

VEDA UNION
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Śrī Rudram Anuvāka 1 – 11

Devanāgarī, transliteration and translation text.
Also includes a text with phonetic changes of anusvāra and visarga.

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Anuvāka 1

¹ ॐ नमो भगवते रुद्राय ॥

om namo bhagavatē rudrāya ॥

Salutations to the God who is Rudra.

² ॐ नमस्ते रुद्र मन्यव उतोत इषवे नमः ।

om namaste rudra manyava utota iṣave namaḥ ।

Salutation to the one with righteous wrath (manyave), O Rudra, to your arrow salutation also.¹

³ नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ।

namaste astu dhanvane bāhubhyāmuta te namaḥ ।

Salutation to your bow and salutation to yours arms of might.²

⁴ या त इषुः शिवतमा शिवं बभूव ते धनुः ।

yā ta iṣuḥ śivatamā śivaṁ babhūva te dhanuḥ ।

That your arrow which is the kindest of all and your bow which is auspicious.

¹ Bow (dhanu) symbolises the aim of action, the arrow symbolises the movement in action. manyu: righteous wrath; it is not the usual human quality of anger or wrath; it is Rudra's force which is intolerant of defect and stumbling; it smites both the enemy and the loiterer. Rudra: one who removes (ra) the misery that causes crying; one who causes pain.

² dhanu: bow, that which provides the aim of action; arrow is the instrument.

⁵ शिवा शर्व्या या तव तया नो रुद्र मृडय ।

śivā śaravyā yā tava tayā no rudra mṛdaya ।

And that your quiver which bears the blessing, by that you make us happy.

⁶ या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।

yā te rudra śivā tanūrāghorā'pāpakāśinī ।

O Terrible One, that your body which is fair and full of kindness and destroys sin, not your shape of terror,

⁷ तया नस्तनुवा शन्तमया गिरिशंताभिचाकशीहि ।

tayā nastanuvā śantamayā giriśantābhicākaśīhi ।

in that your body full of peace, you are wont to be seen (abhicākaśīhi) among our folk, O dweller in the mountain.³

⁸ यामिषु गिरिशंत हस्ते बिभर्ष्यस्तवे ।

yāmiṣuṁ giriśanta haste bibharṣyastave ।

O Dweller in the mountains, the arrow you bear in your hand for hurling,

³ giriśanta: he who gives bliss (sham) staying in the mantra (gir); dweller in the mountain. All the commentators associate Rudra of the Veda with the Puranic legends of Śiva such as dwelling in the Kailāsa mountain, getting a dark throat by drinking the hālāhala poison etc. All these legends are symbols whose meanings are clarified at the relevant places here.

9 शिवां गिरित्र तां कुरु मा हिगंसीः पुरुषं जगत् ।

śivām giritra tāṁ kuru mā higṁsīḥ puruṣaṁ jagat ।

make an arrow for blessing (śivam), O Keeper of the hills, let it not slay my armed men.

10 शिवेन वचसा त्वा गिरिशाच्छावदामसि ।

śivena vacasā tvā giriśācchāvadāmasi ।

With fair speech, O Mountain-dweller, we appeal to you directly (acchā),

11 यथा नः सर्वमिज्जगदयक्ष्मगं सुमना असत् ।

yathā naḥ sarvamijjagadayakṣmagṁ sumanā asat ।

that the whole world may be for us a friendly and healthy (ayakṣmam) place.

12 अद्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।

adhyavocadadhivaktā prathamō daivyo bhiṣak ।

One who guides the speech (adhivaktā), the first divine healer (of fears), has given commands in our favour,

अहीगंश्च सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्यः ।

ahīgṁśca sarvāñjambhayantsarvāśca yātudhānyaḥ ।

destroying all the (inner) psychological foes and all demon-sorceries.⁴

13 असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।

asau yastāmro aruṇa uta babhruḥ sumāṅgalaḥ ।

This Aruṇa of the dawn that is tawny (babhru), copper-red (tāmra) and auspicious,

14 ये चेमागं रुद्रा अभितौ दिक्षु श्रिताः सहस्रशोऽवैषागं हेडं ईमहे ।

ye cemāgṁ rudrā abhitō dikṣu śritāḥ sahasraśo'vaiṣāgṁ heḍa īmahe ।

and these violent ones (rudrās) that dwell in their thousands, we want to avert (ava īmahe) their wrath.⁵

⁴ ahi: serpent-demon, symbolises foes of the vital nature like greed, jealousy, excessive sexual desire etc.

bhiṣak: healer, one who frees us from fears.

⁵ The first part refers to the Sunrise or the dawn of the spiritual light; along with the event are released several forces (rudrās) whom we disregard although unconsciously. The prayer is may their wrath not effect us.

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।

asau yo'vasarpati nīlagrīvo vilohitaḥ ।

Him who goes away quickly, one with blue rays and scarlet-hued,

15 उतैनं गोपा अदृशन्नदृशन्नुदहार्यः ।

utainaṁ gopā adṛśannadr̥śannudahāryaḥ ।

Him the keepers of cows and the bearers of water (udahāryaḥ) have seen,

16 उतैनं विश्वा भूतानि स दृष्टो मृडयाति नः ।

utainaṁ viśvā bhūtāni sa dṛṣṭo mṛḍayāti naḥ ।

and him all creatures (have seen); may he, seen, be gracious to us.⁶

17 नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।

namo astu nīlagrīvāya sahasrākṣāya mīḍhuṣe ।

Salutation to the blue-necked, thousand-eyed one, the bountiful,⁷

⁶ The first line refers to the setting Sun. At this auspicious moment many ordinary persons like cowherds and the maidens who carry the water have seen the form of Rudra for an instant only; hence the phrase 'goes away quickly' (avasarpati, creeps away).

nīlagrīva: one with blue (nīla) rays (grīva), an aspect of setting Sun.

⁷ nīlagrīva: one with blue neck; an aspect of the Rudra seen in the vision. The blue neck symbolises all the poisons of the world which are absorbed by Rudra and localised in his

18 अथो ये अस्य सत्त्वानोऽहं तेभ्योऽकरन्नमः ।

atho ye asya sattvāno'ham tebhyo'karannamaḥ ।

and to those that are his warriors I have offered (akaram) my salutation.

19 प्रमुञ्च धन्वनस्त्वमुभयोरार्त्नि योज्याम् ।

pramuñca dhanvanastvamubhayorārtni yorjyām ।

Release the string (jyām) of the bow (dhanvan) from its both ends (ārtniyoh),

20 याश्च ते हस्त इषवः परा ता भगवो वप ।

yāśca te hasta iṣavaḥ parā tā bhagavo vapa ।

and drop down (parāvapa) the arrows in your hand, O Bhagavān.⁸

21 अवतत्य धनुस्त्वग्ं सहस्राक्ष शतेषुधे ।

avatatya dhanustvagn̄m sahasrākṣa śateṣudhe ।

May you, of a thousand eyes and a hundred quivers, unstring your bow,

neck. Every part of the body of Rudra represents an aspect of this universe. Shiva localises the poison so that it may not effect any other part of Universe.

⁸ The prayer is for the lord for not using his bow by making it ineffective.

निशीर्य॑ शल्यानां॑ मुखा॑ शिवो॑ नः सुमना॑ भव ।

niśīryā śalyānāṃ mukhā śivo naḥ sumanā bhava ।

and destroy the (the sharp metallic) points of your arrows; be auspicious and right-minded to us.

22 विज्यं॑ धनुः॑ कपर्दिनो॑ विशल्यो॑ बाणवाग्॑ उत ।

vijyam dhanuḥ kapardino viśalyo bāṇavāgṃ uta ।

Unstrung is the bow of him of the braided hair and arrowless his quiver,⁹

23 अने॑शन्नस्येष॑व आभुर॑स्य निषंग॑थिः ।

aneśannasyeṣava ābhurasya niṣaṅgathiḥ ।

his arrows have departed (or are unseen), empty is his quiver (niṣhangathiḥ).

24 या ते॑ हेति॑र्मी॑दुष्ट॑म हस्ते॑ बभू॑व ते धनुः॑ ।

yā te hetirmīdhuṣṭama haste babhūva te dhanuḥ ।

O Most Bountiful One (miḍhuṣṭama), the missile (heti) that is in your hand and your bow,

तया॑ऽस्मान् विश्व॑तस्त्वम॑यक्ष्मया॑ परि॑ब्भुज ।

tayā'smān viśvatastvamayakṣmayā paribbhujā ।

with them do you guard us on all sides, free from sickness (ayakṣhma).¹⁰

25 नम॑स्ते अ॒स्त्वायु॑धा॒याना॑तताय॑ धृ॒ष्णवे॑ ।

namaste astvāyudhāyānātātāya dhṛṣṇave ।

Salutation to your weapon which is relaxed (anātātāya) and potent (dhṛṣṇave),¹¹

26 उ॒भाभ्या॑मु॒त ते॒ नमो॑ बा॒हुभ्यां॑ तव॒ धन्व॑ने ।

ubhābhyāmuta te namo bāhubhyāṃ tava dhanvane ।

and salutation to your hands and to your bow.

27 परि॑ ते॒ धन्व॑नो हे॒तिर॒स्मान् वृ॑णक्तु॑ विश्व॑तः ।

pari te dhanvano hetirasmanvṛṇaktu viśvataḥ ।

May the missile (heti) from your bow avoid us on every side.

⁹ kapardin: one with braided hair or fear-causing appearance; refers to the person of Rudra in the vision.

¹⁰ The phrase ayakṣhma clearly indicates that the Rudra is protecting us from the psychological foes who cause sickness.

¹¹ anātātāya: that which is not aimed.

अथो य इषुधिस्तवारे अस्मन्निर्घेहि तम् ॥

atho ya iṣudhistavāre aśmannidhehi tam ॥

Indeed, loosen (nidhehi) your quiver and keep it far-away (āre) from us.

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

namaste astu bhagavan viśveśvarāya mahādevāya
tryambakāya tripurāntakāya trikāgnikālāya
kālāgnirudrāya nīlakaṅṭhāya mṛtyuñjayāya sarveśvarāya
sadāśivāya śrīmanmahādevāya namaḥ ॥

I offer my salutations (namaste) to Lord Shiva: who is the Lord of the Universe (viśveśvarā); who is the great God (mahā-devā); who has three eyes (tryambakā); who is the annihilator of Tripura – the city of the demon; Tripura also represents our ego (tripura antaka); who is the master of sacrificial fire of three kinds (trikāgnikālāya); who is the Rudra who consumes everything as the fire of kāla -agni at the time of destruction; One whose throat is blue (nīla-kaṅṭhā); who is the conqueror of death (mṛtyuñjayā); who is the Lord of all (sarveśvara); who is always auspicious (sadā-śiva). Salutations to Rudra who is the celebrated and great God (śrīman-mahādevā).¹²

¹² Source: “Vedic chants – The journey within”

Anuvāka 2

1 नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो

namo hiraṇyabāhave senānyē diśāṃ ca
pataye namo

Salutation to the golden-armed leader of the armies, and to the lord of the quarters salutation!¹³

2 नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो

namo vṛkṣebhyaḥ harikeśebhyaḥ paśūnāṃ
pataye namo

Salutation to the trees with green tresses, to the lord of all beings salutation!¹⁴

3 नमः सस्पर्शराय त्विषीमते पथीनां पतये नमो

namaḥ saspiṅjarāya tviṣimate pathīnāṃ
pataye namo

Salutation to the one who destroys the foes (saspi) (in the path), to the radiant, to the lord of paths salutation!¹⁵

¹³ hiraṇya: that in which the delight (raṇ) is hidden (hi); usually translated as gold.
golden armed: gold represents the delight or light beyond the mind. His strength symbolised by his arm is luminous.

