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Rudram

Translated into verse

By

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Introduction



Among the oldest books ever composed by Man 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 deathless perennial dharmic(just) thought process).

Vedas are believed to be birth less 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 Veda Vyasa is supposed to have edited this

storehouse of inherited knowledge, which was composed by very 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 were Indra, Varuna, Agni, Mithra and Maruth who became minor gods later in the Puranas.

The Sri Rudram occurs in Krishna Yajur Veda in the Samhitha (Book?) 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.

“Rtam (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.

“Rtou Naadaante dravati – draavayateeti Rudrah. The end note of the musical sound i.e. (Rudra).

“Rtya – Vedarupaya, dharmadinava-loka yati praayateeti vaa Rudrah”. In the form of Veda Dharma is promoted i.e. (Rudra).

“Rtya-vaagrupaya, vaakyam, prapayateeti Rudrah”. In the form of Speech, brings out the importance of the meaning of words i.e. (Rudra).

Rtya-Pranava rupaya 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.

“Rtam 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.

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

Rudram is i.e. light Teja and Ruth who binds and attracts.

“Taam bhakte draavayati). He is even capable of driving away hat Shakti (energy).”*

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 Sanal Kumara with a view to initiate the activities of creation. But all the four preferred to be ascetics and never

* Indebted to www.mypurohith.com

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 disappeared. Rudra divided himself into Rudra the male part as well as Rudhrani the female part. This male part further got divided into eleven parts. They were Ajan, Ekaath, Ahirbudhnyan, 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.”

Which means that

“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)

The 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 Shivaya” possibly the manthra most often chanted by Shaivites,

The great mrutyunjaya mantra;

“Tryambakam yajamahe
Sugandhim pushtivardhanam
Urvarurkamiva bhandhanam
Mrityor mukshiya ma -mrtat.”

We salute and respect,
Him who is naturally scented,
Him who looks after his devotees with mercy,
And him who has three eyes.
And pray and request,
To move us away from the catch of death,
Like the cucumber separated from its stalk,

And firmly put us in the path of salvation.

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

Namasthe asthu bhagavan visweswaraaya mahaadevaaya
tryambakaaya,
Tripuraanthakaayaa trikagni kaalaaya kaalaagni rudhraaya neela
kantaaya,
Mrutyumjayaaya sarveshwaraaya sadashivaaya sriman maha
devaaya nama.

Salutations to you God,
Who is the lord of the universe,
Who is the greatest among gods,
Who has three eyes,
Who destroyed the three cities,
Who is 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 everything,
Who is ever peaceful,
And who is the greatest God with goodness.
Salutations again.

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

In the first anuvaaka 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 anuvaaka is chanted for all round development of the community as well as the well-being of the chanter. It also is

supposed to provide a protective shield against diseases, devils, monsters and so on.

In the second anuvaaka 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 third anuvaaka consisting of two sukthaas describe Rudra as a thief. He might have been presumed to be the stealer of ignorance from us. This anuvaaka is chanted to cure diseases.

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

In the fifth Anuvaaka Rudra's consisting of two sukthaas , several aspects of his 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.

In the sixth anuvaaka 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 anuvaaka.

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

In the eighth anuvaaka, 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 anuvaaka should be chanted. The Panchakshari mantra viz. “Nama Shivaaya” occurs for the first time in Vedas in this anuvaaka. This anuvaaka is chanted for the destruction of enemies and re - possession of one’s assets.

In the ninth anuvaaka, 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 anuvaaka is chanted for obtaining wealth, a good wife, good job, and the blessings of a son who will be devoted to Lord Shiva.

In the tenth anuvaaka Rudra is again requested not to show his furious fear giving form and appear before the devotee in a peaceful calm form. The manthras unlike the ones till ninth anuvaaka do not end in Nama after every description. This anuvaaka 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 eleventh anuvaaka 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 anuvaaka is chanted for acquiring knowledge of past, present and future.

This anuvaaka is followed by six stotras of Rudra.

