u)

In the three eyes, ultimate purity.



[Place right hand index & middle finger → swirl clockwise around your head once and then slap on left palm and clap 3x]

sarva-krat-vāt-manē – astrāya phat(u)

I bow to the Consciousness of Infinite goodness with the weapon of virtue.



[Chant the following while you snap your fingers around the head clockwise at each of the following: 12-3-6-9 O'Clock positions, respectively, and as you chant '...iti digbandaha' → lock your right and left pointer fingers together like two hooks and then release them]

ōm – bhūh(u) – bhuvah(a) – suvah(a) – ōm – iti digbandah(a)



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|| dhyānam ||

āpā-tāla-nabas-talānta-buvana | bramānda-māvi-sphurat(u), –
jyōtis-spātika-linga-mauli-vilasaṭ | pūrnēndu-vān-tām-ṛtaih(i) ||
as-tōkā-pluta-mēka-mīsa-manīśam | rudrānu-vākān-japan(u), –
dhyāyē-deep-siṭa-siddhayē | dhruva-padam | viprō-bishin-chē-chivam ||

bramānda-vyāp-tadēhā | basi-tahi-maru-chā-bāsa-mānā-bhujan-gai-h(i) –
kantē-kālā-kapardā | kalita-śāśi-kalāś-chandako | danda-hastā-h(a) ||
tryak-shā-rudrāksha-mālā | sula-tita | vibusha-śāmbavā-mūrti-bēdā-h(a) –
rudrā-śrī-rudra-sūkta | praka-tita-vi-ba-vā-naḥ | praya-chantu-saukhyam ||

|| ganēshā dhyānam ||

ōm ganānām tvā ganapatigm havāmahē – kavim kavīnām upamaśra
vastamam – jyēstharājam brahmanām brahmanaspata ānah – śrnvan
ūtībih: sīda sādhanam

*May we worship Sri Ganeśa, the protector of noble people - The best Poet, the most honorable,
the greatest ruler and the treasure of all knowledge - O Ganeśa, please listen to us and take your
seat in our heart.*

[ganeśa invocation; rig vēda 2-23-1]

ōm śrī mahā ganādhipathayē namaha – śrī gurubhyo namah – harih: ōm

|| rudra śānthi pāthah(a) ||

sam-chamē—mayas-chamē,
priyam-chamē—nu-kā-mas-chamē,
kāmas-chamē—sau-mana-sas-chamē,
bhadrām-chamē—srēyas-chamē,
vas-yas-chamē—ya-sas-chamē,
bhagas-chamē—dravi-nam-chamē,
yantā-chamē—dhar-tā-chamē,
kshē-mas-chamē—drutis-chamē,
viswam-chamē—mahas-chamē,
sam-vich-chamē—nyā-tram-chamē,
sūs-chamē—pra-sūs-chamē,
sīram-chamē—layas-chama,
ṛtam-chamē—mrutam-chamē,
ayaksh-mam-chamē—nā-mayas-chamē,
jīvā-tus-chamē—dīr-gāyu-tvam-chamē,
ana-mitram-chamē—bhayam-chamē,
sugam-chamē—saya-nam-chamē,
sū-shā-chamē—sudhi-nam-chamē 3

ōm śānthi - śānthi - śānthi(hi)



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|| namaka prasnah(a) ||

|| 1st (pratama) anuvākam ||

ōm-namō-bhagavatē-rudrā-yā |

ōm-namastē-rudra-man-yava-uto-ta-isha-vē-namah(a) ||

namastē-astu-dhan-vanē-bāhu-byām-(m)uta-tē-namah(a) |||

Om Salutations to the God who is Rudra.

Salutations to your Ire, Rudra and also salutations to your arrow.

Salutations to your bow and also to your both arms.

yā-tā-ishu(h)-siva-tamā-sivam-babū-vatē-dhanu(hu), |

sivā-sarav-yāyā-ta-vata-yā-no-rudra-mrudayā ||

Bless us with happiness our Lord, With that arrow of thine, which is holy,

With that bow of thine, which is begetter of good, With that quiver of thine, which is sweet.

yā-tē-rudra-sivā-tanū-ragho-rā-pāpa-kāshinī, |

tayā-nas-tanuvā-shan-tama-yā-girī-shan-tābi-cha-kashī-hi ||

Oh Rudra, who showers happiness on us from the Mount, With your aspect which is peaceful,

Which is giver of good always, And that, which is bereft of sin, And which is the road to salvation,

And which takes us to taller heights, Reveal to us the principle of the soul.

yā-mishun-giri-santa-hastē-bi-barsh-yas-tavē, |

sivān-giri-tra-tām-kuru-māhi-g(u)m-siḥ-purushan-jagat(u) ||

Oh Rudra who feeds us sweetness sitting on the mount, And who gives us solace

sitting on the mount, Please make the arrow in your hand, Which you have brought to

punish the sinners, Peaceful and do not give trouble to people and the world.

sivēna-vacha-sā-tvā-girī-sā-chā-vadā-masi, |

yathā-naḥ-sarva-mij | jaga-dayak-shma-g(u)m-sumanā-asat(u) ||

We praise and sing about you so that we attain you, Oh, God who lives on the top of

the mountains, Be pleased to protect our relations and cows, Grant them all, a disease

free life, And make them live with love towards each other.

adhya-vo – chadathi-vaktā—prathamo-daivyo-bisha-k(u), |

ahī-guscha-sarvān-jamba-yant—sarvā-scha-yātu-dhān—yah(a) ||

He who is first among everything, He who is Godliness in Gods, He who is the doctor

curing the sins, He who praises good deeds of devotees, Forgetting the ills done by

them, May he kill all animals and asuras that trouble us, And bless us all.



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śrī rudram

ōm - harih: - ōm

**asau-yas-tām-ro-aruna-uta-ba-bru(ḥ)-suman-galah(a), |
yē-chē-mā-gum-rudrā | abi-to-dik-shu(ḥ)-sri-tā(ḥ) | sahasra-sho-va(eye)-
shāgum-hēda-ee-mahē ||**

*He is red in colour, He is more red in colour, He is golden, He gives rise to good things,
He is the Rudra, who is the sun, And so we bow before the thousands of Rudras, Who are spread
in all directions, And request them to cool themselves down.*

**asau-yova-sar-pati-nīḷa(g)-grīvo-vilo-hitah(a), |
uthai-nam-gopā-adru-shan-nadru-shan—nuda-hār-yah(a), ||
uthai-nam-vishvā-bhūtāni-sadrushto-mruda-yāti-nah(a) |||**

*He who has the blue neck, Is the one who rises as the copper colored sun. Even lowly cowherds
see this Rudra who comes as sun, Even the maids who carry water from rivers see him thus, And
even all the animals of the world see him thus. Let this Rudra who is seen in the form of sun, Grant
us all happiness.*

**namo-astu-nīḷa(g)-grīvāya-sahas-rāk-shāya-meedhu-shē, |
atho-yē-asya-sat-vā-noham-thē-byo-karan-namah(a) ||**

*Let my salutation go, To the God who has a blue neck, To the God who has thousands of eyes,
To the God who grants us all boons, And also my salutations, To his devotees who are his
servants.*

**pramun-cha-dhan-vanas-tva-mubayor-ārt-niyor-jyām, |
yās-chatē-hasta-isha-vaḥ-parā-tā-bhagavo-vapā ||**

*Please untie the string connecting the ends of your bow, Oh God Please put away arrows in your
hand in thine quiver.*

**ava-tatya-dhanus-tvag(u)m-sahas-rāksha-satē-shudhē, |
ni-seerya-sal-yānām-mukhā-shivo-naḥ-sumanā-bhavā ||**

*Oh God with thousand eyes, Oh God with hundreds of bows, Please break the sharp
ends of arrows thine, Please slacken the string of your bow, And become God who
does us good, And God who has a calm mind.*

**vij-yam-dhanuḥ-kapar-dino-visal-yo-bāna-vāg(u)m-uthā, |
anēsan-nasyē-shava-ābu-rasya-nishan-gathi-hi ||**

*Oh God with the mane of hair, Let your bow loosen its string, Let your quiver become
empty, Let your arrows loose the power to hurt, Let your sword be always in your
scabbard.*