¹⁴ pashu: all beings including humans, animal etc.
vṛkṣha: that which covers (vṛ) the earth.

4 नमो बभ्रुशाय विव्याधिनेऽन्नानां पतये नमो

namo babhruśāya vivyādhine'nnānāṃ
pataye namo

Salutation to the brown one, to the piercer, to the lord of food, salutation!¹⁶

5 नमो हरिकेशायोपवीतिने पुष्टानां पतये नमो

namo harikeśāyopavītine puṣṭānāṃ
pataye namo

Salutation to the one with eternal youth, who has come for the advent (upavīta), to the lord of nourishment (puṣṭi) salutation!¹⁷

¹⁵ saspi: a class of demons; tender grass; we have preferred the first meaning so that all the three epithets have some connection with one another.

pathi: paths leading to immortality (amṛtatva).

¹⁶ babhluṣha: the brown one; one who rides on the bull (babhru); the bull symbolises the shower or diffusion of energies.

anna: food, all that is taken in by both organs like mouth and the senses.

¹⁷ harikesha: one with eternal youth.

puṣṭa: there are ten powers of nourishment like speech, knowledge, health and keenness of sense organs, riches, children, cattle, flourishing villages, dominance of dharma, the eight occult powers, house, both external and internal.

upavīta: one who is here (upa) for advent or manifestation (vīta); sacred thread.

नमो भवस्य हेत्यै जगतां पतये नमो

namo bhavasya hetyai jagatām patāye namo

*Salutation to the dart of Bhava, to the lord of the moving world salutation!*¹⁸

6 नमो रुद्रायतताविने क्षेत्राणां पतये नमो

namo rudrāyatātāvine kṣetrāṇām patāye namo

*Salutation to Rudra with the stretched (ātata) bow, to the protector of bodies salutation!*¹⁹

7 नमः सूतायाहन्त्याय वनानां पतये नमो

namaḥ sūtāyāhantīyā vanānām patāye namo

*Salutation to the charioteer, the inviolate (ahantīyā), to the lord of the delight salutation!*²⁰

8 नमो रोहिताय स्थपतये वृक्षाणं पतये नमो

namo rohitāya sthapatāye vṛkṣāṇam

patāye namo

*Salutation to the ruddy one, the ruler, to the lord of woods salutation!*²¹

¹⁸ bhava: lord of all becomings including the many lives of humans.

¹⁹ With his bow he protects all in the right path.

²⁰ sūta: charioteer (of all beings).

vana: delight, wood.

9 नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो

namo mantriṇe vāṇijāya kākṣāṇām patāye namo

*Salutation to the lord of mantras, the bringer of valuables (trader), to the lord of secrets salutation!*²²

10 नमो भुवंतये वारिवस्कृतायौषधीनां पतये नमो

namo bhuvantāye vārivaskṛtāyauṣadhīnām patāye namo

*Salutation to the extender of the world, the creator of riches, to the lord of herbs salutation!*²³

11 नम उच्चैर्घोषायाक्रन्दयते पत्तीनाम् पतये नमो

nama uccairghoṣāyākṛandayāte pattīnām

patāye namo

*Salutation to the loud praise (of devotees), the screaming (of foes), to the lord of foot-soldiers salutation!*²⁴

²¹ rohiṭa: one who bestows (hita) the grace or speech (ra).

²² kākṣha: impenetrable regions; (Rudra protects the creatures there;), secret knowledge; mantriṇe: lord of all mantrās; minister.

trader: it is a simile; just as a trader makes accessible the valuable things from remote places Rudra makes the secret knowledge accessible to human beings.

²³ vārivaskṛt: creator of wealth (varivā), one who serves (varivā) (the devotees).

²⁴ ākrandayate: screaming (of the foes fleeing in terror).

¹² नमः कृत्स्नवी॒ताय॒ धाव॑ते॒ सत्त्वंनां॑ प॒तये॒ नमः॑ ॥

namaḥ kṛtsnavī॒tāya॒ dhāvate॑ sattvaṅnāṁ॑ pa॒taye॒ namaḥ॑ ॥

*Salutation to the one who manifests (vītāya) in everything, to the one who is eager (or runs), to the lord of good people (satvanām) salutation!*²⁵

All the three epithets are connected; even with foot soldiers Rudra makes the foes flee and accept the loud praise of grateful devotees.

²⁵ *dhāvate: one who runs, one who is eager to help the devotees or to attain perfection.*

vītaye: for the advent, manifestation, enjoyment etc.; occurs in many places of Rg Veda.

Anuvāka 3

1 नमः सहमानाय निव्यादिन आव्याधिनीनां पतये नमो
namaḥ sahamānāya nivvyādinā āvyādhinīnām patāye namo

*Salutation to the strong, to the one who strikes repeatedly, to the lord of assailers (of foes) salutation!*²⁶

2 नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमो
namaḥ kakubhāya niṣaṅgiṇe stenānām
patāye namo

*Salutation to the leader (kakubha), the holder of the quiver, to the lord of thieves salutation!*²⁷

3 नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमो
namo niṣaṅgiṇa iṣudhimate taskarāṇām
patāye namo

*Salutation to the holder of the quiver, to the owner of the quiver, to the lord of robbers salutation!*²⁸

²⁶ sahamānāya: one who easily forgives the transgressions.

nivyādhine: one who causes pain (to the foes) hidden inside (ni); the foes could be physical or psychological, the usual six foes such as anger, greed etc.

²⁷ kakubha: peak; Rudra is a leader like a peak.

stena: thief, one who steals the hearts of devotees; persons who have done several misdeeds. Such persons are also properly guided by the lord; the epithet kakubha applies for all.

4 नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो
namo vañcate parivañcate stāyūnām
patāye namo

*Salutation to the cheater, the swindler, to the lord of burglars salutation!*²⁹

5 नमो निचरेवे परिचरायारण्यानां पतये नमो
namo nicerave paricarāyāraṅyānām patāye namo

Salutation to the one who is moving always (nicheru), to the wanderer, to the lord of the forests salutation!

6 नमः सूकाविभ्यो जिघाग्सद्भ्यो मुष्णतां पतये नमो
namaḥ sūkāvibhyo jighāgmsadbhyo muṣṇatām patāye
namo

Salutation to the bolt-armed destructive ones (jighāmsadbhyaḥ), to the lord of pilferers (muṣṇatām) salutation!

²⁸ taskarāṇām: robbers who steal directly; contrasted with stena who steal indirectly; Rudra is all-pervading, he pervades thieves and robbers also, he judges everyone appropriately without bothering with the labels like thief, robber, burglar etc., assigned by society. Thief, robber etc., could also refer to the evil forces which have occupied our inner spaces.

²⁹ stāyu: attendants who steal from their masters unnoticed.

नमोऽसिमद्भ्यो नक्तचरद्भ्यः प्रकृन्तानां पतये नमो
 namo'ṣimadbhyo naktamcaradbhyaḥ prakṛntānām patāye
 namo

*Salutation to the bearers of the swords, the night wanderers, to the lord of the attendants of Shiva salutations!*³⁰

7 नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो
 nama uṣṇīṣiṇe giricarāya kuluñcānām
 patāye namo

*Salutation to the wanderer on the mountains assailing (iṣiṇe) with his light (uṣṇīṣiṇe), to the lord of those who steal land or house, salutation!*³¹

8 नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमो
 nama iṣumadbhyo dhanvāvibhyaśca vo namo

*Salutation to you, bearers of arrows, and to you, bowmen, salutation!*³²

³⁰ prakṛntānām: those who steal after killing; attendants of Shiva.

³¹ uṣṇīṣiṇe: one with turban or the head covering.

³² From this verse onwards, the attendants of Shiva, Rudrās, are invoked; alternatively, the all pervasive nature of Shiva is expressed by invoking various classes of human beings.

नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमो
 nama ātanvānebhyaḥ pratidadhānebhyaśca
 vo namo

*Salutation to you that stretch (the bow), and to you that place (the arrow) salutation!*³³

9 नम आयच्छद्भ्यो विसृजद्भ्यश्च वो नमो
 nama āyacchadbhyo visṛjadbhyaśca vo namo

*Salutation to you that bend (the bow), and to you that let go (the arrow) salutation!*³⁴

10 नमोऽस्यद्भ्यो विध्यद्भ्यश्च वो नमो
 namo'syadbhyo vidhyadbhyaśca vo namo

Salutation to you that hurl, and to you that pierce, salutation!

11 नम आसीनेभ्यः शयानेभ्यश्च वो नमो
 nama āsīnebhyaḥ śayānebhyaśca vo namo

Salutation to you that are seated, and to you that are in bed, salutation!

³³ ātanvāna and pratidadhāna also refer to the artists, those who carve sculptures and who make stringed instruments.

³⁴ Bending etc., may refer to the details of actions; thus all working persons are invoked.

नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो

namaḥ svapadbhyo jāgradbhyaśca vo namo

Salutation to you that sleep, and to you that are awake salutation!

¹² नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमो

namastiṣṭhādbhyo dhāvadbhyaśca vo namo

Salutation to you that stand, and to you that run, salutation!

¹³ नमः सभाभ्यः सभापतिभ्यश्च वो नमो

namaḥ sabhābhyaḥ sabhāpatibhyaśca vo namo

Salutation to you in the assemblies, and to you, lords of assemblies, salutation!

¹⁴ नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः ॥

namo aśvebhyo'śvapātibhyaśca vo namaḥ ॥

Salutation to the horses and to you lords of horses, salutation!

Anuvāka 4

1 नम॑ आव्या॒धिनी॑भ्यो वि॒विध्य॑न्तीभ्यश्च वो॒ नमो॑
namā āvyādhinībhyo vīvidhyāntībhyaśca
vo namo

*Salutation to you that wound (the foes or transgressors), and to you that point the various (vividh) goals in life (antibhyah), salutation!*³⁵

2 नम॑ उग॒णाभ्य॑स्तृग॒हृती॑भ्यश्च वो॒ नमो॑
nama ugaṇābhyastrgmhātībhyaśca vo namo

*Salutation to you that are in bands, and to joy that are destructive, salutation!*³⁶

3 नमो॑ गृ॒त्सेभ्यो॑ गृ॒त्सप॑तिभ्यश्च वो॒ नमो॑
namo gr̥tsebhyo gr̥tsapatībhyaśca vo namo

Salutation to you, the wise (gr̥tsa) and to you, lords of wisdom, salutation!

4 नमो॑ व्रा॒तेभ्यो॑ व्रा॒तप॑तिभ्यश्च वो॒ नमो॑
namo vrātebhyo vrātapatībhyaśca vo namo

*Salutation to you in the form of various classes of persons, and to you, lord of hosts, salutation!*³⁷

³⁵ vīvidhyantībhyah: to you that pierce

³⁶ ugaṇa: may refer to the seven mothers in tantra, saptamātṛkā such as Brahmi, Kaumāri etc.

5 नमो॑ ग॒णेभ्यो॑ ग॒णप॑तिभ्यश्च वो॒ नमो॑
namo gaṇebhyo gaṇapatībhyaśca vo namo

Salutation to you attendants of Rudra, and to you, lords of attendants of Rudra, salutation!