The Chamakam, as pointed out earlier lists out the blessings that can be got by prayer to Rudra. The reading or chanting of Rudra is said to be complete only when chamakam also is chanted. There are five methods of chanting Rudra viz.,

1. Ordinary method where first Rudram is read and then Chamakam.
2. Rudra ekadasini where after chanting Rudram, the first anuvaaka of Chamakam is chanted, again after chanting Rudram the second anuvaaka of Chamakam is chanted and so on till the eleventh chanting of Rudram followed by eleventh anuvaaka of Chamakam.
3. Eleven such Rudra ekadasinis makes one Laghu Rudram
4. Eleven such Laghu Rudrams makes one Maha Rudram and
5. Eleven such Maha Rudrams make one Athi rudram.

What follows is the Rudra prasnam and Chamaka prasnam transliterated into English and followed by a translation in English. Care has been taken to make the English translation simple and in a form which can be chanted. The readers are cautioned that the transliteration has been given only to identify the anuvaakas and sukthaas and not for chanting. This is because Sanskrit is a very complicated language and a least phonetic language like English cannot bring out the nuances in actual chanting of this majestic and mellifluous prayer. Not being a Sanskrit scholar but one who depends upon other available translations mainly in Tamil and Malayalam, I crave your pardon for errors if any that I have committed.

Rudra -Prasnam

OM Namō Bhagavathe Rudraya

Om Salutations to the God who is Rudhra.

First Anuvaaka

**Namasthe Rudhra manyava Uthoṭha Ishaṭhe Nama
Namsthosṭhu Dhanvane Bahubyam Uṭhathe Nama.**

1.1

Salutations to your Ire, Rudhra and also salutations to your arrow..
Salutations to your bow and also to your both arms.

Yatha ishu siva thamaa shivam babuva the dhanu,
Shivaa sharavyaa yaa thava thaya no rudhra mrudaya. 1.2

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.

Yaa the shivaa thanu raghoraa papakasini,
Thaya nasthanuva shantha maya gireesam thaabhi chakashihi. 1.3

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.

Yaa mishum giri shantha hasthe Bhibarshya sthava,
Shivaam girithra thaam kuru maa himsi purusham jagat. 1.4

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.

Shivena vachasaa twaa gireesaacchha vadaamasi,
Yadhaa na sarva mi jjagadhaa yashmamsumanaa asath. 1.5

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,

Adhyavoo chadhadhi vakthaa pradhamo daiwyo bhishak,
Ahimscha sarvaan jambayanth sarvaschaa yathu dhaanya. 1.6

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.

Aasau yasthamro aruna utha bhaabroo sumangala,
Yeh chemam rudra abhitho dikshu,
Sritha Sahastraso avaishaam heda eemahe.

1,7

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

Asou yo avaspathi neela greevo vilohitha,
Uthainam gopaa adrusannath drushan udhaharya,
Uthainam viswaa bhoothani sa drushto mrudayathi na.

1,8

He who has the blue neck,
Is the one who rises as the copper colored sun.
Even lowly cowherds see this Rudhra 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 asthu neela greevaya sahasrakshaya meedushe,
Adho ye asya sathvannoham thebhyo karannama.

1.9

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.

Pramuncha dhanvana sthava mubhayo rarthaniorjyam,
Yascha the hastha ishawa paraa thaa bhagavo vava.

1.10

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

Avathasys dhanusthvam sahasraksha sathe shudhe,
Niseerya salyanaam mukha shivo na sumana bhava.

1.11

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.

Vijyam dhanu kapardhino visalyo bhanavaam utha,
Anesannasyeshwa aabhurasya nishamgadhi. 1.12

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.

Yaa the hethir meedushtama hasthe bhabhoova the dhanu,
Thayaa asman viswathasthava mayakshamyaa paribbuja.. 1.13

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.

Namasthe asthvayudhaa yanaathathathaya dhrushnave,
Ubhabhyamutha the namo bahubhyam thava dhanvane. 1.14

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

Pari the dhanvano hethi rasmaan vrunakthu viswatha,
Adho ya ishudhisthavare asmannidhehi tham. 1.15

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

Second Anuvaaka

Namasthe asthu bhagavan visweswarayaa mahadevayaa tryambakaya,
Tripuranthakayaa trikagni kalaaya kalagni rudhraaya neela kantaaya,
Mrutyunjayaaya sarveshwaraaya sadashivaaya sriman maha devaaya nama. 2.0

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 bahave , senanye ,dhisaam cha pathaye namo nama.

2.1.1

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.

Vrukshobhyo , harikeshabhya , pasunaam pathaye namo nama.

2.1.2

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.