**yātē-hētir-mee-dushtama-hastē-babū-vatē-dhanu(hu), |
tayā-smān-visva-tastva-ma-yaksh-mayā-parib-bujā ||**

*He who is greatest among those who fulfill wishes of devotees, With those weapons
that you have and the bow in your hand. Which do not cause infirmity to any one,
Please do save us from all troubles always.*

**namastē-astvā-yudhā-yānā | ta-tā-ya-dhrsh-navē, |
ubā-byā-muta-tē-namo-bāhu-byām-tava-dhanvanē ||**

*My salutations to thine strong weapons which are about to strike, My salutations to
your both hands and bow.*



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śrī rudram

ōm - harih: - ōm

**pari-tē-dhan-vano-hēti-rasmān-vri-naktu-vis-vatah(a), |
atho-ya-ishu-dhista-vārē-asman-nidhē-hitam ||**

*Let your arrows pass away from us, oh Lord,
And let your quiver be kept for our enemies,
Who are like our sins.*

|| 2nd (dvitīyā) anuvākam ||

**namastē-astu-bhagavan-visvē-sva-rāya – mahā-dēvā-ya(h) –
tryamba-kāya(h) – tri-purānta-kāya(h) – tri-kā(g)ni-kā-lā-ya(h) –
kā-lā(g)ni-rudrā-ya – nīla-kan-tāya(h) – mrut-yun-jayā-ya(h) –
sarvē-svarā-ya(h) – sadā-sivā-ya(h) – sri-man-mahā-dēvā-ya – namaha**

Salutations to you God, Who is the lord of the universe, Who is the greatest among Gods, Who has three eyes, Who destroyed three cities, Who is the master of the three fires, Who is the Rudra who burns the world, Who has a blue neck, Who won over the God of death, Who is Lord of every thing, Who is ever peaceful, And who is the greatest God with goodness, Salutations again.

namo-hiranya-bāhavē-sēnān-yēdi-sām – cha-pathayē-namo-namo

*Salutations and salutations, To the God with golden hands, To the God who is the chief of armies,
To the God who is the chief of four directions.*

vruck-shē-byo-hari-kēsē-byah-pasū-nām – pathayē-namo-namaḥ

*Salutations and salutations, To him who shines as trees, To him who has green leaves as hair,
And to him who is the lord of all beings.*

sas-pinja-rāya-tvishī-matē-pathī-nām – pathayē-namo-namo*

Salutations and salutations, To him who is reddish yellow like leaf buds, To him who shines in luster, And to him who leads us in different directions.

ba-blusāya-viv-yādhi-nēn-nā-nām – pathayē-namo-namo

Salutations and salutations, To him who rides on the bull, To him who is like disease to his enemies, And to him who is the lord of all food.

hari-kēsā-yo-pavī-thinē-push-tānām – pathayē-namo-namo

Salutations and salutations, To him who has black hair, To him who wears the sacred thread, And to him who is the lord of all those who are healthy.

bavas-ya-hēt-yai-jagatām – pathayē-namo-namo

Salutations and salutations, To him cuts the tree of mortal life, And to him who is the lord of the universe.

rudrā-yā-tatā-vinē-kshē-trānām – pathayē-namo-namaḥ

*Salutations and salutations, To him who is Rudra, To him who holds a tied bow,
And to him who is the Lord of fields.*

sū-tā-yā-han-tyā-yava-nā-nām – pathayē-namo-namo

Salutations and salutations, To him who is the driver of the chariot of life, To him who can never be harmed, And to him who is the lord of the forest.

rohitā-yastha-patayē-vruk-shānām – pathayē-namo-namo

Salutations and salutations, To him who is red coloured, To him who is protector of every thing, And to him who is the lord of all trees.

mantrinē-vāni-jāya-kak-shānām – pathayē-namo-namo

*Salutations and salutations, To him who is the minister, To him who is the merchant,
And to him who is the lord of bushes and thickets.*



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śrī rudram

ōm - harih: - ōm

bhuvan-tayē-vāri-vas-kruthā-yau-sadhī-nām – pathayē-namo-namaḥ

Salutations and salutations, To him who is the creator of the world, To him who is kind to his devotees, And to him who is the lord of all plants.

uch-chair-go-shāyā-kran-dayatē-ṣaṭ-tī-nām – pathayē-namo-namaḥ

Salutations and salutations, To him who shouts loudly, To him who makes one cry, And to him who is the leader of foot soldiers.

kruts-navī-tā-yadhā-vatē-ṣaṭva-nām – pathayē-namaha

Salutations and salutations, To him who is surrounded by army, To him who rushes to save his devotees, And to him who is the lord of good people.

|| 3rd (truttīyā) anuvākam ||

namaḥ-saha-mānāya-nivyā-dhina-ā-vyādinī-nām –

pathayē-namo-namaḥ

Salutations and salutations, To him who stifles his enemies, To him who beats his enemies, And to him who is the leader of those who beat their enemies.

kaku-bāya-nishan-ginē-stē-nā-nām – pathayē-namo-namo

Salutations and salutations, To him who is the best, To him who holds the sword, And to him who is the leader of the thieves.

nishan-gina-ishu-dhimatē-tas-karā-nām – pathayē-namo-namo

Salutations and salutations, To him who holds bows ready to shoot, To him who has the quiver, And to him who is the leader of the dacoits.

vanchatē-pari-vanchatē-stā-yū-nām – pathayē-namo-namo

Salutations and salutations, To him who cheats, To him who is the greatest cheat, And to him who is leader of those who steal by cheating.

nichē-ravē-pari-charā-yā-ranyā-nām –

pathayē-namo-namaḥ

Salutations and salutations, To him who goes inside to steal, To him who goes outside to steal, And to him who is the leader of thieves who steal in the forest.

sru-kāvi-byo-ji-ghā-g(u)m-sad-byo-mush-natām –

pathayē-namo-namo

Salutations and salutations, To him who defends themselves with arms. To him who troubles others, And to him who is the leader of peasants who steal from their master.

simad-byo-naktam-charad-byah-prakṛn-tā-nām –

pathayē-namo-nama

Salutations and salutations, To him who holds the sword, To him who prowls in the night to steal, And to him who is the leader of those who murder and steal.

ush-nee-shinē-giri-charā-ya(h)-kulan-chānām –

pathayē-namo-nama

Salutations and salutations, To him who wears the turban, To him who lives in the forests, And to him who is the leader of those who steal in houses and fields.

ishumad-byo-dhan-vāvi – byas-chavo-namo-nama

Salutations and salutations, To him who holds the arrows. And to him who holds the bows.

ā-tan-vānē-byah-pra-tita-dhānē – byas-chavo-namo-nama

Salutations and salutations, To him who ties the string to the bow, And to him who places the arrow on the string.



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śrī rudram

ōm - harih: - ōm

ā-yach-chad-byo-visru-jad – byas-chavo-namo-namo

Salutations and salutations, To him who draws the string, And to him who sends the arrows.

syad-byo-vid-dhyad – byas-chavo-namo-nama

Salutations and salutations, To him who shoots arrows at an aim, And to him who breaks the aim by the arrows.

ā-sí-nē-byah-sayā-nē – byas-chavo-namo-namaḥ

Salutations and salutations, To him who sits, And to him who lies down.

svapad-byo-jā-grad – byas-chavo-namo-namas

Salutations and salutations, To him who sleeps, And to him who is awake.

tish-thad-byo-dhā-vad – byas-chavo-namo-nama

Salutations and salutations, To him who stands still, And to him who runs.

sabā-byah-sabā-pati – byas-chavo-namo-namo

Salutations and salutations, To him who is one among the audience, And to him who presides over the audience.

asvë-byo-svapati – byas-chavo-namah(a)

Salutations and salutations, To him who is the horse, And to him who is the rider of the horse.

|| 4th (turíyā) anuvākam ||

nama-ā-vyā-dhinge-byo-vivi-dyantí – byas-chavo-namo-nama

Salutations and salutations, To him who is the evil spirits that surround and torment, And to him who is the evil spirits that attack and kill.

uga-nābas-trug(u)m-hatí – byas-chavo-namo-namo

Salutations and salutations, To him who is the good spirits that help, And to him who is the evil spirits that are fierce.

grt-së-byo-grt-sa-pati – byas-chavo-namo-namo

Salutations and salutations, To him who is attached, And to him who is the chief of those who are attached.

vrātë-byo-vrāta-pati – byas-chavo-namo-namo

Salutations and salutations, To him who is the assembly of different types of people, And to him who is the chief of such assemblies.

ganë-byo-ganapathi – byas-chavo-namo-namo

Salutations and salutations, To him who is the member of a clan, And to him who is the chief of a clan.

virüpë-byo-visva-rüpë – byas-chavo-namo-namo

Salutations and salutations, To him who looks ugly, And to him who looks just as every one in the world.

mahad-byaha-kshul-lakë – byas-chavo-namo-namo

Salutations and salutations, To him who is a great soul, And to him who is a weak being.