6 नमो॑ वि॒रूपे॑भ्यो वि॒श्वरूपे॑भ्यश्च वो॒ नमो॑
namo virūpebhyo viśvarūpebhyaśca vo namo

*Salutation to you of who is formed differently or uniquely, and to you of all forms, salutation!*³⁸

7 नमो॑ मह॒द्भ्यः॑ क्षु॒ल्लके॑भ्यश्च वो॒ नमो॑
namo mahadbhyaḥ kṣullakebhyaśca vo namo

*Salutation to you that are great, and to you that are small, salutation!*³⁹

8 नमो॑ र॒थिभ्यो॑ र॒थेभ्य॑श्च वो॒ नमो॑
namo rathibhyo'rathebhyaśca vo namo

Salutation to you that have chariots, and to you that are chariotless, salutation!

³⁷ Vrātya in the Atharva Veda refers to the wandering monk; vrāta may also refer to the groups of vṛtti or emotions.

³⁸ virūpa: one of grotesque form.

³⁹ kṣullaka: persons who are confused and quarrel.

9 नमो रथेभ्यो रथपतिभ्यश्च वो नमो

namo rathebhyaḥ rathapatibhyaśca vo namo

Salutation to you in the chariots, and to you, lords of chariots, salutation!

10 नमः सेनाभ्यः सेनानिभ्यश्च वो नमो

namaḥ senābhyaḥ senānibhyaśca vo namo

Salutation to you, soldiers in the army (hosts) and to you, lords of hosts, salutation!

11 नमः क्षत्त्रभ्यः संग्रहीतृभ्यश्च वो नमो

namaḥ kṣatrabhyaḥ saṅgrahīṭṛbhyaśca vo namo

Salutation to you, teachers of charioteers and to you, charioteers, salutation!⁴⁰

12 नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो

namastakṣabhyo rathakārebhyaśca vo namo

Salutation to you, carpenters (takṣa), and to you, makers of chariots, salutations!

नमः कुलालेभ्यः कर्मरिभ्यश्च वो नमो

namaḥ kulālebhyaḥ karmārebhyaśca vo namo

Salutation to you, potters, and to you smiths, salutation!

13 नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमो

namaḥ puñjiṣṭebhyaḥ niṣādebhyaśca vo namo

Salutation to you, who cage the birds (puñjiṣṭa), and to you hunters or fishermen (niṣāda), salutation!

14 नम इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमो

nama iṣukṛdbhyaḥ dhanvakṛdbhyaśca vo namo

Salutation to you, makers of arrows, and to you, makers of bows, salutation!

15 नमो मृगयुभ्यः श्वनिभ्यश्च वो नमो

namo mṛgayubhyaḥ śvanibhyaśca vo namo

Salutation to you, hunters, and to you, hound-keepers, salutation!

16 नमः श्वभ्यः श्वपतिभ्यश्च वो नमः ॥

namaḥ śvabhyaḥ śvapatibhyaśca vo namaḥ ॥

Salutation to the dogs, and to you, lords of dogs, salutation!

⁴⁰ saṅgrahīṭṛbhyaḥ: those who hold the rein, i.e., symbolic charioteer.

Anuvāka 5

1 नमो भवाय च रुद्राय च
namo bhavāya ca rudrāya ca

*Salutation to Bhava and to Rudra.*⁴¹

2 नमः शर्वाय च पशुपतये च
namaḥ śarvāya ca paśupataye ca

*Salutation to Śarva and to the lord of animals.*⁴²

3 नमो नीलग्रीवाय च शितिकण्ठाय च
namo nīlagrīvāya ca śitikaṅṭhāya ca

*Salutation to the blue-necked one and to the white-throated.*⁴³

नमः कपर्दिने च व्युप्तकेशाय च
namaḥ kapardine ca vyūptakeśāya ca

*Salutation to the wearer of braids, and to him of shaven hair.*⁴⁴

4 नमः सहस्राक्षाय च शतधन्वने च
namaḥ sahasrākṣāya ca śatadhanvane ca

Salutation to him of a thousand eyes, and to him of a hundred bows.

5 नमो गिरिशाय च शिपिविष्टाय च
namo giriśāya ca śipiviṣṭāya ca

*Salutation to him who resides in the mountains and to Śipiviṣṭa.*⁴⁵

6 नमो मीढुष्टमाय चेषुमते च
namo mīḍhuṣṭamāya ceṣumate ca

Salutation to the most bountiful, and to the bearer of the arrow.

⁴¹ Bhava: one who exists at all times

⁴² śarva: one who destroys sins

paśupati: lord of knowledge, derived from pash, to see; lord of animals

⁴³ nīlagrīva: one with blue neck; an aspect of the Rudra seen in the vision. The blue neck symbolises all the poisons of the world which are absorbed by Rudra and localised in his neck. Every part of the body of Rudra represents an aspect of this universe. Śiva localises the poison so that it may not affect any other part of Universe.

śitikaṅṭha: aggregate of subtle bodies

⁴⁴ Both the wearing of braids or the shaven heads are characteristic of yogis who do intense askesis (tapas) for Śiva.

⁴⁵ śipi is a synonym of gau which stands for a ray of knowledge or Ray-Cow. Śipiviṣṭa is one who is pervaded by rays of knowledge.

नमो॑ ह्रस्वाय॑ च वामनाय॑ च
 namo॑ hrasvāya॑ ca vāmanāya॑ ca

Salutation to the short and to the dwarf.⁴⁶

७ नमो॑ बृहते॑ च वर्षी॑यसे च
 namo॑ brhate॑ ca varṣīyase॑ ca

Salutation to the vast, and to the one who showers (the energies).

८ नमो॑ वृद्धाय॑ च संवृ॑ध्वने च
 namo॑ vṛddhāya॑ ca saṁvṛdhvane॑ ca

Salutation to him who is old in age and to him whose glory is enhanced (by his knowledge).

९ नमो॑ अग्रियाय॑ च प्रथ॑माय च
 namo॑ agriyāya॑ ca prathamāya॑ ca

Salutation to the chief and to the first.

१० नम॑ आशवे॑ चाजिराय॑ च
 nama॑ āśave॑ cājirāya॑ ca

Salutation to the one who pervades swiftly, and to the speedily active.⁴⁷

⁴⁶ hrasva: short; meditation in the heart imaging the supreme being as minute.
 vāmana: one who measures (māna) the spaces, common epithet for Viṣṇu; dwarf

११ नमः॑ शीघ्रियाय॑ च शीभ्याय॑ च
 namaḥ॑ śīghriyāya॑ ca śībhyāya॑ ca

Salutation to the rapid one, and to one who carries himself quickly and gracefully like water.

१२ नम॑ ऊर्म्याय॑ चावस्वन्याय॑ च
 nama॑ ūrmyāya॑ cāvasvanyāya॑ ca

Salutation to him who is in the midst of waves (ūrmi) to him who is amidst still waters (avasvanāya).

१३ नमः॑ स्रोतस्याय॑ च द्वीप्याय॑ च ॥
 namaḥ॑ srotasyāya॑ ca dvīpyāya॑ ca ॥

Salutation to him who is moving like a stream, and to him who is secluded in an island.

⁴⁷ Both āśu and ajira indicate swiftness. Ajira refers to an action done well and speedily.

Anuvāka 6

1 नमो॑ ज्येष्ठाय॑ च कनिष्ठाय॑ च
namo॑ jyeṣṭhāya॑ ca kaniṣṭhāya॑ ca

Salutation to the oldest (or to one who is great in learning) and to the youngest.

2 नमः॑ पूर्वजाय॑ चापरजाय॑ च
namaḥ॑ pūrvajāya॑ cāparajāya॑ ca

Salutation to the first born and to the later born.

3 नमो॑ मध्यमाय॑ चापगल्भाय॑ च
namo॑ madhyamāya॑ cāpagalbhāya॑ ca

Salutation to the midmost and to the immature.

4 नमो॑ जघन्याय॑ च बुध्न्याय॑ च
namo॑ jaghanyāya॑ ca budhnyāya॑ ca

Salutation to the hindmost and to him in the depth (source).

5 नमः॑ सोभ्याय॑ च प्रतिसर्याय॑ च
namaḥ॑ sobhyāya॑ ca pratisaryāya॑ ca

Salutation to Sobhya and to him of the amulet (for protection).⁴⁸

⁴⁸ sobhya: world of human, resident of the city of Gandharva

6 नमो॑ याम्याय॑ च क्षेम्याय॑ च
namo॑ yāmyāya॑ ca kṣemyāya॑ ca

Salutation to one who controls (Yama) and to him at peace or who is liberated.⁴⁹

7 नमः॑ उर्वर्याय॑ च खल्याय॑ च
namaḥ॑ urvaryāya॑ ca khalyāya॑ ca

Salutation to him of the ploughed field and to him of the threshing floor.⁵⁰

8 नमः॑ श्लोक्याय॑ चाऽवसान्याय॑ च
namaḥ॑ ślokyāya॑ cā'vasānyāya॑ ca

Salutation to him established in mantrās, and to him at the end (of his life).

9 नमो॑ वन्याय॑ च कक्ष्याय॑ च
namo॑ vanyāya॑ ca kakṣyāya॑ ca

Salutation to him of the delight (vana) and to him of the secret place (kakṣi).⁵¹

⁴⁹ yama: last breath; the god of Death; both these appear to be inappropriate here.

⁵⁰ Refers to persons in different stages of action.

⁵¹ vana: delight, wood

नमः श्रवाय च प्रतिश्रवाय च

namaḥ śravāya ca pratiśravāya ca

Salutation to him who is of the form of sound (or one who is famous) and to the echo (or one who illumines the external sound (vaikharil)).

¹⁰ नमः आशुषेणाय चाशुरथाय च

nama āśuṣeṇāya cāśurathāya ca

Salutation to him of the swift army host, and to him of the swift car.

¹¹ नमः शूराय चावभिन्दते च

namaḥ śūrāya cāvabhindate ca

Salutation to the hero and the destroyer (of foes).

¹² नमो वर्मिणे च वरूथिने च

namo varmiṇe ca varūthine ca

Salutation with the cuirass and to the one who is armoured.

नमो बिल्मिने च कवचिने च

namo bilmine ca kavacine ca

Salutation to the one with helmet and to the one with the coat of armour is touching the heels.⁵²

¹³ नमः श्रुताय च श्रुतसेनाय च ॥

namaḥ śrutāya ca śrutasenāya ca ॥

Salutation to the one who knows the revelation (śruti) and to the host of śruti.

⁵² Salutation to the one who is illumined and to the one who is protected.

bilma: illumination (Yāska); helmet

Anuvāka 7

1 नमो॑ दुन्दु॒भ्याय॑ चा॒हन॒न्याय॑ च॒
namo॑ dundubhya॑ya cāhananya॑ya ca॒

Salutation to him of the drum (or one who is famous), and to him of the drumstick (āhananya) (or one who proclaims).

2 नमो॑ धृ॒ष्णवे॑ च प्र॒मृ॒शाय॑ च॒
namo॑ dhṛṣṇave॑ ca pramṛśāya॑ ca॒

Salutation to the bold, and to the cautious.

3 नमो॑ दू॒ताय॑ च प्र॒हि॒ताय॑ च॒
namo॑ dūtāya॑ ca prahitāya॑ ca॒

Salutation to the messenger and to the servant.

4 नमो॑ नि॒षङ्गि॑णे॒ चेषु॑धि॒मते॑ च॒
namo॑ niṣaṅgiṇe॑ ceṣudhimate॑ ca॒

Salutation to the quiver-bearer and to the owner of the quiver.

5 नम॑स्ती॒क्ष्णेष॑वे चा॒यु॒धिने॑ च॒
namo॑stīkṣṇeṣave॑ cāyudhine॑ ca॒

Salutation to him of the sharp arrow and to him of the weapon.