Saspinjaraaya , twishee mathe , padheenaam pathaye namo nama.

2.1.3

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.

Bhablushaaya vivyaadhine annanaam pathye namo nama

2.1.4

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 keasayaa upaveethine pushtanaam pathaye namo nama.

2.1.5

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.

Bhavasaya hethyai , jagatham pathaye namo nama. 2.1.6

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

Rudrayaa atha thavine kshetranaam pathaye namo nama 2.1.7

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

Suthaaya hanthyaaya vanaanam pathaye namo nama. 2.1.8

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.

Rohithaaya sthathaye vrukshaanam pathaye namo nama. 2.2.1

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.

Manthrinee vanijaya kakshanaam pathaye namo nama 2.2.2

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.

Bhuvanthaye varivaskruthaa oushadinaam pathaye namo nama. 2.2.3

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.

Uchai goshaaya akranthayathe patheenam pathaye namo nama. 2.2.4

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

Kruthsna vheethya dhavathe sathvanaam pathaye namo nama. 2.2.5

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.

THIRD ANUVAKA

Nama sahamanaaya nivyaadheen aavyadheenaam pathay namo nama 3.1.1

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.

Kukubhaya nishangine sthenaanam pathaye namo nama. 3.1.2

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.

Nishngina ishudhimathe thaskaraanam pathaye namo nama. 3.1.3

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.

Vanchathe pari vanchathe sthayoonam pathaye namo nama 3.1.4

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.

Nicherave paricharaayaaranyanam pathaye namo nama 3.1.5

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.

Srukaavibhyo jikaam sathbhyo mushnathaam pathaye namo nama 3.1.6

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.

Assemadbhyo naktham charadbhya prukrunthanaam pathaye namo nama. 3.1.7

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.

Unmeeshine giricharaaya kulanchaanaam pathaye namo nama. 3.1.8

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.

Ishumadbhyo dhanvaa vibhyascha bho namo nama 3.2.1

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

Aathanvanebhya prathi dhanebhyscha namo nama 3.2.2

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

Ayaaschadbhyo visrujadbhyacha vo namo nama 3.2.3

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

,
Asyadbhyo vidhudyadbhya vo namo nama 3.2.4

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

Aaseenebhya sayanebhyascha vo namo nama. 3.2.5

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

Swapadbhyo jagadbhyascha vo namo nama 3.2.6

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

Sthistathbyo dhavadbyascha vo namo nama 3.2.7

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

Sababhya sabha pathibhyascha vo namo nama. 3.2.8

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

Aswebhyo aswapathibhyascha vo namo nama. 3.2.9

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

Nama avyadheeneebhyo vividhayantheebyascha vo namo nama. 4.1.1

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.