śrī rudram

ōm - harih: - ōm

rathi-byo-rathē – byas-chavo-namo-namo

Salutations and salutations, To him who rides a chariot, And to him who does not have a chariot.

rathē-byo-ratha-pati – byas-chavo-namo-namaḥ

Salutations and salutations, To him who is a chariot, And to him who is the leader of the chariot.

senā-byah-senā-ni – byas-chavo-namo-namaha

Salutations and salutations, To him who is the soldier, And to him who is the leader of the armies.

kshat-tru-byah-sangra-heetru – byas-chavo-namo-namas

Salutations and salutations, To him who drives chariots well, And to him who can hold the chariot from moving.

tak-sha-byo-ratha-kārē – byas-chavo-namo-namaḥ

Salutations and salutations, To him who is a carpenter, And to him who makes chariots.

kulā-lē-byah-karmā-rē – byas-chavo-namo-namaḥ

Salutations and salutations, To him who is the potter, And to him who is the black smith.

pun-jish-tē-byo-ni-shādē – byas-chavo-namo-nama

Salutations and salutations, To him who is the hunter of birds who uses nets, And to him who is the fisherman.

ishu-krud-byo-dhanva-krad – byas-chavo-namo-namo

Salutations and salutations, To him who makes arrows, And to him who makes bows.

mruga-yu-byah-svani – byas-chavo-namo-namaḥ

Salutations and salutations, To him who hunts animals, And to him who drags dogs using a rope.

sva-byah-sva-pati – byas-chavo-namah(a)

Salutations and salutations, To him who is a dog, And to him who protects the dogs.

|| 5th (panchamā) anuvākam ||

namo-ba-vāya-cha-rudrā-ya-cha-namaḥ

Salutations to him who creates and to him who dispels sorrows.

sar-vāya-cha-pasupathayē-cha-namo

Salutations to him who destroys sin and to him who is the lord of all beings.

nīlah-grī-vāya-cha-siti-kantāya-cha-namaḥ

Salutations to him who has a blue neck and who has white ash applied over his neck.

kapar-dhinē-cha-vyup-takēsāya-cha-namaḥ

Salutations to him who has a crown of hair and to him who has a shaved head.

sahas-rāk-shāya-cha-sata-dhanvanē-cha-namo

Salutations to him who has thousands of eyes and to him who has hundreds of bows.

giri-sāya-cha-sipi-vishtāya-cha-namo

Salutations to him who is the lord of the mountain and to him who is light personified.

mee-dhushta-mā-yache-shu-matē-cha-namo

Salutations to him who gives torrential rains and to him who carries arrows.

hras-vāya-cha-vāma-nāya-cha-namo

Salutations to him who is small and to him who is dwarf.



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śrī rudram

ōm - harih: - ōm

bruhatē-cha-varshee-yasē-cha-namo

Salutations to him who is large who is storehouse of good qualities.

vṛd-dhāya-chasam-vrudh-vanē-cha-namo

Salutations to him who is aged and to him whose fame is large.

agri-yāya-cha-prathamāya-cha-nama

Salutations to him who existed before creation and to him who is first among Gods.

āsavē-chā-ji-rāya-cha-namaḥ

Salutations to him who is omnipresent and to him who moves fast.

see-griyāya-cha-see-byāya-cha-nama

Salutations to him who is in fast streams and to him who is in great waters.

ūr-myāya-chā-vasvan-yāya-cha-namaḥ

Salutations to him who is in fast tides and to him who is in still water.

srotas-yāya-cha-dvīp-yāya-chā

Salutations to him who is in rivulets and to him who is in islands.

|| 6th (sasthāma) anuvākam ||

namo – jyēsh-tāya-cha-kanish-thāya-cha-namaḥ

Salutations to him who is elder and to him who is younger.

pūr-vajāya-chā-para-jāya-cha-namo

Salutations to him who is born before and to him who is born after.

madhya-māya-chā-pagal-bāya-cha-namo

Salutations to him to him who is middle aged and to him who is too young.

jagan-yāya-cha-budh-niyāya-cha-namaḥ

Salutations to him who is born from the middle and to him is born out of roots.

so-byā-ya-cha-prati-saryāya-cha-namo

Salutations to him who is born in earth and to him who is born in other worlds.

yām-yāya-chakshē-myāya-cha-nama

Salutations to him to him who punishes in hell and to him who grants favours in heaven.

urvar-yāya-chakal-yāya-cha-namaḥ

Salutations to him who is in the fields and who is in gardens.

slok-yāya-chā-vasān-yāya-cha-namo

Salutations to him who is praised in the Vedas and to him who is praised at the end of Vedas.





śrī rudram

ōm - harih: - ōm

van-yāya-chakak-shyāya-cha-namaḥ

Salutations to him who exists as tree in forest and to him who exists as plants in bushes.

sravāya-cha-prati-sravāya-cha-nama

Salutations to him who is of the form of sound and to him who is in the form of echo.

āsu-shēnāya-chā-surathāya-cha-nama

Salutations to him who is the fast moving troops and to him who is the fast moving cavalry.

sū-rāya-chāvabin-datē-cha-namo

Salutations to him who is in the form of heroes and to him who is in the form of knights.

var-minē-chavarū-thinē-cha-namo

Salutations to him who is armoured and to him who rides a chariot.

bil-minē-chaka-vachinē-cha-namaḥ

Salutations to him who wears the helmet and to him who is protected by the charms.

srutāya-cha-sruta-sēnāya-chā

Salutations to him who is famous and to him who has a famed army.

|| 7th (sapta) anuvākam ||

namo-dundu-byāya-chā-hanan-yāya-cha-namo

Salutations to him who is of the sound of a big drum and to him who is of the form of the drumstick.

ḍrsh-navē-cha-pram-ṛ-sāya-cha-namo

Salutations to him who never runs away from war and to him who examines the spy information about the enemy.

dūtāya-cha-prahitāya-cha-namo

Salutations to him who is the messenger and who is the servant

nishanginē-chē-shudhi-matē-cha-namas

Salutations to him who has the sword and to him who has the quiver.

tīksh-nēshavē-chāyu-dhinē-cha-namas

Salutations to him who has sharp arrows and to him who has other weapons

svāyu-dhāya-cha-sudhan-vanē-cha-namaḥ

Salutations to him who has best weapons and to him who has good bow.

srut-yāya-cha-path-yāya-cha-namaḥ

Salutations to him who walks in footpaths and to him who travels in wide roads.

kāt-yāya-čaní-pyāya-cha-namaḥ

Salutations to him who is in canal water to him who is in streams.

sūd-yāya-cha-saras-yāya-cha-namo

Salutations to him who is in water of a pool and to him who is in the water of a lake



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śrī rudram

ōm - harih: - ōm

nād-yāya—chava(eye)-santāya—cha-namaḥ

Salutations to him who is in the water of river and to him who is in the water of the pond.

kū-pyāya—chāvat-yāya—cha-namo

Salutations to him who is in the water of well and to him who is in the water of spring

varsh-yāya—chāvarsh-yāya—cha-namo

Salutations to him who is in rain water and who is also in places it does not rain.

mēgh-yāya—chavid-yut-yāya—cha-nama

Salutations to him who is in the clouds and who is also in lightning

eedhri-yāya—chātap-yāya—cha-namo

Salutations to him who is in the form of clear sky of autumn and to him who is in the form of rain and sun

vāt-yāya—charēsh-miyāya—cha-namo

Salutations to him who is in the form of rainy storm and to him who is in the form of dry hoarse wind.

vā-stav-yāya—chavā-stu-pāya—chā

Salutations to him who is in materials of the house and to him who is the vaasthu purusha guarding the house.