6 नमः॑ स्वा॒यु॒धाय॑ च सु॒धन्व॑ने च॒
namaḥ॑ svāyudhāya॑ ca sudhanvane॑ ca॒

Salutation to him of the auspicious weapon (triśūla) and to him of the auspicious bow (pināka).

7 नमः॑ स्रु॒त्याय॑ च पथ्याय॑ च॒
namaḥ॑ srutyāya॑ ca pathyāya॑ ca॒

Salutation to him capable of small walk and to him capable of going on the (royal way).

8 नमः॑ का॒ट्याय॑ च नी॒प्याय॑ च॒
namaḥ॑ kāṭyāya॑ ca nīpyāya॑ ca॒

Salutation to him of the marshy places, and to him of the pool.⁵³

9 नमः॑ सू॒द्याय॑ च सर॒स्याय॑ च॒
namaḥ॑ sūdyāya॑ ca sarasyāya॑ ca॒

Salutation to him of the ditch and to him of the lake.

10 नमो॑ ना॒द्याय॑ च वै॒श॒न्ताय॑ च॒
namo॑ nādyāya॑ ca vaiśantāya॑ ca॒

Salutation to him of the nerves, and to him of the peaceful water (tank).⁵⁴

⁵³ nīpa: place from which water comes down

11 नमः कूप्याय चावट्याय च
 namaḥ kūpyāya cāvaṭyāya ca

Salutation to him of the cistern and to him of the well.

12 नमो वर्ष्याय चावर्ष्याय च
 namo varṣyāya cāvarṣyāya ca

Salutation to him of the rain and to him of water (in ocean) not from the rain.

13 नमो मेघ्याय च विद्युत्याय च
 namo meghyāya ca vidyutyāya ca

Salutation to him of the cloud, and to him of the lightning.

14 नम ईध्रियाय चातप्याय च
 nama īdhriyāya cātapyāya ca

Salutation to him of the bright sky (of autumn without water vapour), and to him of the heat.

नमो वात्याय च रेष्मियाय च
 namo vātyāya ca reṣmiyāya ca

Salutation to him of the rain with heavy wind, and to him of the rain with hailstones.

15 नमो वास्तव्याय च वास्तु पाय च ॥
 namo vāstavāya ca vāstu pāya ca ॥

Salutation to him of the dwelling or riches and to him who guards the dwelling.

⁵⁴ nādyā: one who manifests in the subtle nerves (nāḍī)

vaiśanta: one who illumines the water in a tank (Viṣṇu Suri)

Anuvāka 8

1 नमः सोमाय च रुद्राय च
namaḥ somāya ca rudrāya ca

Salutation to Soma, and to Rudra.⁵⁵

2 नमस्ताम्राय चारुणाय च
namastāmrāya cāruṇāya ca

Salutation to the redness of the rising Sun, and to the rosy hue of the Sun which has risen.

3 नमः शङ्गाय च पशुपतये च
namaḥ śaṅgāya ca paśupataye ca

Salutation to the giver of weal, and to the lord of knowledge.

4 नम उग्राय च भीमाय च
nama ugrāya ca bhīmāya ca

Salutation to the dread, and to the terrible.

5 नमो अग्रेवधाय च दूरेवधाय च
namo agrevadhāya ca dūrevadhāya ca

Salutation to him who slays in front, and to him who slays at a distance.

⁵⁵ soma: one with Uma (sa + uma)

rudra: one who removes (dra) the misery that causes crying (ra)

6 नमो हन्त्रे च हनीयसे च
namo hantre ca hanīyase ca

Salutation to the slayer, and to the special slayer (at the time of deluge).

7 नमो वृक्षेभ्यो हरिकेशेभ्यो
namo vṛkṣebhyo harikeśebhyo

Salutation to the trees with green tresses.⁵⁶

8 नमस्ताराय नमश्शंभवे च मयोभवे च
namastārāya namaśśambhave ca mayobhave ca

Salutation to the deliverer. Salutation to the source of peace, and to the source of delight.

9 नमः शङ्कराय च मयस्कराय च
namaḥ śaṅkarāya ca mayaskarāya ca

Salutation to the one who creates peace (śam) and to the creator of delight.

⁵⁶ vṛkṣa: also refers to the tree of existence in each one of us

नमः शिवाय च शिवतराय च
 namaḥ śivāya ca śivatarāya ca

Salutation to the auspicious one and to the more auspicious (or the paramātman or the absolute).⁵⁷

¹⁰ नमस्तीर्थ्याय च कूल्याय च
 namastīrthyāya ca kūlyāya ca

Salutation to him of the holy river, and to him of the bank.⁵⁸

¹¹ नमः पार्याय चावार्याय च
 namaḥ pāryāya cāvāryāya ca

Salutation to the beyond and to him on this side.

¹² नमः प्रतरणाय चोत्तरणाय च
 namaḥ prataraṇāya cottaraṇāya ca

Salutation to him who crosses over, and to him who crosses back.

नम आतार्याय चालाद्याय च
 nama ātāryāya cālādyāya ca

Salutation to ātārya and to ālādyā.⁵⁹

¹³ नमः शष्याय च फेन्याय च
 namaḥ śaṣpyāya ca phenyāya ca

Salutation to him in the tender grass, and to him in foam.

¹⁴ नमः सिकत्याय च प्रवाहाय च ॥
 namaḥ sikatyāya ca pravāhyāya ca ॥

Salutation to him in the sand, and to him in the stream.

⁵⁷ Here is the famous five-lettered mantra (pañcākṣari) to Śiva “namaḥ śivāya”

⁵⁸ tīrthya: one who makes the devotees pure

⁵⁹ ātārya: one who is pleased by an offering

ālādyāḥ: one who eats quickly the offering

Anuvāka 9

1 नम॑ इरि॒ण्याय॑ च प्रप॒थ्याय॑ च॒

namā iriṅyāya ca prapathyāya ca

Salutation to him in the barren land with saline water, and to him in well-trodden paths.

2 नमः॑ कि॒गंशि॒लाय॑ च॒ क्षय॑णाय च॒

namaḥ kigmśilāya ca kṣayaṅāya ca

Salutation to him dwelling in the stony places and to him in habitable places.

3 नमः॑ क॒पर्दि॒ने च॑ पु॒ल॒स्तये॑ च॒

namaḥ kapardine ca pulastaye ca

Salutation to him of braided hair, and to him of wavy hair.

4 नमो॑ गो॒ष्ठ्याय॑ च॒ गृ॒ह्याय॑ च॒

namo goṣṭhyāya ca grhyāya ca

Salutation to him who dwells in the place of knowledge (or cowshed), and to him of the house.

5 नम॑स्त॒ल्प्याय॑ च॒ गे॒ह्याय॑ च॒

namastalpyāya ca gehyāya ca

Salutation to him of the bed, and to him of the mansion.

6 नमः॑ का॒ट्याय॑ च॒ गह॑रे॒ष्ठाय॑ च॒

namaḥ kāṭyāya ca gahvareṣṭhāya ca

Salutation to him who is seated on grass, and to him who stays in a deep cave.⁶⁰

7 नमो॑ ह॒द॒य्याय॑ च॒ नि॒वे॒ष्याय॑ च॒

namo hradayyāya ca niveṣpyāya ca

Salutation to him who stays in deep waters (day-to-day life), and to him who is a celibate⁶¹.

8 नमः॑ पा॒गं स॒व्याय॑ च॒ रज॒स्याय॑ च॒

namaḥ pāgṁ savyāya ca rajasyāya ca

Salutation to him who is in the dust (or the earth region), and to him of the mist (or in whom is the quality of rajas, or who is in the midworld rajas).

9 नमः॑ शु॒ष्क्याय॑ च॒ हरि॒त्याय॑ च॒

namaḥ śuṣkyāya ca harityāya ca

Salutation to him of the dry regions, and to him of the green (i.e., present in wet region).

⁶⁰ kaṭa: seat of grass

kāṭa: impenetrable place (forest) or narrow path

⁶¹ niveṣa: celibacy

10 नमो लोप्याय चोलप्याय च
 namo lopyāya colapyāya ca

Salutation to him in the copse, and to him of the region of course grass (ulapa).

11 नम ऊर्व्याय च सूर्म्याय च
 nama ūrvyāya ca sūrmyāya ca

Salutation to him in the earth (or in the form of the aquatic animals), and to him in the gully (river with water splashing).

12 नमः पर्ण्याय च पर्णाशद्याय च
 namaḥ paṇṇyāya ca paṇṇaśadyāya ca

Salutation to him in the leaf, and to him present in the dry leaves (or drier of leaves).

13 नमोऽपगुरमाणाय चाभिघ्नते च
 namo'paguramaṇāya cābhighnate ca

Salutation to him with uplifted arms (i.e., who defends himself), and to him who smites away.

14 नम आखिदते च प्रखिदते च
 nama ākhkhidate ca prakkhidate ca

Salutation to him who is afflicted slightly, and to him who is seriously affected.

15 नमो वः किरिकेभ्यो देवानागं हृदयेभ्यो
 namo vaḥ kirikebhyo devānāgṃ hṛdayebhyo

Salutation to those who shower wealth (kirika) and those in the hearts of the gods.

16 नमो विक्षिणकेभ्यो नमो विचिन्वत्केभ्यो
 namo vikṣiṇakebhyo namo vicinvatkebhyo

Salutation to those who do not decay or those who cure diseases. Salutation to the discriminating persons.

17 नम अनिर्हतेभ्यो नम आमीवत्केभ्यः ॥
 nama ānirhatebhyo nama āmīvatkebhyāḥ ॥

Salutation to those from whom one cannot escape, i.e., the unconquerable. Salutation to the unfriendly or those who cause pain (amīva)

Anuvāka 10

1 द्रा॒पे अ॒न्ध॒स॒स्प॒ते द॒रि॒द्र॒न्नी॒ल॒लो॒हि॒त ।

drāpe andhasaspate daridrannīlālohita ।

○ One who makes people suffer (or removes their misery), lord of the Soma, one unattached to wealth, who is red and blue,⁶²

2 ए॒षां पु॒रु॒षा॒णा॒मे॒षां प॒शू॒नां॑ मा॒ भे॒र्मा॑ऽरो॒ मो ए॒षां॑ कि॒ञ्च॒ना॒म॒म॒त् ।

eṣāṁ puruṣāṇāmeṣāṁ paśūnāṁ mā bhermā'ro mo eṣāṁ
kiñcanāmamat ।

frighten not (mābher) nor injure (mā aro) these people or their cattle; do not (make him) sick (āmamat).

3 या॒ ते॑ रु॒द्र॒ शि॒वा त॒नूः॑ शि॒वा वि॒श्वा॒ह॒भे॒ष॒जी॑ ।

yā te rudra śivā tanūḥ śivā viśvāhabheṣajī ।

(We invoke) that auspicious form of yours, O Rudra, which is auspicious and ever healing,

4 शि॒वा रु॒द्र॒स्य॑ भे॒ष॒जी॒ तया॑ नो मृ॒ड जी॒वसे॑ ।

śivā rudrasya bheṣajī tayā no mṛḍa jīvasē ।

with the auspicious and healing (form of) Rudra, grant us bliss for life.