Uganabhysthrum hathobhyascha vo namo nama 4.1.2

Salutations and salutations,

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

Gruthsebhyo gruthsa pathibyascha vo namo nama 4.1.3

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

Vrathebhyo Vrathepathibyascha vo namo nama. 4.1.4

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

Ganebhyo ganapathibyascha vo namo nama. 4.1.5

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

Viroopebhyo Viswaroopebhyascha vo namo nama. 4.1.6

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

Mahadbhya kshullakebyascha vo namo nama. 4.1,7

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

Radhibhyo aradhebhyascha vo namo nama. 4.1.8

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

Radhebhya radha pathibhyscha vo namo nama. 4.2.1

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

Senabhya Senanibhyascha vo namo nama 4.2.2

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

Kshathrabya sangraheethrabyacha vo namo nama 4.2.3

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

Sthakshabhyo rathakarebhyascha vo namo nama 4.2.4

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

Kulalebhya kamaribhyascha vo namo nama 4.2.5

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

Punchishtebyo nishadebhyascha vo namo nama. 4.2.6

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

Ikshukrudbhyo dhanva krudhbyascha vo namo nama. 4.2.7

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

Mrugayubhya swanibhyascha vo namo nama. 4.2.8

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

Swabhya swapathibhyascha vo namo nama. 4.2.9

Salutations and salutations,

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

Namo bhavaya cha rudraya cha 5.1.1

Salutations to him who creates and to him who dispels sorrows

Nama sarvaya cha pasupathaye cha 5.1.2

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

Namo neela greevaya cha sithi kantaaya cha 5.1.3

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

Nama kapardhine cha vyupthakesaya cha 5.1.4

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

Nama sahasrakshaya cha sathanvane cha 5.1.5

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

Namo gireesaya cha sipivishtaya cha 5.1.6

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

Namo meedushtamaaya cheshumathe cha 5.1.7

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

Namo hruswayaa cha vamaanaaya cha 5.1.8

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

Namo bruhathe cha varsheeyase cha 5.1.9

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

Namo vrudhaya cha samvrudhvane cha 5.1.10

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

Namo agriyaya cha pradhamaya cha	5.2.1
Salutations to him who existed before creation and to him who is first among Gods	
Nama aasave cha ajiraaya cha	5.2.2
Salutations to him who is omnipresent and to him who moves fast	
Nama seegriyaya cha seebhyaya cha	5.2.3
Salutations to him who is in fast streams and to him who is in great waters	
Nama oormyaya cha aswanyaya cha	5.2.4
Salutations to him who is in fast tides and to him who is in still water	
Nama stotrothasyaya cha dweepyaya cha	5.2.5
Salutations to him who is in rivulets and to him who is in islands	
Namo jyeshtayaa cha kanishtaya cha.	6.1.1
Salutations to him who is elder and to him who is younger	
Namo poorvajaya cha aparajaaya cha	6.1.2
Salutations to him who is born before and to him who is born after	
Namo madhyamaya cha apakalpaya cha	6.1.3
Salutations to him to him who is middle aged and to him who is too young	
Namo jaganyaya cha budhniyaya cha	6.1.4
Salutations to him who is born from the middle and to him is born out of roots	
Namo sobhyaya cha parthi saryaya cha	6.1,5
Salutations to him who is born in earth and to him who is born in other worlds.	
Namo yaamyaya cha kshemyaya cha	6.1.6
Salutations to him to him who punishes in hell and to him who grants favours in heaven	

Namo oorvarya cha khalyaya cha 6.1.7

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

Namo shlokyaa cha vasanyaya cha 6.1.8

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

Namo vanyaya cha kakshyaya cha 6.1.9

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

Namo sravaya cha prathisravaaya cha 6.1.10

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

Nama aasushenaaya cha asuradhaya cha 6.2.1

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

Nama sooraya cha avabindhathе cha 6.2.2

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

Nama varmine cha varoodhine cha 6.2.3

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

Nama bhilmine cha kavachine cha 6.2.4

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

Nama sruthaya cha sruthasenaaya cha 6.2.5

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

Namo dunthubhyaya cha hananyaya cha 7.1.1

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

Namo drushnave cha brumruchaaya cha 7.1.2

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

Namo dhootaaya cha prahitaaya cha 7.1.3

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

Namo nishangine cha ishuthimathe cha 7.1.4

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

Nama stheeshneshave cha aayudhine cha 7.1.5

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

Nama swaayudhaaya cha sudhanvane cha 7.1.6

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

Nama shruthyaya cha pathyaya cha 7.1.7

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

Nama katayaya cha neepyaya cha 7.1.8

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

Nama soodhyaya cha sarasyaya cha 7.1.9

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

Nama nadhyaya cha vaisanthaaya cha 7.1.10

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

Nama koopyaya cha vatyaya cha 7.2.1

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

Namo varshayaya cha avarshayaya cha 7.2.2

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

Namo meghyaya cha vidhuyutyaya cha	7.2.3
Salutations to him who is in the clouds and who is also in lightning	
Namo idhreeyaya cha aathapthaya cha	7.2.4
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	
Namo vaathyaya cha reshmiyaya cha	7.2.5
Salutations to him who is in the form of rainy storm and to him who is in the form of dry hoarse wind.	
Namo vasthavyaya cha vaasthupaya cha	7.2.6
Salutations to him who is in materials of the house and to him who is the vaasthu purusha guarding the house.	
Nama somaaya cha rudhraaya cha	8.1.1
Salutations to him who is the consort of Uma and to him who removes sorrow	
Namas thamraaya cha arunaaya cha	8.1.2
Salutations to him who is of the copper colour of the dawn and to him who is of the colour of sun after sunrise.	
Nama sankhaya cha pasupathaye cha	8.1.3
Salutations to him who adds pleasure to us and to him who protects all beings	
Nama ugraaya cha bheemaaya cha	8.1.4
Salutations to him who is angry and to him who is fearful	
Namo agrevaghaaya cha dhoorevaghaaya cha	8.1.5
Salutations to him who leads and kills his enemies and to him who talks from a distance	
Namo hanthre cha haneeyase cha	8.1.6
Salutations to him who kills his enemies and to him who destroys everything towards the end	