ōm — hara — hara — hara — hara — ōm

|| 8th (ashta) anuvākam ||

namaḥ—somāya—charu-drāya—cha-namas

Salutations to him who is the consort of Uma and to him who removes sorrow.

tām-rāya—chāru-nāya—cha-namaḥ

Salutations to him who is of the copper colour of the dawn and to him who is of the colour of sun after sunrise.

san-gāya—chapasu-pathayē—cha-nama

Salutations to him who adds pleasure to us and to him who protects all beings

ug-rāya—chabí-māya—cha-namo

Salutations to him who is angry and to him who is fearful

agrēva-dhāya—chadū-rēva-dhāya—cha-namo

Salutations to him who leads and kills his enemies and to him who talks from a distance

hantrē—chahaní-yasē—cha-namo

Salutations to him who kills his enemies and to him who destroys everything towards the end

vṛkshē-byo—hari-kēshē-byo-namas

Salutations to him who is the tree with green hairs of karma

tā-rāya-nama

Salutations to him who is the star in the form of Om





śrī rudram

ōm - harih: - ōm

sham-bavē—chamayo-bavē—cha-namaḥ

Salutations to him who appears as pleasure of this world and to him who appears as pleasure of salvation.

sanka-rāya—chama-yas-karāya—cha-namaḥ

Salutations to him who gives the pleasure of this world and to him who gives the pleasure of the other worlds.

sivāya—cha—siva-tarāya—cha-namas***

Salutations to him who is in the form of good things and to him who makes others who attain him good.

tīrth-yāya—chakūl-yāya—cha-namaḥ

Salutations to him who is the holy water and to him who is worshipped near the streams

pār-yāya—chā—vār-yāya—cha-namaḥ

Salutations to him who is being praised by great souls after salvation and to him who grants all that one wants in this world.

pra-tara-nāya—cho—tara-nāya—cha-nama

Salutations to him who helps us cross the river of sins and to him who lifts us to salvation.

ā-tār-yāya—chā-lād-yāya—cha-namaḥ

Salutations to him who makes soul enter this world and to him who encourages soul to enjoy the fruit of actions.

sash-pyāya—cha—phen-yāya—cha-namaḥ

Salutations to him who is in the grass by the riverside and who is in the foam of the river.

sikat-yāya—chapra-vāh-yāya—chā

Salutations to him who is in the sand by the side of the river and who is in the running water of the river

|| 9th (nava) anuvākam ||

nama—irin-yāya—chapra-path-yāya—cha-namaḥ

Salutations to him who is of the form of one who lives in arid land and to him who walks the paths

kig(u)m-silāya—chak-sheya-nāya—cha-namaḥ

Salutations to him who is of the form of one who lives in dry land and to him who is of the form of one who lives in good places

kapar-dhinē—chapu-lastayē—cha-namo

Salutations to him who has matted hair and to him who stands in front to protect his devotees.

gosh-tyāya—chagruh-yāya—cha-nama

Salutations to him who is of the form of one who lives in stable and to him who lives in homes

stal-pyāya—chagēh-yāya—cha-namaḥ

Salutations to him who sits on the cot and to him who lives in ornamental houses

kāt-yāya—chagah-varēsh-tāya—cha-namo

Salutations to him who lives in thorny bushes and who lives in caves

hradai-yāya—chani-vēsh-pyāya—cha-namaḥ

Salutations to him who is in deep still waters and to him who is in snow drops





śrī rudram

ōm - harih: - ōm

pāg(u)m-sav-yāya—chara-jasyāya—cha-namaḥ

Salutations to him who is in speck of dust and who is in the dust from mud

sush-kyāya—chaharit-yāya—cha-namo

Salutations to him who is dried piece of wood and who is in wet stem

lop-yāya—cholap-yāya—cha-nama

Salutations to him who is in firm floor and who is on turf

ūr-vyāya—chasūr-myāya—cha-namaḥ

Salutations to him who is on flat land and to him who is on tides in the river

par-nyāya—chaparna-sad-yāya—cha-namo

Salutations to him who is in green leaves and who is in dried leaves

pagura-mānāya—chābig-natē-cha-nama

Salutations to him who is armed and to him who kills his enemies

ā-khidatē—chaprak-khidatē—cha-namo

Salutations to him who troubles a little and to him who troubles most

vaḥ-kiri-kēbyo—dēvā-nāg(u)m-hrudayē—byo-namo

Salutations to him who showers riches on his devotees and to him who exists in hearts of devas.

vik-sheenakē-byo-namo

Salutations to your deathless form in the hearts of devas

vichin-vatkē-byo-nama

Salutations to your form, which lives in hearts of, devas and grants all the wishes

ānir-hatē-byo-nama

Salutations to your form, which lives in hearts of, devas and destroys sins

āmī-vatkē-byah(a)

Salutations to your form, which lives in hearts of, devas and travels everywhere

|| 10th (dasa) anuvākam ||

drāpē-antha-saspatē – dari-dran-nee-lalo-hitā |

ēshām-puru-shā-nām – ēshām-pasū-nām, –

mā-bher-māro-mo—ēshām-kin-chanā-mama-t(u) ||

Oh God who punishes the sinners in hell, Oh God, who gives food to devotees, Oh God, who is the form of light, Oh God who has a black neck and red body, Please do not give fear to these beings, Please do not give death to these beings, And please do not make any of these beings sick.

yā-tē-rudra-sivā-tanūḥ – sivā-visvā-ha-bēsha-jī |

sivā-rudrasya-bēsha-jī—tayā-no-mruda-jīvasē ||

Oh, Rudra, God of the world, That medicine which cures the pain of birth and rebirth, That medicine which mixes with you and makes all happy, Is your holy form that is one with thine consort Shakthi, And please bless us all with that form, To make us live as we ought to live.





śrī rudram

ōm - harih: - ōm

**imā-g(u)m-rudrāya-tavasē-kapar-dinē-kshayad-veerāya-praba-rāmahē-
matim |
yathā-naḥ-sama-sad-dvipadē-chatush-padē-visvam-pushtam-grā-mē-asmin-
nanā-turam ||**

Oh Rudra, God of the world, Who wears dried tuft of hair, Who is the sage who meditates, And who kills his enemies, Make mine wavering thought fixed on thee, So that good will befall on us people and our cows, And all beings would grow healthy without fail, And are never ever get diseased.

**mṛdā-no-rudro-tano-mayas-krudhī – kshayad-veerāya-namasā-vidhē-matē |
yach-cham-chayo-scha-manu-rāya-jē-pitā-tadas-yāma-tava-rudra-pranītau ||**

Oh, Rudra God of the world, Make us all happy, Add to our chances of salvation, And diminish the strength of sinners, And we will pray you with our salute. And again pray to thee, To give us the pleasure in this world, And salvation in the other world, Got by the father of the world Prajapathi , by your grace.*

**māno-mahānta-muta-māno-ar-bakam-māna-uk-shanta-muta-māna-ukshi-
tam |
māno-vadhī(h)-pitaram-mota-mātaram-priyā-mānas-tanuvo-rudra-ree-
rishā-h(a) ||**

Oh Rudra, God of the world, Never give trouble to our elders. Never give trouble to our children, Never give trouble to our lads, Never give trouble to our children in the womb, Never give trouble to our fathers, Never give trouble to our mothers, And never give to trouble our body, which is dear to us.

**mānas-tokē-tanayē-māna-āyushī-māno-goshu-māno –
asvē-shurī-risha-h(a) |
vīrān-māno-rudra-bhāmito-vadhīr-havish-manto-namasā-vidhē-
matē ||**

Oh Rudra, God of the world, Never cause sorrow to our children and sons, Never diminish our span of life, Never cause sorrow to our cows, Never cause sorrow to our horses, And do not destroy in anger our efficient servants, And we would come with holy offerings and salute you.

**ā-rāt-tē-gogh-na-utapū-rushag-nē-kshayad-vīrāya-sum-namas-mē-
tē-astu |
rakshā-chano-adhicha-dēva-brūh | yadhā-chanah-sharma-
yach-chad | vibar-hā-h(a) ||**

Oh Rudra, God of the world, Let your fearful aspect be away, From killing of beings, From killing of people, And our efficient servants. And let your graceful aspect, Be with us. Oh God, please protect us, Please talk to us with compassion, And please give us the pleasure of this and other worlds, That you posses.