⁶² drāpe: we pray for the removal of fear

daridra: poor, alone, one unattached to wealth, from dar: to tear

5 इ॒मा॒गं॑ रु॒द्राय॑ त॒वसे॑ क॒पर्दि॑ने॒ क्षय॑द्वी॒राय॑ प्र॒भ॒रा॒म॒हे म॒तिम् ।

imāgṁ rudrāya tavase kapardine kṣayadvīrāya
prabharāmahe maṭim ।

To the mighty Rudra with braided hair who destroys the foes, we offer these thoughts (of praise).⁶³

6 यथा॑ नः॒ श॒म॒स॒द्वि॒प॒दे॒ च॒तु॒ष्प॒दे॒ वि॒श्वं॑ पु॒ष्टं॑ ग्रा॒मे॒ अ॒स्मि॒न्नना॑तुरम् ।

yathā naḥ śamasaddvipade catuṣpade viśvaṁ puṣṭaṁ
grāme asminnanāturam ।

In this way persons with two-states (of consciousness) and four-states are happy. May all the members of this community (grāme) be well nourished and free from disease.⁶⁴

⁶³ kapardine: one with braided hair or one having fear-causing appearance; Rudra is the father of the Maruts who are capable of terrific work but also have a fear-causing appearance

kṣhayat vīrāya: destruction of the psychological foes who are always strong

⁶⁴ two stationed: persons thinking only of the place here and hereafter; or they deal only with mind and matter

four stationed: persons who have developed the four planes or sheaths, the physical, vital or prāṇa, the mental and the supramenta svar)

7 मृ॒डा नो॑ रु॒द्रो॒त नो॑ म॒यस्कृ॑धि क्ष॒यद्वी॑राय॒ नम॑सा वि॒धेम॑ ते ।
mṛḍā no rudrota no mayaskṛdhi kṣayadvīrāya namaśā
vidhema te ।

Be gracious to us, o Rudra, and give us the bliss; destroyer of foes, may we serve you with surrender (namasa).

8 य॒च्छं च॑ योश्च॒ मनु॑राय॒जे पि॒ता तद॑श्याम॒ तव॑ रु॒द्र प्र॑णी॒तौ ।
yacchaṁ ca yośca manurāyaje pitā tadāśyāma tava rudra
praṇītau ।

The well-being (śam) and well-doing (yoḥ) won by our father Manu, may we obtain these (two benefits) under your able guidance (praṇītu), O Rudra.⁶⁵

9 मा नो॑ म॒हान्त॑मु॒त मा नो॑ अ॒र्भकं॑ मा न॒ उक्ष॑न्तमु॒त मा न॑ उ॒क्षित॑म् ।
mā no mahāntamuṭa mā no arbhakam mā na ukṣantamuṭa
mā na ukṣitam ।

(Protect) the great ones or the little ones amongst us. (Protect) the begetting ones or the little ones amongst us.

⁶⁵ yoḥ: peace during activity, ability to ward-off evil tendencies

10 मा नो॑ऽव॒धीः पि॒तरं॑ मो॒त मा॒तरं॑ प्रि॒या मा न॑स्त॒नुवो॑ रु॒द्र री॑रिषः ।
mā no'vadhīḥ pitaram mota mātaram priyā mā nāstanuvo
rudra rīriṣaḥ ।

Protect us, our fathers or mothers. O Rudra, protect the bodies of persons dear to us.⁶⁶

11 मा न॑स्तो॒के तन॑ये॒ मा न॒ आयु॑षि॒ मा नो॑ गो॒षु मा नो॑ अ॒श्वेषु॑ रीरिषः ।
mā nastoke tanāye mā na āyusi mā no goṣu mā no aśveṣu
rīriṣaḥ ।

Protect our children, our descendants and our life; protect our Ray-Cows and our life-energies (horses).

12 वी॒रान्मा नो॑ रु॒द्र भामि॑तोऽव॒धीर्ह॑विष्मन्तो॒ नम॑सा वि॒धेम॑ ते ।
vīrānmā no rudra bhāmito'vadhīrhaviṣmanto namaśā
vidhema te ।

In your anger smite not our heroes, O Rudra; we serve you with surrender and offerings.

⁶⁶ ma no vadhīḥ: may no harm come to us, protect us; Rudra is the force behind evolution, he wants all beings to progress in all ways and applies the necessary force on individuals; for persons steeped in tamas or ignorance, this force necessarily causes pain to the seeker or to his near ones, thus this tamasic seeker prays, 'Do not harm my dear ones'

13 आ॒रा॒त्ते॑ गो॒घ्न उ॒त पू॒रु॒ष॒घ्ने॑ क्ष॒य॒द्वी॒राय॑ सु॒म॒न॒स्मे ते॑ अस्तु ।
 ārāṭṭe॑ goghna॒ uta॒ pūruṣaḡhne॑ kṣaya॒dvīrāya॑ su॒mna॒masme॑
 te॑ astu ।

Far be your (dart) which kills our Ray-Cows and persons; Destroyer of heroes, let your felicity be ours.

14 रक्षा॑ च नो॒ अधि॑ च देव॒ ब्रू॒ह्यधा॑ च नः॒ शर्म॑ यच्छ द्वि॒बर्हाः॑ ।
 rakṣā॑ ca no॒ adhi॑ ca deva brūhyadhā॑ ca naḥ॒ śarma॑ yaccha
 dvibarhāḥ॑ ।

Guard us and then give us a (blessed) message (brūhi) and grant us happiness in two stations.⁶⁷

15 स्तु॒हि श्रु॒तं ग॑र्त॒सदं॑ युवा॒नं मृ॒गन्न॑ भी॒ममु॑प॒ह॒तुमु॑ग्रम् ।
 stuhi॑ śrutam॑ gartasadaṁ॑ yuvānaṁ mṛganna
 bhīmamupahatnumugram ।

(O man), praise the famous youth, mounted on the chariot (garta) seat, terrible and destructive like a fierce wild beast.⁶⁸

⁶⁷ It has been mentioned earlier that Rudra is the leader of evolution who pressures all persons to progress. For making an immature person mature, Rudra hammers him like a sculptor hammering the block of stone to yield the required shape. The harm to the persons well-known to him and the loss of his possessions like cows wakes up the seeker to walk on the right path.

dvibarha: two-stations; the status here and the status after death

16 मृ॒डा ज॑रि॒त्रे रु॒द्र स्तवा॑नो अ॒न्यन्ते॑ अ॒स्मन्नि॑व॒पन्तु॒ सेनाः॑ ।
 mṛdā॑ jaritre॒ rūdra॒ stavāno॑ anyante॑ asmannivapantu॒ senāḥ॑
 ।

Being praised, O Rudra, be blissful to the worshipper (jaritra). Let your missiles smite down another than us.

17 परि॑णो रु॒द्रस्य॑ हे॒तिर्वृ॑णक्तु॒ परि॑ त्वे॒षस्य॑ दु॒र्मति॑ र॒घा॒योः ।
 pariṇo॑ rudrasya॑ hetirvṛṇaktu॒ pari॑ tveṣasya॑ durmati
 raghāyoḥ॑ ।

May the missile of Rudra spare us, may the shining wrath of Rudra with his controlling intelligence (buddhi) (durmati) (spare also) the persons who indulge in acts causing misery (aghāyoḥ).

18 अ॒व॑ स्थि॒रा म॒घव॑च्च॒स्तनु॑ष्व॒ मी॒ध्वस्तो॑काय॒ तन॑याय॒ मृ॒डय॑ ।
 avā॑ sthīrā maghavādbhyastanuṣva॒ mīdhvastokāya॑
 tanayāya॑ mṛdaya ।

Unstring for the generous devotees (maghavadbhyaḥ) (your) strong (bows), o Bounteous One, be blissful to our children and descendants.

⁶⁸ *garta: chariot, cave of heart*

19 मीढुष्टम शिवतम शिवो नः सुमना भव ।

mīḍhuṣṭama śivatama śivo naḥ sumanā bhava ।

O Most Bounteous, most auspicious, be auspicious and right-minded (sumanā) to us.

20 परमे वृक्ष आयुधन्निधाय कृत्तिं वसान आचर पिनाकं बिभ्रदागहि ।

parame vṛkṣa āyudhannidhāya kṛttiṁ vasāna ācara
pinākam bibhradāgahi ।

Placing down your weapon on the highest tree, clad in your tiger-skin, come and approach us bearing the spear (pināka) (as an ornament).⁶⁹

21 विकिरिद विलोहित नमस्ते अस्तु भगवः ।

vikirida vilohita namaste astu bhagavaḥ ।

O Scatterer of Riches (vikirid), who is white (vilohita), salutation to you, O adorable one.

22 यास्ते सहस्रगं हेतयो न्यमस्मन्निवपन्तु ताः ।

yāste sahasragam hetayonyamaśmannivāpantu tāḥ ।

May your thousand missiles smite down another than us.

23 सहस्राणि सहस्रधा बहुवोस्तव हेतयः ।

sahasraṇi sahasradhā bāhuvostava hetayaḥ ।

A thousand fold in thousands are the missiles in yours arms.

24 तासामीशानो भगवः पराचीना मुखा कृधि ॥

tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi ॥

O Adorable one, you are their master (īshāna); turn their edges away from us.

⁶⁹ pināka: spear called trishūl, bow

Anuvāka 11

1 स॒हस्राणि॑ सहस्रा॒शो ये रु॒द्रा अधि॑ भूम्या॒म् ।

sahasrāṇi sahasraśo ye rudrā adhi bhūmyām ।

The Rudras that are over the earth in thousands by thousands.

2 तेषा॑गं सहस्र॒योजने॑ऽव॒धन्वा॑नि तन्मसि ।

teṣāgṁ sahasrayojane'vadhanvāni tanmasi ।

We unstring their bows at a thousand leagues.

3 अ॒स्मिन्म॑ह॒त्यर्ण॑वे॒ऽन्तरि॑क्षे भ॒वा अधि॑ ।

asminmahatyarṇave'ntarikṣe bhavā adhi ।

There are many Rudras in the vast ocean and the midworld (we unstring their bows at a thousand leagues).

4 नी॒लग्री॑वाः शि॒तिक॑ण्ठाः श॒र्वा अ॒धः क्ष॑मा॒चराः ।

nīlagrīvāḥ śitikaṅṭhāḥ śarvā adhaḥ kṣamācarāḥ ।

For the Rudras with blue (black) necks and white throats, who wander below on the earth (kṣamācarāḥ) (we unstring their bows at a thousand leagues).

5 नी॒लग्री॑वाः शि॒तिक॑ण्ठा दि॒वग्ं रु॒द्रा उप॑श्रिताः ।

nīlagrīvāḥ śitikaṅṭhā divagṁ rudrā upāśritāḥ ।

For the Rudras with blue necks and white throats who abide in the heaven (we unstring their bows at a thousand leagues).

6 ये वृ॒क्षेषु॑ स॒स्पिञ्ज॑रा नी॒लग्री॑वा विलो॒हिताः ।

ye vṛkṣeṣu saspinjarā nīlagrīvā vilohitāḥ ।

Those who are of blue necks and ruddy or green like tender grass and who are in the trees.⁷⁰

7 ये भू॒ताना॑मधि॒पत॑यो विशि॒खासः॑ कपर्दि॒नः ।

ye bhūtānāmadhipatayo viśikhāsaḥ kapardināḥ ।

The overlords of creatures, with shaven heads or with braided hair.

8 ये अ॒न्नेषु॑ वि॒विध्य॑न्ति पात्रेषु॑ पिब॒तो जना॑न् ।

ye anneṣu vividhyanti pātreṣu pibato janān ।

Those that assault men (through diseases) in their food and their cups as they drink.⁷¹

9 ये प॒थां प॑थि॒रक्ष॑य ऐ॒लवृ॑दा य॒व्युधः॑ ।

ye pathām pathirakṣaya ailabṛdā yavyudhaḥ ।

Those that guard the paths, bearing food, warriors.