Namo vrikshebhyo harikeshebhyo	8.1.7
Salutations to him who is the tree with green hairs of karma	
Namstharaaya	8.1,8
Salutations to him who is the star in the form of Om	
Nama sambhave mayo bhava cha	8.1,9
Salutations to him who appears as pleasure of this world and to him who appears as pleasure of salvation.	
Nama sankaraaya cha mayaskaraaya cha	8.1.10
Salutations to him who gives the pleasure of this world and to him who gives the pleasure of the other worlds.	
Nama shivaya cha shiva tharaaya cha	8.1.11
Salutations to him who is in the form of good things and to him who makes others who attain him good.	
Namas theerthaaya cha koolyaya cha	8.2.1
Salutations to him who is the holy water and to him who is worshipped near the streams	
Nama paaryaya cha vaaryaya cha	8.2.2
Salutations to him who is being praised by great souls after salvation and to him who grants all that one wants in this world.	
Nama pratharanaaya cha uttaranaaya cha	8.2.3
Salutations to him who helps us cross the river of sins and to him who lifts us to salvation.	
Nama aathaaryaya cha aalaadhyaya cha	8.2.4
Salutations to him who makes soul enter this world and to him who encourages soul to enjoy the fruit of actions.	
Nama sashpyaya cha phenyaya cha	8.2.5
Salutations to him who is in the grass by the riverside and who is in the foam of the river.	

Nama sikathyaya cha pravaahyaya cha 8.2.6

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

Nama ireenyaya cha prapadyaya cha 9.1.1

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

Nama kimsilaaya cha kshyanaaya cha 9.1.2

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

Nama kapardhine cha pulasthave cha 9.1.3

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

Namo goshtyaya cha gruhyaya cha 9.1.4

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

Namas thalpyaya cha gehyaya cha 9.1.5

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

Nama kaatyaya cha gahwereshtaaya cha 9.1.6

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

Namo hridayaaya cha niveshpyaya cha 9.1.7

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

Namo pamswayaya cha rajasysyaya cha 9.1.8

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

Namo sushkyaya cha harithyayaya cha 9.1.9

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

Namo lopyaya cha ulopyaya cha 9.1.10

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

Nama oorvyayaya cha soormyaya cha 9.2.1

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

Nama parnyaya cha parnasadhyaya cha 9.2.2

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

Namo apaguramanaya cha apignathe cha 9.2.3

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

Nama akkidathe cha prakkidathe cha 9.2.4

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

Namo va kirikebhyp devanam hrudayebhyo 9.2.5

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

Namo viksheenakebhyo 9.2.6

Salutations to your deathless form in the hearts of devas

Namo vichinvathkebhyo 9.2.7

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

Namo anirhathebhyo 9.2.8

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

Namo aamivatkebhya 9.2.9

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

Draape Andha saspathe daridhra neela lohitha

Eeshaam purushaanam esham pasunaam maa
bhermaro mo eshaam kincham namamath. 10.1

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.

Yaa the rudra shivaa thanu shivaa viswaaha beshaji
Shivaa rudrasya beshaji taya no mruda jeevase 10.2

Oh, Rudhra, 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.

Imama rudraaya thavase kapardhinee kshyadweeraaya
Prabharaamahe mathim,
Yadhaa na sama sad dwipadhe chatushpadhe viswam pushtam graame
Asmin aathuram. 10.3

Oh Rudhra, 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.

Mruda no rudra thano mayaskrudhee kshyadweeraaya,
Namasaa vidhema the.Yachcham cha yoscha manu rayaaje
Pithaa tadha syama thava rudra preeneethou. 10.4

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.

Maa no mahantha mutha maa no arbhakam
Maa na ukshantha-mutha maa na ukshitham.
Maa no vadhee pitharam motha maatharam priyaa maa
Nasthanuvo rudhra reerishaa.

10.5

Oh Rudhra, 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.