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śrī rudram

ōm - harih: - ōm

**stuhi-srutam-garta-sadamy-yuvānam-mṛ-gana-
bheema-mupa-hat-numugram |
mṛdā-jari-trē-rudra-stavā-no-an-yantē-asman-niva-pantu-sēnā-h(a) ||**

Oh mind always think, Of that Rudra who stays in the lotus of our heart, Of that Rudra who is young, Of that Rudra who is powerful in killing of enemies, Of that Rudra who is as fearful as a lion, And of that Rudra who is full of fame. And Oh Rudra, who is being praised, Give immortal pleasures to this mortal body, And let your chief soldiers, Kill our enemies. Who are different from us.

**pari-no-rudrasya-hētir-vṛ-naktu-pari-tvē-shasya-durma-tira-gā-yo-h(o) |
avas-thirā-magavad-byas-tanu-svamí-dvasto-kāya-tana-yāya-mṛdayā ||**

Let the weapon of Rudra move away from us, And the fearful thought of Rudra, Which shines in anger, And which is capable of destroying sinners, Also move away from us. Oh Rudra who grants all wishes of devotees, Please make thine fearful anger, Which is stable in destroying thine enemies, Little soft at us, who praise, And salute thee by fire sacrifices, And please give pleasure to our sons and their sons.

**mí-dhush-tama-siva-tama-sivo-naḥ-sumanā-bhavā |
paramē-vṛksha-āyudhan-nidhāya-krut-tim-vasāna-āchara-pinākam-
bibra-dāga-hi ||**

Oh Rudra who is the greatest among those who grant wishes, Oh Rudra who has a pleasant mien, Please become one who does good to us, And become one with a good mind. Please keep thine weapons on the trees, And come to us wearing the hide of tiger. Please bring along thine bow pinaaka, As an ornament.

**viki-rida-vilo-hita-namastē-astu-bhagavah(a) |
yāstē-sahasra-g(u)m-hētayon-yamas-man-niva-pantu-tā-h(ā) ||**

Oh Rudra who throws riches at us, And oh Rudra who is red coloured, Let our salutations be with you. Let your thousands of weapons, Destroy our enemies who are different from us.

**sahas-rāni-sahas-radhā-bāhuvo-stavahē-taya-h(a) |
tāsā-misā-no-bhagavaḥ-parā-chínā-mukhā-krudhi ||**

Oh Rudra in your hands are weapons, In thousands and of thousand types. Oh God who is all powerful, Make their sharp ends not attack us.

|| 11th (eka dasa) anuvākam ||

**sahas-rāni-sahas-raso-yē-rudrā-adhi-bhū(m)-myām |
tē-shāg(u)m-sahasra-yo-janē-vadhan-vāni-tan-masi ||**

We request thee oh Rudra, To order your soldiers who are in thousands, To keep their thousands of weapons, Which are of thousand kinds, Thousand miles away from us.

asmin-mahat-yarna-vē-tarík-shē-bhavā-adhi
In this vast sea of ether, Whichever Rudra's soldiers do exist,

nílag-reevā-siti-kantā-sarvā-atha-h(a)k-shamā-charā-h(a)
And those soldiers, who do exist, Whose half side of neck is blue, And the other half is white. And live under the earth in Paathaala.*



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śrī rudram

ōm - harih: - ōm

nīlag-rīvā-siti-kantāḥ-diva-g(u)m-rudrā-upa-sritā-h(a)

And those soldiers, who do exist, Whose half side of neck is blue, And the other half is white. And who have attained heavens.

yē-vṛkshē-shusas-pin-jarā-nīlag-rīvā-vilo-hitā-h(a)

And those soldiers, who do exist, Who are on trees with colour of new grass, With neck which is blue, And whose body is especially red.

yē-bhūtānām-adhi-pata-yo-visi-kāsaḥ-kapar-dhina-h(a)

And those soldiers, who do exist, Who are captains of the soldiers, With some of them wearing the tuft, And some with no hairs,

yē-an-nēshu-vivi(d)-dyan – tipā-trēshu-pibato-janā-n(u)

And those soldiers, who do exist, Who trouble those people, Who take food and drink from vessels

yē-pathām-pathi-rakshaya-eye-la-br̥dā-yav-yudha-h(a)

And those soldiers, who do exist, Who protect people who walk in the path, And also protect those people taking all other paths, And who take the form of those who save by giving food, And who fight with enemies

yē-tīr-thāni-pra-charan-tisṛkā-vantho-nishan-gina-h(a)

And those soldiers, who do exist, Who carry sharp weapons, And also those who carry swords, And also those who travel protecting sacred waters.

ya-ētā-van-tascha-bhū-yāg(u)m-sascha-diśo-rudrā-vitas-thirē |

tēshā-g(u)m-sahasra-yo-janē-vadhan-vāni-tan-masi ||

We request all these your soldiers, And also all those others wherever they are, Spread in different directions, To keep their bows, Thousands miles away, After removing the string.

**namo-rudrē-byo-yē-pr̥thi-vyām-yēn-tarīkshē-yē-divi-yēshā-
man-nam-vāto-varsha-misha-vastē-byo-dasa(p)-prāchī-
dasa-dakshinā-dasa(p)-pratechī-daso-dīchī-dasor-dvāstē-
byo-namastē-no-mruda-yantutē-yam-dvishmo-
yas-chano-dvēshti-tamvo-jambē-dadhā-mi**

My salutations to all those soldiers of Rudra, Who are on earth, Who are in the sky, Who are in the worlds above, And to those whom air and food, Become weapons for killing beings. I salute them with ten fingers, I salute them facing the east, I salute them facing south, I salute them facing west, I salute them facing north, I salute them facing above, My salutations to all of them, Let them grant happiness to me. I would deliver those of my enemies, And those who consider me as my enemy, In to their wide-open mouth.

|| mṛityunjaya mahā mantra ||

**tryambakam – yajāmahē – sugandhim – pushti vardhanam –
ur-vā-ruka-miva bandha-nān – mrutyōr – mukshīya – māmrutāt**

Almighty three-eyed God (Siva) - whom we worship - who has a sweet fragrance - granter of health and wealth - remover of disease, obstacles in life, and attachments - liberate us from death and grant us immortality.

**yo-rudro-agnau-yo-ap-suya-oshā-dīshu-yo-rudro-visvā-
bhuvanā-vivēsa-tasmai-rudrāya-namo-astu**

Let our salutations be offered to that Rudra, Who is in fire, Who is in water, Who is in plants and trees, And who is in everything in the world.



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śrī rudram

ōm - harih: - ōm

**tamush–tuhiyas–vi-shus–sudhan–vāyo–vishvas–yak–shayati–bēsha–jasyā |
yaksh–vā – mahēsau – manasāya–rudram–namo –
bhir–dēva–masuram–duvasyā ||**

Pray and salute him, Who has the best arrows, Who has the best bow, Who is the home of medicines, That cure all the world's diseases, And who destroys asuras. We salute that Rudra, For making our minds pure.

**ayam–mē–hasto–bhagavān–ayam–mē–bhagavat–tarah(a) |
ayam–mē–visva–bē–shajo–yag(u)m–sivābir–marshana–h(a) ||**

This my hand is my God, This is higher than God to me, This is the medicine for all sickness to me. For this touches Shiva and worships him.

**yētē–sahasra–mayutam–pāsā–mrutyo–mart–yāya–hantavē |
tān–yag–nasya–mā–yayā–sarvān–nava–yajā–mahē ||
mrutyavē–svāhā–mrut–yavē–svāhā |||**

Oh God who destroys the world. I pray thee to keep away from me, The thousands of ropes that you have, Which is used by you to kill all beings, Due to the power of my prayers. This offering of fire is offered to death, This offering of fire is offered to death.

**ōm–namō–bhagavatē–rudrāya–vishnavē–mrut–yurmē–pāhi |
prā–nā–nām–granthi–rasi–rudro–mā–vishān–takah(a) ||
tēnān–nēnā–pyā–yasvā ||| sadā–sivom**

Om, my salutations to God, Who is everywhere, And to the Rudra Let not death come near me. You Rudra who lives in the junction of the soul and senses, I pray to you who destroy everything, to be within me, And due to that be satisfied, With the food that I take as offering.



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ōm śān̄thi - śān̄thi - śān̄thi(hi)

Let there be peace, Let there be peace, Let there be peace

**ithi, sri krishna yajūr vēdiya, thai-thrīya, sam-hithā-yam,
chathur kandē, pancha-ma, pra-pa-taka.**

Thus ends the fifth chapter of the fourth canto of Taitihireeya collection of Krishna Yajur Veda.