⁷⁰ Epithets refer to the birds in the trees.

⁷¹ Rudrās assault those who do not have habits of cleanliness.

10 ये ती॒र्था॑नि॒ प्र॒चर॑न्ति॒ सृ॒का॑व॒न्तो॒ नि॒षङ्गि॑णः ।

ye tīrthāni pracaranti sṛkāvantō niṣaṅgiṇaḥ ।

Those that resort to holy places with spears and quivers.

11 य ए॒ता॑व॒न्तश्च॒ भू॒याग्ं॑सश्च॒ दि॒शो॑ रु॒द्रा वि॑त॒स्थि॒रे ।

ya etāvantaśca bhūyāgṃsaśca diśo rudrā vitasthire ।

The Rudrās that are so many and yet more occupy the quarters.

12 तेषा॑ग्ं॒ सह॑स्र॒यो॒जने॑ऽव॒धन्वा॑नि॒ तन्म॑सि ।

teṣāgṃ sahasrayojane'vadhanvāni tanmasi ।

Their bows we unstring at a thousand leagues.

13 नमो॑ रु॒द्रेभ्यो॒ ये पृ॑थि॒व्यां येऽन्त॑रि॒क्षे ये दि॒वि ये॒षाम॑न्नं॒ वातो॑ व॒रु॒षमि॑ष॒वस्तेभ्यो॒ दश॑ प्रा॒चीर्द॑श॒
दक्षि॑णा दश॒ प्रती॑ची॒र्दशो॑दी॒चीर्द॑शो॒र्ध्वास्तेभ्यो॒ नम॑स्ते नो॑ मृ॒डय॑न्तु॒ ते यं द्वि॑ष्मो॒ यश्च॑ नो॒ द्वेष्टि॑ तं
वो ज॒म्भे॑ द॒धामि॑ ॥

namo rudrebhyo ye pṛthivyām ye'ntarikṣe ye divi
yeṣāmannam vātō varṣamiṣavastebhyo daśa prācīrdaśa
dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāstebhyo namaste
no mṛdayantu te yaṃ dviṣmo yaśca no dveṣṭi taṃ vo
jambhe dadhāmi ॥

Salutation to the Rudrās on the earth, in the atmosphere, in the sky whose arrows are food, wind and rain; to them ten eastwards, ten to the south, ten to the west, ten to the north, ten upwards; to them salutation, may they be merciful to us. Him whom we hate and him who hates us, I place him within your jaws.

Supplement

1 त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

tryāmbakam yajāmahe sugandhim puṣṭivardhanam ।

We adore the Father of the three worlds, Tryambaka, bestower of all-sided fragrance of grace, increaser of fullness and strength.

2 उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

urvārukamiva bandhanānmṛtyormukṣīya mā'mṛtāt ॥

May I be detached from the bondage of Death like a ripe cucumber from the stem, but not from immortality.

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

yo rudro agnau yo apsu ya oṣadhīṣu yo rudro viśvā
bhuvanā viveśa tasmai rudrāya namo astu ॥

The Rudra in the fire, in the waters, in the plants, the Rudra that has entered all beings, homage to that Rudra.

4 ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।

ye te sahasramayutaṁ pāśā mṛtyo martyāya hantave ।

O Death who kills mortals by hundreds of knots.

5 तान् यज्ञस्य मायया सर्वानव यजामहे ।

tān yajñasya māyayā sarvānavā yajāmahe ।

I worship him with this subtle (māyaya) yajñas for protection (ava).

6 मृत्यवे स्वाहा मृत्यवे स्वाहा ॥

mṛtyave svāhā mṛtyave svāhā ॥

Svāha to Death.

7 प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकः ।

prāṇānām granthirasi rudro mā viśāntakaḥ ।

O Rudra, you are the knot of prāṇā and the ender of peoples.

8 तेनान्नेनाप्यायस्व ।

tenānnenāpyāyasva ।

May you increase as with nourishment.

9 नमो रुद्राय विष्णवे मृत्युर्मे पाहि ॥

namo rudrāya viṣṇave mṛtyurme pāhi ॥

Salutation to Rudra and Viṣṇu. May they protect me from death.

10 तमु॑ ष्टु॒हि॒ यः॑ स्वि॒षुः सु॒धन्वा॑ यो वि॒श्वस्य॑ क्षय॒ति भेष॑जस्य ।

tamu॑ ṣṭu॒hi॒ yaḥ svi॒ṣuḥ su॒dhanvā॑ yo vi॒śvāsyā॑ kṣaya॒ti
bheṣajasya॑ ।

Praise him who has the auspicious arrow and bow. Who presides over all the medicinal herbs in the universe.

11 य॒क्ष्वा॑म॒हे सौ॑म॒नाय॑ रु॒द्रं नमो॑भि॒र्दे॒वम॑सुरं दु॒वस्य॑ ॥

yakṣvā॑ma॒he saū॑ma॒nāya॑ ru॒draṁ
na॒mōbhi॑rde॒vama॑su॒raṁ du॒vasya॑ ॥

Worship Rudra for a comprehensive understanding. Salutations to the powerful divinity for his activities on our behalf (duva).

12 अ॒यं मे॒ हस्तो॑ भ॒गवान॑यं मे॒ भग॑वत्तरः ।

a॒yaṁ me॒ hasto॑ bha॒gavānaya॑ṁ me॒ bha॑gavattaraḥ ।

13 अ॒यं मे॑ वि॒श्वभे॑ष॒जोऽय॑ग्ं शि॒वाभि॑मर्शनः ॥

a॒yaṁ me॑ vi॒śvabhe॑ṣa॒jo'ya॑gṁ śi॒vābhi॑marśanaḥ ॥

This hand has all the healing powers. This hand has a blessing touch (marśanaḥ).

Anuvāka 1 – 11 with phonetic changes of anusvāra and visarga

ॐ नमो भगवते रुद्राय ॥

ॐ नमस्ते रुद्र मन्यव उतोत इषवे नमः । नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः । या त इषुश
शिवतमा शिवम् बभूव ते धनुः । शिवा शर्व्या या तव तया नो रुद्र मृडय । या ते रुद्र शिवा
तनूरघोराऽपाकाशिनी । तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि । यामिषुङ्ग गिरिशन्त
हस्ते विभर्ष्यस्तवे । शिवाङ्ग गिरित्र ताङ्ग कुरु मा हिर्गसीः पुरुषञ्ज जगत् । शिवेन वचसा त्वा
गिरिशाच्छावदामसि । यथा नस् सर्वमिजगदयक्ष्मगं सुमना असत् । अर्ध्वोचदधिवक्ता प्रथमो
दैव्यो भिषक् । अहीगंश्च सर्वाङ्गम्भयन्त्सर्वाश्च यातुधान्यः । असौ यस्ताम्रो अरुण उत बभ्रुस
सुमङ्गलः । ये चेमागं रुद्रा अभितो दिक्षु श्रितासु सहस्रशोऽवैषागं हेड ईमहे । असौ योऽवसर्पति
नीलग्रीवो विलोहितः । उतैनङ्ग गोपा अट्टशन्नदृशन्नदहार्यः । उतैनम् विश्वा भूतानि स दृष्टो
मृडयाति नः । नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे । अथो ये अस्य सत्त्वानोऽहन
तेभ्योऽकरन्नमः । प्रमुञ्च धन्वनस्त्वमुभयोरार्त्वि योर्ज्याम् । याश्च ते हस्त इषवः परा ता भगवो
वप । अवतत्य धनुस्त्वगं सहस्राक्ष शतेषुधे । निशीर्य शल्यानाम् मुखा शिवो नस् सुमना भव ।
विज्यन् धनुः कपर्दिनो विशल्यो बाणवागं उत । अनेशन्नस्येषव आभुरस्य निषङ्गुगधिः । या ते
हेतिर्मीढुष्टम हस्ते बभूव ते धनुः । तयाऽस्मान् विश्वतस्त्वमयक्ष्मया
परिभुज । नमस्ते अस्त्वायुधानातताय धृष्णवे । उभाभ्यामुत ते नमो बाहुभ्यान् तव धन्वने ।
परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः । अथो य इषुधिस्तवारे अस्मन्निधेहि तम् ॥ १ ॥

नमस्ते अस्तु भगवन् विश्वेश्वराय महादेवाय त्र्यम्बकाय त्रिपुरान्तकाय त्रिकाग्रिकालाय
कालाग्रिरुद्राय नीलकण्ठाय मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

नमो हिरण्यबाहवे सेनान्ये दिशाञ्ज च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनाम् पतये नमो
नमस् सस्त्रिञ्जराय त्विषीमते पथीनाम् पतये नमो नमो बभ्रुशाय विव्याधिनेऽन्नानाम् पतये नमो
नमो हरिकेशायोपवीतिने पुष्टानाम् पतये नमो नमो भवस्य हेत्यै जगताम् पतये नमो नमो
रुद्रायातताविने क्षेत्राणाम् पतये नमो नमस् सूतायाहन्त्याय वनानाम् पतये नमो नमो रोहिताय
स्थपतये वृक्षाणाम् पतये नमो नमो मन्त्रिणे वाणिजाय कक्षाणाम् पतये नमो नमो भुवन्तये
वारिवस्कृतायौषधीनाम् पतये नमो नम उच्चैर्घोषायाक्रन्दयते पत्तीनाम् पतये नमो नमः
कृत्स्नवीताय धावते सत्त्वनाम् पतये नमः ॥ २ ॥

नमस् सहमानाय निव्यादिन आव्याधिनीनाम् पतये नमो नमः ककुभाय निषङ्गिणे स्तेनानाम् पतये
नमो नमो निषङ्गिणे इषुधिमते तस्कराणाम् पतये नमो नमो वञ्चते परिवञ्चते स्तायूनाम् पतये नमो
नमो निचेरवे परिचरायारण्यानाम् पतये नमो नमस् सूकाविभ्यो जिघागंसञ्चो मुष्णाताम् पतये नमो
नमोऽसिमञ्चो नक्तञ्चरञ्चः प्रकृन्तानाम् पतये नमो नम उष्णीषिणे गिरिचराय कुलुञ्चानाम् पतये
नमो नम इषुमञ्चो धन्वाविभ्यश्च वो नमो नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमो नम
आयच्छञ्चो विसृजञ्चश्च वो नमो नमोऽस्यञ्चो विध्यञ्चश्च वो नमो नम आसीनेभ्यश्च शयानेभ्यश्च

वो नमो नमस् स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमो नमस् सभाभ्यस्
सभापतिभ्यश्च वो नमो नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः ॥ ३ ॥

नम आव्याधिनीभ्यो विविध्रन्तीभ्यश्च वो नमो नम उगणाभ्यस्तृगंहतीभ्यश्च वो नमो नमो
गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमो नमो गणेभ्यो गणपतिभ्यश्च
वो नमो नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमो नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमो नमो
रथिभ्योऽरथेभ्यश्च वो नमो नमो रथेभ्यो रथपतिभ्यश्च वो नमो नमस् सेनाभ्यस् सेनानिभ्यश्च वो
नमो नमः क्षत्तुभ्यस् सङ्गहीतुभ्यश्च वो नमो नमस्तक्ष्मभ्यो रथकारेभ्यश्च वो नमो नमः कुलालेभ्यः
कर्मरिभ्यश्च वो नमो नमः पुञ्जिष्ठेभ्यो निषादेभ्यश्च वो नमो नम इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमो नमो
मृगयुभ्यश्च श्वनिभ्यश्च वो नमो नमश् श्वभ्यश्च श्वपतिभ्यश्च वो नमः ॥ ४ ॥