Maanaasthoke thanaye maa na aayushee maa no goshu
Maa no asweshu reerisha. Veeranmaa no rudra
Bhami tho avadhir havish mantho namasaa vidhema the.

10.6

Oh Rudhra, 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.

Aarathe gogna utha poorushagne ksyadweeraaya
Sumnamasthe the asthu.
Rakshaa cha no adhi cha deva brahmadhaa cha na
Sarma yachcha dwibarhaa.

10.7

Oh Rudhra, 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 possess.

* Lord of all beings

Sthuhi srutham gartha sadam yuvaanaam mrugascha bheema
Upahathnumugram
Mruda jarithre rudra stavaa no anyanthe
Asmannnivapanthu senaa

10.8

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.

Parino rudrasya hethur varnakthu pari tweshasya
Durmathiragayo
Ava sthira madavadbhayasthanushva meedvasthokaaya
Thanayaya mrudaya.

10.9

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.

Meedushtama sivathama shivo na sumanaa bhava
Parame vruksha aayudham nidhaaya kruthim vasaan
Aachara pinaaka bibradhaagahi.

10.10

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.

Vikiridha vilohitha namasthe asthu bhagava,
Yaasthe sahasram hothayo anya mannibhavanthu tha. 10.11

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.

Sahasrani sahasradhaa baahu hosthava hethaya
Thaasameesano bhagava parachinaa mukhaa krudhi. 10.12

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.

Sahasraani sahasraso ye Rudra adhi bhoomyaam.
Tessaam sahasra yojane avadhanvaani thanmasi 11.1

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 mahatyarnave anthareekshe bhavaa adhi. 11.2

In this vast sea of ether,
Whichever Rudra's soldiers do exist,

Neelagreeva sithi kkantaa sarvaa adha kshama charaa 11.3

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 * .

Neelagreeva sithi kkantaa diva rudra upasrithaa 11.4

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

* The land below earth

And who have attained heavens.

Ye vruksheshu saspinjaraa neelagreeva vilohithaa 11.5

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.

Ye bhoothanaam adhi pathayo visikkahsa kapardhina 11.6

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

Ye anneshu vividhyanthi paathreshu pibatho janaan 11.7

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

Ye padhaam padhii rakshaya Iilaa brudaa yavyudha. 11.8

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

Ye theerthani pracharanthi srukaavantho nishangina 11.9

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 eetha bandascha bhooyaamscha diso rudraa vithasthira
Tesham sahasra yojane avadhanvaani thanyasi.** 11.10

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 rudrebhyo ye prithvyaam ye anthareekshe,
Ye divi yesham annam vatho varshmishadha sthebhyo dasa,
Praceerdasa dakshina dasa pradeecheer daso udhiceer daso urdhwaa,
Sthebhyo namasthe no mrudayanthu the yam dwishmo,
Yascha no dweshti tham vo janme dadhaami.

11.11

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.

Tryambakam yajaamahe sugandhim pushtivardhanam,
Oorvaaru kamiva bandhanan mruthyo rmuksheeya maamruthaath.

1

We salute and respect,
Him who is naturally scented,
Him who looks after his devotes by mercy,
And Him who has three eyes.
And pray and request,
To move us away from the catch of death,
Like the cucumber from its stalk,
And firmly put us in the path of salvation.

Yo Rudro agnaii yo apsu ya oushadeeshu,
Yo Rudro viswaa bhuvanaa aavivesa tasmai Rudraaya namo asthu.

2

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.

Thamushtuhi ya swishu sudhanwaa yo viwasya kshayathi beshajasya,
Yashwamahe soumanasaaya rudram namobhir devaasuram duvasya

3

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.

Aayam me hastho bhagavaanayam me bhagavattara,
Ayam me viswa beshajo ayam shivaabhimarsana.

4

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.

Ye the sahasramayutham pasaa mruthyo marthyaya hanthave,
Thaan yagnasya maayayaa sarvaanava yajamahe,
Mrutyave swaaha mrutyave swaaha.

5

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.

OM namo bhagavathe rudraaya vishnave mruturme paahi,
Praanaanaam grandhi rasi rudro vishaanthaka
Thenaa annena aapya swa.

6

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.

Om Shanthi ,Shanthi, Shanthi

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

Ithi Sri Krishna yajur vedeeya taithireeya samhithaayam

Chathurtha Kande panchama prapaataka.

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