śrī rudram

ōm - harih: - ōm

|| chamaka prasnah(a) ||

ōm-agnā-vishnu-sajo-shasē-mā | var-dhan-tu-vām-gira-h(a)
 dyum-nair-vājēbi-rāga-tham
 vā-jas-chamē—prasa-vas-chamē,
 praya-this-chamē—prasī-tis-chamē,
 dhī-tis-chamē—kra-thus-chamē,
 swa-ras-chamē—slo-kas-chamē,
 srā-vas-chamē—sru-tis-chamē,
 jyotish-chamē—suvas-chamē,
 prānas-chamē—pānas-chamē,
 vyā-nas-chamē—sus-chamē,
 chit-tam-chama-ā-dhee-tham-chamē,
 vāk-chamē—manas-chamē,
 chak-shus-chamē—sro-thram-chamē,
 dakshas-chamē—balam-chama-ojas-chamē,
 sahas-chama-āyus-chamē,
 jarā-chama-ātmā-chamē,
 thanūs-chamē-sharma-chamē—varma-chamē,
 (ṇ)gāni-chamē—sthāni-chamē,
 parū-gm-shi-chamē—sharī-rāni-chamē 1

Oh Lord who is fire and who is Vishnu, Both of you be pleased, To show love towards me, Let these words which praise you, Grow for ever and you both, Should bless me with food and all wealth. Food is with me, The mind to give food is with me, Cleanliness is with me, Enthusiasm is with me, Capacity to protect is with me, Capacity to earn food is with me, Strength to chant mantras with out fault is with me, Fame is with me, Strength to recite properly is with me, Enlightenment inside is with me, Heaven is with me, The spirit of the soul is with me, Aapana is with me, Vyaana is with me, The soul is with me, Thought is with me, Things known by thought are with me, Words are with me, Mind is with me, Eyes are with me, Ears are with me, Strength of organs for gaining knowledge are with me, Strength of sensory organs are with me, Strength of soul is with me, Strength to defeat enemies is with me, Span of life is with me, The old age is with me, The soul inside is with me, Good body is with me, Pleasure is with me, The Armour to protect the body is with me, Strong stable organs are with me, Bones are with me, Joints are with me, And all other parts of the body are with me, Because I worship Rudra.



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śrī rudram

ōm - harih: - ōm

**jyaish-tyam-chama-āthi-patyam-chamē,
 man-yus-chamē—bhāmas-chamē,
 amas-chamem-bas-chamē,
 jēmā-chamē—mahi-mā-chamē,
 vari-mā-chamē—prathi-mā-chamē,
 varsh-mā-chamē—drā-guyā-chamē,
 vrud-dham-chamē—vrud-dhis-chamē
 satyam-chamē—srad-dhā-chamē,
 jaga-chamē—dhanam-chamē,
 vasas-chamē—tvi-shis-chamē,
 krīdā-chamē—modhas-chamē,
 jātham-chamē—janish-ya-mānam-chamē,
 sūktam-chamē—sukṛtam-chamē,
 vit-tham-chamē—ved-yam-chamē,
 bhūtam-chamē—bavis-yach-chamē,
 sugam-chamē—supa-tham-chama,
 ṛddham-chama-ṛddhis-chamē
 klup-tham-chamē—klup-this-chamē
 mathis-chamē—suma-this-chamē 2**

Fame is with me, Capacity to head is with me, Internal anger is with me, External anger is with me, Fathomless mid is with me, Pure cold water is with me, Capacity to win is with me, Capacity to be honoured is with me, Immovable assets are with me, Sons and grand sons are with me, Deathless progeny is with me, Pleasure of wealth is with me, Growth of knowledge is with me, Truth is with me, Attention to detail is with me, Assets are with me, Wealth is with me, Capacity to attract is with me, Luster of the body is with me, Sports is with me, Happiness coming out of that is with me, Whatever has been made is with me, Whatever is being made is with me, Praise of gods is with me, Good deeds are with me, Saved money is with me, Whatever money I will earn is with me, Earned assets are with me, Assets, which I am going to earn, are with me, Places, which I can easily reach, are with me, Good paths are with me, Good results of sacrifices done are with me, Good results, which I am going to earn, are with me, Assets earned by proper ways are with me, Good capacity to carry our things is with me, Capacity to foresee is with me, And stability to manage is with me, And all these are with me, Because I worship Rudra.



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śrī rudram

ōm - harih: - ōm

sam-chamē—mayas-chamē,
priyam-chamē—nu-kā-mas-chamē,
kāmas-chamē—sau-mana-sas-chamē,
bhadram-chamē—srēyas-chamē,
vas-yas-chamē—ya-sas-chamē,
bhagas-chamē—dravi-nam-chamē,
yantā-chamē—dhar-tā-chamē,
kshē-mas-chamē—drutis-chamē,
viswam-chamē—mahas-chamē,
sam-vich-chamē—nyā-tram-chamē,
sūs-chamē—pra-sūs-chamē,
sīram-chamē—layas-chama,
ṛtam-chamē—mrutam-chamē,
ayaksh-mam-chamē—nā-mayas-chamē,
jīvā-tus-chamē—dīr-gāyu-tvam-chamē,
ana-mītram-chamē—bhayam-chamē,
sugam-chamē—saya-nam-chamē,
sū-shā-chamē—sudhi-nam-chamē 3

Pleasures of this world are with me, Pleasures of other world are with me, Liking is with me, The desire due to that is with me, The result of the desire is with me, Relatives sweet to the mind are with me, Security is with me, Great fame is with me, Good habitats are with me, All good luck is with me, All wealth is with me, Teacher showing the way is with me, One who carries me like father is with me, Protection of assets is with me, Courage is with me, Good to all are with me, Reward is with me, Knowledge of Vedas and science is with me, Capacity to teach is with me, Capacity to order is with me, Capacity to get work done is with me, Wealth of cattle is with me, Destruction of blocks in my path are with me, Fire sacrifices and other good deeds are with me, The good result of such action is with me, Freedom from tuberculosis is with me, Freedom from small fevers are with me, The medicine for life without sickness is with me, Long life is with me, The state of all people being my friends is with me, Absence of fear is with me, Good conduct is with me, Good sleep is with me, Good mornings are with me, Good days are with me, And all these are with me, Because I worship Rudra.



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śrī rudram

ōm - harih: - ōm

ūr̥k-chamē—sūn-ṛtā-chamē,
 payas-chamē—rasas-chamē,
 gṛitham-chamē—madhu-chamē,
 sag-dhis-chamē—sapee-this-chamē,
 kru-shis-chamē—vrush-tis-chamē,
 jai-tram-chama-aud-bīd-yam-chamē,
 rayis-chamē—rāyas-chamē,
 push-tam-chamē—push-tis-chamē,
 vibhu-chamē—prabhu-chamē,
 bahu-chamē—bhūyas-chamē,
 pūr-nam-chamē—pūr-nataram-chamē,
 (a)kshi-tis-chamē—kū-yavās-chamē,
 (a)n-nam-chamē—kshu-chamē,
 vree-hayas-chamē—yavās-chamē,
 mā-shās-chamē—tilās-chamē,
 mud-gās-chamē—khal-vās-chamē,
 go-dhū-mās-chamē—masū-rās-chamē,
 priyan-gavas-chamē—navas-chamē,
 syā-mā-kās-chamē—nīvā-rās-chamē 4

Food is with me, Good words are with me, Milk is with me, The essence of milk is with me, Ghee is with me, Honey is with me, Taking food together with relatives is with me, Drinking together is with me, Agriculture is with me, Rain is with me, Land which gives victory is with me, Production out of plants and trees are with me, Gold is with me, Gems are with me, Greatness that wealth brings is with me, Health is with me, Wealthy harvest is with me, Fame that the harvest brings is with me, Many good things that harvests brings are with me, Further and further growth is with me, Completeness is with me, State above perfection is with me, Deathless state is with me, Maize is with me, Rice food is with me, Wheat is with me, Black gram is with me, Oil seeds are with me, Green gram is with me, Other grams are with me, All types of wheat are with me, Masoor dhal is with me, Lentils are with me, Sorghum is with me, Millets are with me, Red rice is with me, And all these are with me, Because I worship Rudra.