नमो भवाय च रुद्राय च नमश् शर्वाय च पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च नमः
कपर्दिने च व्युप्तकेशाय च नमस् सहस्राक्षाय च शतधन्वने च नमो गिरिशाय च शिपिविष्टाय च
नमो मीढुष्टमाय चेषुमते च नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च
समवृध्वने च नमो अग्रियाय च प्रथमाय च नम आशवे चाजिराय च नमश् शीघ्रियाय च शीभ्याय
च नम ऊर्म्याय चावस्वन्याय च नमस् स्रोतस्याय च द्वीप्याय च ॥ ५ ॥

नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय चापरजाय च नमो मध्यमाय चापगल्भाय च नमो
जघन्याय च बुध्रियाय च नमस् सोभ्याय च प्रतिसर्याय च नमो याम्याय च क्षेम्याय च नम उर्वर्याय

च खल्याय च नमश् श्लोक्याय चाऽवसान्याय च नमो वन्याय च कक्ष्याय च नमश् श्रवाय च
प्रतिश्रवाय च नम आशुषेणाय चाशुरथाय च नमश् शूराय चावभिन्दते च नमो वर्मिणे च वरूथिने
च नमो बिल्मिने च कवचिने च नमश् श्रुताय च श्रुतसेनाय च ॥ ६ ॥

नमो दुन्दुभ्याय चाहनन्याय च नमो धृष्णवे च प्रमृशाय च नमो दूताय च प्रहिताय च नमो
निषङ्गिणे चेषुधिमते च नमस्तीक्ष्णेषवे चायुधिने च नमस् स्वायुधाय च सुधन्वने च नमस् सुत्याय
च पथ्याय च नमः काट्याय च नीप्याय च नमस् सूद्याय च सरस्याय च नमो नाद्याय च वैशन्ताय
च नमः कूप्याय चावट्याय च नमो वर्ष्याय चावर्ष्याय च नमो मेघ्याय च विद्युत्याय च नम
ईध्रियाय चातप्याय च नमो वात्याय च रेभ्रियाय च नमो वास्तव्याय च वास्तु पाय च ॥ ७ ॥

नमस् सोमाय च रुद्राय च नमस्ताम्राय चारुणाय च नमश् शङ्गाय च पशुपतये च नम उग्राय च
भीमाय च नमो अग्रेवधाय च दूरेवधाय च नमो हन्त्रे च हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो
नमस्ताराय नमश्शंभवे च मयोभवे च नमश् शङ्कराय च मयस्कराय च नमश् शिवाय च
शिवतराय च नमस्तीर्थ्याय च कूल्याय च नमः पार्याय चावार्याय च नमः प्रतरणाय चोत्तरणाय च
नम आतार्याय चालाद्याय च नमश् शष्प्याय च फेन्याय च नमस् सिकत्याय च प्रवाहाय च ॥ ८ ॥

नम इरिण्याय च प्रपथ्याय च नमः किगंशिलाय च क्षयणाय च नमः कपर्दिने च पुलस्तये च नमो
गोष्ठ्याय च गृह्याय च नमस्तल्याय च गेह्याय च नमः काट्याय च गहरेष्ठाय च नमो हृद्व्याय च
निवेष्याय च नमः पागं सव्याय च रजस्याय च नमश् शुष्प्याय च हरित्याय च नमो लोप्याय

चोलप्याय च नम ऊर्व्याय च सूर्म्याय च नमः पणर्याय च पर्णशद्याय च नमोऽपगुरमाणाय
चाभिघ्नते च नम आख्वदते च प्रख्वदते च नमो वः किरिकेभ्यो देवानां हृदयेभ्यो नमो
विक्षीणकेभ्यो नमो विचिन्वत्केभ्यो नम आनिर्हतेभ्यो नम आमीवत्केभ्यः ॥९॥

द्रापे अन्धसस्पते दरिद्रनीललोहित । एषाम् पुरुषाणामेषाम् पंशूनाम् मा भेर्माऽरो मो एषाङ्
किञ्चनाममत् । या ते रुद्र शिवा तनूश शिवा विश्वाहभेषजी । शिवा रुद्रस्य भेषजी तया नो मृड
जीवसे । इमां रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतिम् । यथा नश शमसद्विपदे
चतुष्पदे विश्वम् पुष्टम् ग्रामे अस्मिन्नानतुरम् । मृडा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा
विधेम ते । यच्छञ्च योश्च मनुरायजे पिता तदश्याम् तव रुद्र प्रणीतौ । मा नो महान्तमुत मा नो
अर्भकम् मा न उक्षन्तमुत मा न उक्षितम् । मा नोऽवधीः पितरम् मोत मातरम् प्रिया मा नस्तनुवौ
रुद्र रीरिषः । मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः । वीरान्मा नो रुद्र
भामितोऽवधीर्हविषन्तो नमसा विधेम ते । आरात्ते गोघ्न उत पूरुषन्ने क्षयद्वीराय सुम्नमस्मे ते
अस्तु । रक्षा च नो अधि च देव ब्रह्मधा च नश शर्म यच्छ द्विबर्हाः । स्तुहि श्रुतङ् गर्तसदम्
युवानम् मृगन्न भीममुपहृत्तुमुग्रम् । मृडा जरित्रे रुद्र स्तवानो अन्यन्ते अस्मन्नवपन्तु सेनाः ।
परिणो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मति रंघायोः । अव स्थिरा मघवच्चस्तनुष्व मीढ्वस्तोकाय
तनयाय मृडय । मीढुष्टम् शिवतम शिवो नस सुमना भव । परमे वृक्ष आयुधन्निधाय कृत्तिम् वसान
आचर पिनाकम् बिभ्रदागहि । विकिरिद्र विलोहित नमस्ते अस्तु भगवः । यास्ते सहस्रगं

हेतयोन्यमस्मन्नवपन्तु ताः । सहस्राणि सहस्रधा बाहुवोस्तव हेतयः । तासामीशानो भगवः
पराचीना मुखा कृधि ॥१०॥

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् । तेषां सहस्रयोजनेऽवधन्वानि तन्मसि ।
अस्मिन्महत्यर्णवेऽन्तरिक्षे भवा अधि । नीलग्रीवाश शितिकण्ठाश शर्वा अधः क्षमाचराः ।
नीलग्रीवाश शितिकण्ठा दिवर्ग रुद्रा उपश्रिताः । ये वृक्षेषु सस्पिञ्जरा नीलग्रीवा विलोहिताः । ये
भूतानामधिपतयो विशिखासः कपर्दिनः । ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् । ये पथाम्
पथिरक्षय ऐलबुदा यव्युधः । ये तीर्थानि प्रचरन्ति सुकावन्तो निषङ्गिणः । य एतावन्तश्च भूयांसश्च
दिशो रुद्रा वितस्थिरे । तेषां सहस्रयोजनेऽवधन्वानि तन्मसि । नमो रुद्रेभ्यो ये पृथिव्यां
येऽन्तरिक्षे ये दिवि येषामन्नम् वातो वरुषमिषवस्तेभ्यो दश प्राचीर्दश दक्षिणा दश
प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु ते यन् द्विष्मो यश्च नो द्वेष्टि तम् वो जम्भे
दधामि ॥११॥

त्र्यम्बकं यजामहे सुगन्धिम् पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥ यो
रुद्रो अग्नौ यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवना विवेश तस्मै रुद्राय नमो अस्तु ॥ ये ते
सहस्रमयुतम् पाशा मृत्यो मर्त्याय हन्तवे । तान् यज्ञस्य मायया सर्वानव यजामहे । मृत्यवे स्वाहा
मृत्यवे स्वाहा ॥ प्राणानाङ् ग्रन्थिरसि रुद्रो मा विशान्तकः । तेनान्नेनाप्यायस्व । नमो रुद्राय
विष्णवे मृत्युर्मे पाहि ॥ तमुं ष्टुहि यस् स्विषुस सुधन्वा यो विश्वस्य क्षयति भेषजस्य । यक्ष्वामहे

सौ॑म॒न॒साय॑ रु॒द्रन् नमो॑भि॒र्दे॒वमसु॑रन् दु॒वस्य॑ ॥ अ॒यम् मे॒ हस्तो॑ भ॒र्गवान॒यम् मे॒ भ॒र्गव॑त्तरः । अ॒यम्
मे॑ वि॒श्वभे॑ष॒जोऽय॑गं शि॒वाभि॑म॒र्शनः॑ ॥

om namo bhagavatē rudrāya ||

om namaste rudra manyava utota iṣave namaḥ | namaste astu
dhanvane bāhubhyāmuta te namaḥ | yā ta iṣuś śivatāmā śivam
babhūva te dhanuḥ | śivā śaravyā yā tava tayā no rudra mṛdaya | yā
te rudra śivā tanūraghorā'pāpakāśinī | tayā nastanuvā śantamayā
giriśantābhicākaśiḥi | yāmiṣuṅ giriśantaḥ haste bibharṣyastave | śivān
giritra tān kuru mā higṃsiḥ puruṣaṅ jagat | śivena vacasā tvā
giriśācchāvadāmasi | yathā naṣ sarvamijagadayakṣmagm̄ sumanā
asat | adhyāvocadadhivaktā prathamō daivyo bhīṣak | ahigśca
sarvāñjambhayañtsarvāśca yātudhānyaḥ | asau yastāmro aruṇa uta
babhrus̄ sumāṅgalaḥ | ye cemāgm̄ rudrā abhito dikṣu śritās̄
sahasraśo'vaiśāgm̄ heḍa imāhe | asau yo'vasarpātī nilagrīvo
vilohitaḥ | utaināṅ gopā adṛśannadṛśannudahāryaḥ | utainam̄ viśvā
bhūtāni sa dṛṣṭo mṛdayāti naḥ | namo astu nilagrīvāya sahasrākṣāya
mīdhuṣe | atho ye asya sattvāno'han̄ tebhyo'karannamaḥ |
pramuñca dhanvanastvamubhayorārtni yorjyām | yāśca te hasta
iṣavaḥ parā tā bhāgavo vāpa | avatātya dhanustvagm̄ sahasrākṣa
śateṣudhe | niśīrya śalyānām̄ mukhā śivo naś sumanā bhava | vijyan
dhanuḥ kapardino viśalyo bānavāgm̄ uta | aneśannasyeṣava
ābhurāsyā niṣaṅgathiḥ | yā te hetirmīdhuṣṭamaḥ haste babhūva te

dhanuḥ | tayā'smān viśvatastvamaḥyākṣmayā paribbhujā | namaste
astvāyudhāyānātātāya dhṛṣṇave | ubhābhyāmuta te namo
bāhubhyān̄ tava dhanvane | pari te dhanvano hetiraśmānvṛṇaktu
viśvataḥ | atho ya iṣudhistavāre asmannidheḥi tam || 1||

namaste astu bhagavan viśveśvarāya mahādevāya tryambakāya
tripurāntakāya trikāgnikālayā kālāgnirudrāya nilakaṅṭhāya
mṛtyuñjayāya sarveśvarāya sadāśivāya śrīmanmahādevāya
namaḥ ||

namo hiraṇyabāhave senānye diśān̄ ca pataye namo namo
vṛkṣebhyo harikeśebhyaḥ paśūnām̄ pataye namo namas̄
saspiñjarāya tviṣimate pathinām̄ pataye namo namo babhluśāya
vivyādhine'nnānām̄ pataye namo namo harikeśāyopavītinē
puṣṭānām̄ pataye namo namo bhavasya hetyai jagatām̄ pataye namo
namo rudrāyātātāvine kṣetrānām̄ pataye namo namas̄
sūtāyāhantāya vanānām̄ pataye namo namo rohitāya sthapataye
vṛkṣānām̄ pataye namo namo mantrinē vāñijāya kakṣānām̄ pataye
namo namo bhuvan̄taye vārivaskṛtāyauśadhīnām̄ pataye namo
namā uccairghoṣāyākṛandayate pattinām̄ pataye namo namaḥ
kṛtsnavītāya dhāvate sattvanām̄ pataye namaḥ ||2||

namaḥ saḥamānāya nivyaḍina āvyādhinīnām patāye namo namaḥ
 kakubhāya niṣaṅgiṇe stenānām patāye namo namo niṣaṅgiṇa
 iṣudhimate taskarānām patāye namo namo vañcate parivañcate
 stāyūnām patāye namo namo nicerave paricarāyārānyānām patāye
 namo namaḥ sṛkā vibhyo jighāḁsadbhyo muṣṇatām patāye namo
 namo simadbhyo naktāncarādbhyaḥ prakṛntānām patāye namo
 namaḥ usṇiṣiṇe giricarāya kuluñcānām patāye namo nama
 iṣumadbhyo dhanvāvibhyaḥ vo namo nama ātanvānebhyaḥ
 pratidadhānebhyaḥ vo namo nama āyacchadbhyo visṛjadbhyaḥ vo
 namo namo syadbhyo vidhyadbhyaḥ vo namo nama
 āśinebhyaḥ śayānebhyaḥ vo namo namaḥ svapadbhyo
 jāgradbhyaḥ vo namo namastiṣṭhadbhyo dhāvadbhyaḥ vo namo
 namaḥ sabhābhyaḥ sabhāpatibhyaḥ vo namo namo
 aśvebhyo śvapātibhyaḥ vo namaḥ ||3||

namaḥ āvyādhinībhyo vīvidhyantībhyaḥ vo namo nama
 ugaṇābhyastrgmhatībhyaḥ vo namo namo grtsebhyo
 grtsapatībhyaḥ vo namo namo vrātebhyo vrātapatībhyaḥ vo
 namo namo gaṇebhyo gaṇapatībhyaḥ vo namo namo virūpebhyo
 viśvarūpebhyaḥ vo namo namo mahadbhyaḥ kṣullakebhyaḥ vo
 namo namo rathibhyo rathebhyaḥ vo namo namo rathebhyo
 rathapatībhyaḥ vo namo namaḥ senābhyaḥ senānībhyaḥ vo namo

namaḥ kṣatṛbhyaḥ saṅgrahīṛbhyaḥ vo namo namastakṣabhyo
 rathakārebhyaḥ vo namo namaḥ kulālebhyaḥ karmārebhyaḥ vo
 namo namaḥ puñjiṣṭebhyo niṣādebhyaḥ vo namo nama
 iṣukṛdbhyo dhanvakṛdbhyaḥ vo namo namo mṛgayubhyaḥ
 śvanībhyaḥ vo namo namaḥ śvabhyaḥ śvapātibhyaḥ vo
 namaḥ ||4||

namo bhavāya ca rudrāya ca namaḥ śarvāya ca paśupatāye ca namo
 nilāgrīvāya ca śitikanṭhāya ca namaḥ kapardine ca vyūptakeśāya ca
 namaḥ sahasrākṣāya ca śatadhānvane ca namo giriśāya ca śipiviṣṭāya
 ca namo miḍhuṣṭamāya ceṣumate ca namo hrasvāya ca vāmanāya ca
 namo brhate ca varṣiyase ca namo vṛddhāya ca samvṛdhvane ca
 namo agrīyāya ca prathamāya ca namaḥ āśave cājirāya ca namaḥ
 śighriyāya ca śibhyāya ca namaḥ ūrmyāya cāvasvanyāya ca namaḥ
 srotasyāya ca dvīpyāya ca ||5||

namo jyēṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya cāparajāya ca
 namo madhyamāya cāpagalbhāya ca namo jaghanyāya ca
 budhniyāya ca namaḥ sobhyāya ca pratisaryāya ca namo yāmyāya ca
 kṣemyāya ca namaḥ urvaryāya ca khalyāya ca namaḥ ślokyāya
 cāvasānyāya ca namo vanyāya ca kākṣyāya ca namaḥ śravāya ca
 pratiśravāya ca namaḥ āśuṣeṇāya cāśurathāya ca namaḥ sūrāya

cāvabhindate ca namo varmiṇe ca varūthine ca namo bilmine ca kavacine ca namaś śrutāya ca śrutasenāya ca ||6||

namo dundubhyāya cāhananyāya ca namo dhṛṣṇave ca pramṛśāya ca namo dūtāya ca prahitāya ca namo niṣaṅgiṇe ceṣudhimate ca namastikṣṇeṣave cāyudhine ca namaś svāyudhāya ca sudhanvane ca namaś srutyāya ca pathyāya ca namaḥ kātyāya ca nīpyāya ca namaś sūdyāya ca sarasyāya ca namo nādyāya ca vaiśantāya ca namaḥ kūpyāya cāvaṭyāya ca namo varṣyāya cāvarṣyāya ca namo meghyāya ca vidyutyāya ca nama īdhriyāya cātapyāya ca namo vātyāya ca reṣmiyāya ca namo vāstavyāya ca vāstu pāya ca ||7||

namaś somāya ca rudrāya ca namastāmrāya cāruṇāya ca namaś śaṅgāya ca paśupataye ca nama ugrāya ca bhīmāya ca namo agrevadhāya ca dūrevadhāya ca namo han tre ca hanīyase ca namo vṛkṣebhyo harikeśebhyo namastārāya namaśśambhave ca mayobhave ca namaś śaṅkarāya ca mayaskarāya ca namaś śivāya ca śivatarāya ca namastīrthyāya ca kūlyāya ca namaḥ pāryāya cāvāryāya ca namaḥ prataraṇāya cottaraṇāya ca nama ātāryāya cālādyāya ca namaś śaspyāya ca phenyāya ca namaś sikatyāya ca pravāhyāya ca ||8||

nama iriṇyāya ca prapathyāya ca namaḥ kigṃśilāya ca kṣayaṇāya ca namaḥ kapardine ca pulastaye ca namo goṣṭhyāya ca grhyāya ca namastalpyāya ca gehyāya ca namaḥ kātyāya ca gahvareṣṭhāya ca namo hradayyāya ca niveṣpyāya ca namaḥ pāgṃ savyāya ca rajasyāya ca namaś śuśkyāya ca harityāya ca namo lopyāya colapyāya ca nama ūrvyāya ca sūrmyāya ca namaḥ parṇyāya ca parnaśadyāya ca namo paguramānāya cābhighnate ca nama ākhkhidate ca prakkhidate ca namo vaḥ kirikebhyo devānāgṃ hṛdayebhyo namo vikṣiṇakebhyo namo vicinvaṭkebhyo nama ānirhatebhyo nama āmīvaṭkebhyāḥ ||9||

drāpe andhasaspate daridrannīllohita | eṣāṃ puruṣāṇāmeṣāṃ paśūnāṃ mā bhermā'ro mo eṣāṃ kiṅcaṇāmamat | yā te rudra śivā tanūś śivā viśvābheṣajī | śivā rudrasya bheṣajī tayā no mṛḍa jīvasē | imāgṃ rudrāya tavase kapardine kṣayadvīrāya prabhārāmahe matim | yathā naś śamasaddvipade catuṣpade viśvam puṣṭāṇ grāme asminnanāturam | mṛḍā no rudrota no mayaskṛdhi kṣayadvīrāya namaś vidhema te | yacchaṅ ca yośca manūrāyaje pītā tadaśyāma tava rudra praṇītau | mā no maḥāntāmuṭa mā no arbhaḥkam mā na ukṣāntāmuṭa mā na ukṣitam | mā no vadhiḥ pītaram mota mātarām priyā mā nāstanuvō rudra rīriṣaḥ | mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu

rīriṣaḥ | vīrānmā no rudra bhāmīto'vadhīrhaṣmānto namasā
 vidhema te | ārāte goghna uta pūruṣaghne kṣayadvīrāya
 sunnamasme te astu | rakṣā ca no adhi ca deva brūhyadhā ca naś
 śarma yaccha dvībarhāḥ | stuhi śrutān gārtasadam yuvānam
 mṛganna bhīmamūpahaṭnumugram | mṛdā jaritre rūdra stavāno
 anyante asmānnavāpantu senāḥ | pariṇo rudrasya hetirvṛṇaktu pari
 tveṣasya durmati raghāyoh | avā sthīrā maghavadbhyastanuṣva
 mīdhvastokāya tanayāya mṛdaya | mīdhuṣṭama śivatama śivo naś
 sumanā bhava | parame vṛkṣa āyūdhannidhāya kṛttim vasāna ācāra
 pinākam bibhṛadāgahi | vikirida vilohita namaste astu bhagavaḥ |
 yāste sahasragm hetayonyamaṣmannivāpantu tāḥ | sahasrāṇi
 sahasradhā bāhuvostava hetayaḥ | tāsāmīśāno bhagavaḥ parācīnā
 mukhā kṛdhi ||10||

sahasrāṇi sahasraśo ye rūdrā adhi bhūmyām | teṣāgm
 sahasrayojane'vadhanvāni tanmasi | asminmahatyarṇave'ntarikṣe
 bhavā adhi | nilāgrīvāś śitikaṇṭhāś śarvā adhaḥ kṣamācarāḥ |
 nilāgrīvāś śitikaṇṭhā divagm rūdrā upāśritāḥ | ye vṛkṣeṣu saspīṅjarā
 nilāgrīvā vilohitāḥ | ye bhūtānāmadhipatayo viśikhāsaḥ
 kapardināḥ | ye annēṣu vividhyanti pātreṣu pibāto janān | ye
 pathām pathirakṣaya ailabṛdā yavyudhaḥ | ye tīrthāni praçaranti
 sṛkāvanto niṣaṅgiṇāḥ | ya etāvantaśca bhūyāgmsaśca diśo rūdrā

vītasthire | teṣāgm sahasrayojane'vadhanvāni tanmasi | namo
 rūdrebhyo ye pṛthivyām ye'ntarikṣe ye divi yeṣāmannam vāto
 varṣamiṣavastebhyo daśa prācīrdaśa dakṣiṇā daśa
 prācīrdaśodīcīrdaśordhvāstebhyo namaste no mṛdayantu te yan
 dviṣmo yaśca no dveṣti tam vo jambhe dadhāmi ||11||

tryāmbakam yajāmahe sugandhim puṣṭivardhanam | urvārukamīva
 bandhanānmṛtyormukṣīya mā'mṛtāt || yo rūdro agnau yo apsu ya
 ośadhīṣu yo rūdro viśvā bhuvānā vīveśa tasmai rūdrāya namo
 astu || ye te sahasramayutam pāsā mṛtyo martyāya hantave | tān
 yajñasya māyayā sarvānavā yajāmahe | mṛtyave svāhā mṛtyave
 svāhā || prānānān granthirasi rūdro mā viśāntakaḥ |
 tenānenāpyāyāsva | namo rūdrāya viṣṇave mṛtyurme pāhi || tamu
 ṣtuhi yaś sviṣu sudhanvā yo viśvāsyā kṣayati bheṣajasya
 yakṣvāmahe saūmanasāya rūdrā namobhirdevamasūran
 duvasya || ayam me hasto bhagavānāyam me bhagavattaraḥ | ayam
 me viśvabheṣajo'yagm śivābhīmarśanaḥ ||