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śrī rudram

ōm - harih: - ōm

ash-mā-chamē—mrut-tikā-chamē,
 gira-yas-chamē—parva-tās-chamē,
 sika-tās-chamē—vanas-pata-yas-chamē,
 hiran-yam-chamē—yas-chamē,
 see-sam-chamē—thra-push-chamē,
 syā-mam-chamē—loham-chamē,
 agnis-chama-āpas-chamē,
 veeru-dhas-chama-osha-dhayas-chamē,
 krushta-pach-yam-chamē—krushta-pach-yam-chamē,
 grām-yās-chamē—pasava-āran-yās-cha,

yag-nena-kalpan-tām

vitham-chamē—vit-this-chamē,
 bhū-tham-chamē—bhū-this-chamē,
 vasu-chamē—vasa-this-chamē,
 karma-chamē—sakthis-chamē,
 arthas-chama-ēmas-chama,
 ithis-chamē—gathis-chamē 5

Stones are with me, Mud is with me, Hills are with me, Mountains are with me, Sand is with me, All that grows from soil is with me, Gold is with me, Steel is with me, Lead is with me, Zinc is with me, Black iron is with me, Other metals like copper are with me, Fire is with me, Water is with me, Climbing plants are with me, Medicinal herbs are with me, All, which is cultivated, is with me, All produce, which is not cultivated, is with me, All that is in villages is with me, All that is in the forest is with me, All animals are with me, All material required for fire sacrifice are with me, All assets inherited by me are with me, All assets of children and friends are with me, All my assets are with me, All movable property is with me, All immovable property is with me, All religious duties are with me, Strength to do duty is with me, Good results of duty are with me, Pleasures that can be attained are with me, Methods to attain such pleasures are with me, Attainments are with me, And all these are with me, Because I worship Rudra.



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śrī rudram

ōm - harih: - ōm

agnis-chama-indras-chamē,
somas-chama-indras-chamē,
savithās-chama-indras-chamē,
sarasvathi-chama-indras-chamē,
pū-shā-chama-indras-chamē,
brahas-pathís-chama-indras-chamē,
mithras-chama-indras-chamē,
varunas-chama-indras-chamē,
twash-tās-chama-indras-chamē,
dhātā-chama-indras-chamē,
vishnus-chama-indras-chamē,
asvinou-chama-indras-chamē,
maru-thas-chama-indras-chamē,
viswe-chamē—dēvā-indras-chamē,
prithi-ví-chama-indras-chamē,
antha-ríksham-chama-indras-chamē,
dhyous-chama-indras-chamē,
dhi-sas-chama-indras-chamē,
mūr-dhā-chama-indras-chamē,
prajā-pathis-chama-indras-chamē 6

Fire and Indra, Moon and Indra, Sun and Indra, Saraswathi and Indra, Pooshaa and Indra, Teacher of Gods and Indra, Mithra and Indra, Varuna and Indra, Twashtaa and Indra, Dhathaa and Indra, Vishnu and Indra, Aswini devas and Indra, Marut devas and Indra, Viswe devas and Indra, Earth and Indra, Atmosphere and Indra, Heaven and Indra, Four Directions and Indra, The direction over head and Indra, And Prajaa pathi and Indra. Would bless me.



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śrī rudram

ōm - harih: - ōm

(a)gm-sus-chamē—ras-mis-chamē,
 (a)dhā-byas-chame—adhi-pathis-chama,
 upā-gm-sus-chamē—anthar-yāmas-chama,
 aindra-vāya-vas-chamē—ma(eye)-thrā-varunas-chama,
 ās-vinas-chamē—prathi-pras-thānas-chamē,
 shukras-chamē—manthí-chama,
 āgra-yanas-chamē,
 vaishva-dēvas-chamē—druvas-chamē,
 vaishvā-naras-chama-ṛthu-grahās-chamē—athi-grāh-yās-chama,
 ain-drāg-nas-chamē—vaishwa-dēvas-chamē,
 marut-vatí-yās-chamē—māhēn-dras-chama,
 ādhit-yas-chamē—sā-vith-tras-chamē,
 sā-ras-vathas-chamē—paush-nas-chamē,
 pāth-ní-vathas-chamē—hāriyo-janas-chamē 7

[Translator's note: Please note that the following are vessels used in the fire sacrifice and since I am not familiar with what they are, I am unable to translate them and have given them as such]

The vessels for Soma Yaga are with me, The rays of sun are with me, The vessels of Adhaabhya are with me, The vessels of curd are with me, The vessels to give planet Venus with the juice of Soma are with me, The vessels of Andaryaama are with me, The vessels to give planet Indra with the juice of Soma are with me, The vessels to give Maithra Varuna with the juice of Soma are with me, The month of aaswina is with me, The prathi prasthaana is with me, Shukraa is with me, Mandhee is with me, Agrayana is with me, Vaiswa deva is with me, The vessels to give star Dhruva with the juice of Soma are with me, The vessels to give seasons with the juice of Soma are with me, Adhigraahya is with me, Aindraagna is with me, Vaiswa deva is with me, Mrud vadheeya is with me, Maahendra is with me, Saveethra is with me, The vessels to give saraswathi with the juice of Soma are with me, Poushna is with me, Paathni vadha is with me And Haari yojana is with me, And all these are with me, As I worship Rudra.



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śrī rudram

ōm - harih: - ōm

idh-mas-chamē—bar-his-chamē,
vēdhis-chamē—dhis-nīyās-chamē,
sru-chas-chamē—chama-sās-chamē,
grāvā-nas-chamē—svara-vas-chama,
upara-vās-chamē—adhi-shava-nēes-chamē,
drona-kala-sas-chamē—vā-yavyā-ni-chamē,
pūtha-bhṛch-chama-ā-dhava-nīyas-chama,
āgnī-dhram-chamē—havir-dhānam-chamē,
gru-hās-chamē—sadas-chamē,
puro-dā-shās-chamē—pacha-tās-chamē,
ava-bru-thas-chamē—svagā-kāras-chamē 8

[Translator's note: Please note that the following are other materials required for the fire sacrifice and since I am not familiar with what they are, I am unable to translate them and have given them as such]

Tender branch pieces of banyan (Samith) are with me, Durbha grass is with me, The sacrifice platform is with me, The place to sit for those who do the sacrifice is with me, The ladles for doing the fire sacrifice is with me, The vessels for drinking Soma juice is with me, The stones for crushing the Soma creeper is with me, The wooden pieces are with me, The holes dug in the earth is with me, The plank used to extract juice out of soma creeper is with me, The drona pot is with me, The vaavyas are with me, The holy pots are with me, The aadavaneeya vessels are with me, The stage of Aagnidran is with me, The platform for keeping materials to be put in fire is with me, The place for woman to sit is with me, The general place for those who want to attend is with me, The cooked rice meant for fire sacrifice is with me, The platforms for animal sacrifice is with me, The bathing done at the end of the sacrifice is with me, And the burning of Samiths in the fire is with me, And all these materials meant for fire sacrifice come to me, As I am a devotee of Rudra.



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śrī rudram

ōm - harih: - ōm

agnis-chamē—ghar-mas-chamē,
arkas-chamē—sūryas-chamē,
prānas-chamē—shwa-mēdhas-chamē,
pruthi-vi-chamē—dhi-tis-chamē,
dhi-tis-chamē—dyaus-chamē,
shak-varí-ran-gula-yodi-sas-chamē,
yag-vena-kal-pan-tā-mruk-chamē,
sāma-chamē—stho-mas-chamē,
yajus-chamē—dík-shā-chamē,
tapas-chama-ruthus-chamē,
vra-tham-chamē—(a)horā-trayōr- vrush-tyā,
bru-hadra-tantarē-chamē—yag-nēna-kalpē-tām 9

Let fire be made over to me, Let what has to be done before the fire sacrifice be made over to me, Let Arka sacrifice be made over to me, Let sun sacrifice be made over to me, Let the soul sacrifice be made over to me, Let horse sacrifice be made over to me, Let the God of earth be made over to me, Let the Adhithi God be made over to me, Let the Thidhi God be made over to me, Let Gods of heaven be made over to me, Let the sakvaree meter be made over to me, Let the limbs of supreme purusha be made over to me, Let the different directions be made over to me, Let Rig-veda be made over to me, Let Saama Veda be made over to me, Let Yajur Veda be made over to me, Let the sanctity required to do the fire sacrifice be made over to me, Let the starving rites which would remove sins be made over to me, Let the proper time for fire sacrifice be made over to me, Let the rite of drinking milk from one udder of the cow be made over to me, Let good crop made by ceaseless rain in night and day be made over to me, Let the singing of Samaa be made to me, As I am the devotee of Rudra.



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śrī rudram

ōm - harih: - ōm

garbhās-chamē—vat-sās-chamē,
 travis-chamē—traví-chamē,
 ditya-vāt-chamē—dit-yau-hí-chamē,
 panchā-vis-chamē—panchā-ví-chamē,
 trivat-sas-chamē—trivat-sā-chamē,
 turya-vāt-chamē—tur-yau-hí-chamē,
 pash-tha-vāt-chamē—pash-thau-hí-chama,
 uk-shā-chamē—vasā-chama,
 risha-bas-chamē—vē-hach-chamē,
 (a)nad-vān-chamē—dhē-nus-chama,

ā-yur-yag-nēna-kal-patām,
 prā-nō-yag-nēna-kal-patām,
 apāno-yag-nēna-kal-patām,
 yāno-yag-nēna kal-patām,
 chak-shur-yag-nēna-kal-pa-tāg(u)m,
 srotram-yag-nēna-kal-patām,
 mano-yag-nēna-kal-patām,
 vāg-yag-nēna-kal-patām-(m)ātmā,
 yag-nēna-kalpathām,
 yagno-yag-nēna-kal-patām 10

Let cows with calves in the womb be made over to me, Let calves be made over to me, Let one and half year old bulls be made over to me, Let one and half year old cows made over to me, Let two-year-old bulls be made over to me, Let two-year-old cows be made over to me, Let two and half year old bulls be made over to me, Let two and half year old cows be made over to me, Let three-year-old bulls be made over to me, Let three-year-old cows be made over to me, Let three and half old bulls be made over to me, Let three and half year old cows be made over to me, Let four-year-old bulls be made over to me, Let four-year-old cows be made over to me, Let breeding bulls be made over to me, Let barren cows be made over to me, Let bullocks be made over to me, Let cows which have young calves be made over to me, By the fire sacrifice that I perform. Let the fire sacrifice give me long life, Let fire sacrifice give me inhaled air, Let fire sacrifice give me exhaled air, Let fire sacrifice give me able eyes, Let fire sacrifice give me able ears, Let fire sacrifice give me able mind, Let fire sacrifice give me able words, Let fire sacrifice give me an able soul, Let fire sacrifice give me ability to perform more fire sacrifices.



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śrī rudram

ōm - harih: - ōm

ěkā-chamē—tis-ras-chamē,
 pan-cha-cha-mē—sapta-chamē,
 nava-chama-ěkā-dasa-chamē,
 trayo-dasa-chamē—pancha-dasa-chamē,
 saptha-dasa-chamē—nava-dasa-chama,
 eka-vigum-satis-chamē—trayo-vigum-satis-chamē,
 pancha-vigum-satis-chamē—sapta-vigum-satis-chamē,
 nava-vigum-satis-chama-ěka-trigum-sach-chamē,
 trayas-trigum-sach-chamē—chata-sras-chamē,
 ashtau-chamē,
 dwā-dasa-chamē-sho-dasa-chamē,
 vigum-sathis-chamē,
 chatur-vigum-sathis-chamē,
 ashtā-vigum-sathis-chamē,
 dwā-trigum-sach-chamē,
 shat-trigum-sach-chamē,
 chat-vā-rigum-sach-chamē,
 chathus-chath-vā-rigum-sach-chamē,
 ashtā-chatvā-rigum-sach-chamē,
 vājas-cha-prasa-vas-cha,
 api-jas-cha-kratus-cha,
 suvas-cha—mūr-dhā-cha,
 vyash-niyas-cha,
 an-tyā-yanas-chānt-yas-cha,
 bhau-vanas-cha,
 bhuvanas-chā-dhi-patis-cha 11

*One is with me. * Three is with me, Five is with me, Seven is with me, Nine is with me, Eleven is with me, Thirteen is with me, Fifteen is with me, Seventeen is with me, Nineteen is with me, Twenty-one is with me, Twenty-three is with me, Twenty-five is with me, Twenty-seven is with me, Twenty-nine is with me, Thirty-one is with me, Thirty-three is with me, Four is with me, Eight is with me, Twelve is with me, Sixteen is with me, Twenty is with me, Twenty-four is with me, Twenty-eight is with me, Thirty-two is with me. Thirty-six is with me, Forty is with me, Forty-four is with me, Forty-eight is with me, Food is with me, Production of food is with me, Growth of food is with me, Fire sacrifice is with me, And I request The Sun, the reason of all this and The sky at the top and The gods presiding over the sky and The gods presiding over deluge and The deluge and The gods presiding over the world and The world and The god presiding over every thing, To be merciful on me.*

Notes:

All odd numbers denote the other world(devas) and all even numbers the assets of this world. Another interpretation is 1-nature, 3-three qualities, 5-air, water, earth, fire and ether 7- five sensory organs, mind and intellect 9-the body with nine holes, 11- ten souls and the sushmna, 13-devas, 15- the nadis of the body, 17- all the limbs of the body, 19-the medicinal herbs, 21- the important vulnerable parts of the body, 23- devas controlling serious diseases, 25- the number of apasaras in heaven, 27-the gandharwas, 29- the vidhyut devas, 31-the worlds, 33-the devas 4-purusharthās, 8- vedās and upa vedās, 12- six angās and six shastrās, 16- the knowledge to be got from god, 20- maha bhuttas, 24- the letters of gayatri, 28- ushnik meter, 32-anushtup mete, 36-bruhathee, 40-pankthee, 44-trushtup, 49-jagathi.



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śrī rudram

ōm - harih: - ōm

ōm-idā-dēva-hūr(hu), | manu-yagna-nír(hi), | bruhas-pathir-ukthāma-thānī, |
sagam-sishad-vishwē-dēvā(ha), | sūkta-vācha-pr̥thi-vi, |
māthar-māmā-higum-sír, | madhu-manishyē-madhu-janish-yē, |
madhu-vak-shyāmi-madhu-vadish-yāmi, |
madhur-matheem-dēvē-byo, | vāchamud-yāsagum, |
su-srū-shēn-yām, | manush-yē-byas-tham-mā-dēvā, | avan-tu, |
shobā-yay-pitaro-numa-dantu

Kaama dhenu summons the devaas, Manu conducts the sacrifice, Brihaspathi chants the joy giving manthraas, Viswe devaas tell the methods, Oh mother goddess of earth, Do not give trouble to me. I would think by my mind only sweet things, I would do only sweet things, I would take only sweet things for worship of devas, I would talk of only sweet things, I would only give sweetest things with devaas, And men who want to hear good things, Let the devas protect me who does this way, And let my ancestor gods protect me.

ōm śān̄thi - śān̄thi - śān̄thi(hi)

Let there be peace, let there be peace, let there be peace.

**ithi, sri krishna yajūr vēdiya, thai-thrīya, sam-hithā-yam,
chathur kandē, sapta-ma, pra-pa-taka.**

*Thus ends the seventh section of the fourth chapter,
From the Thaitheeya collection of Krishna Yajur Veda.*

ōm - yadak-shara pada-bhrashtam - mātrā-heenam tu yadbhavēt |
tat-sarvam kshamyā tām-dēva - subrahmanya namōstutē ||

visarga-bindu-mātrāni - pada-pādāksha rāni-cha |
nyoo-nāni chā-tirik-tāni - ksham-asva shikhi vāhana ||

anyathā sharanam-nāsti - tvamēva sharanam mama |
tasmāt-kārunya bhāvēna - raksha-raksha shadā-nana ||

I may have erred whilst construction of, writing of, pronouncing of - sentences, words, consonants, improper grammar, verb, vowels of the prayers.

I may have also forgotten to put the punctuation marks due to my ignorance in understanding the heavenly idiom.

Oh Lord Subrahmanya, may my flaws be overlooked for they are out of my ignorance.

I seek your pardon for all the commissions and omissions for they are involuntary.

Kindly bless me for the sincere endeavour.



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śrī rudram

ōm - harih: - ōm

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