



SATARUDRIYAM OR RUDRAM, NAMAKAM

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अथ शतरुद्रियम्

ॐ नमस्ते रुद्र मन्यव उतोत इषवे नमः ।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥

ōm namaste rudra manyava utota iṣave namaḥ,
namaste astu dhanvane bāhubhyāmuta te namaḥ.

Prostration to Thee, Rudra; prostration to Thy wrath and Thy arrow (which destroy evil); prostration to Thy bow; prostration to Thy mighty Arms.

Note:—According to the celebrated Sayana Acharya, the Rudra chapter of the Yajur Veda consists of the mantras by which oblations are offered in the Sacrifice of Knowledge, wherein the manifold universe is visualised as the extensive manifestation of the Supreme Being.

या त इषुः शिवतमा शिवं बभूव ते धनुः ।
शिवा शरव्या या तव तया नो रुद्र मृडय ॥

yā ta iṣuḥ śivatamā śivam babhūva te dhanuḥ,
śivā śaravyā yā tava tayā no rudra mṛdaya.

This, Thy arrow that has become exceedingly peaceful (to the devout); Thy bow become a source of auspiciousness, and Thy quiver of blessedness; with these, O Valiant One (Rudra), make us happy.

Note:—While the first mantra invokes the Terrible Power for destruction of evil, the second envisages the fulfilment of the arms on the establishment of peace, and the now benignant phase of what was once formidable.

या ते रुद्र शिवा तनूरघोराऽपापका
तया नस्तनुवा शन्तमया गिरिशंताभिचाकशीहि ॥

yā te rudra śivā tanūrāghorā'pāpakāśinī,
tayā nasthanuvā śantamayā giriśāntābhicākaśīhi.

Rudra! That blessed and benign form of Thine, which obliterates the trace of all sins—with that most hallowed and calm phase of Thy being, reveal Thyself to us, O Radiator of Peace from the Mount of Kailasa!

Note:—Rudra-Siva is said to have two forms, the terrific and the beatific, which are manifested at different times.

यामिषुं गिरिशंत हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

yāmiṣuṁ giriśānta haste bibharṣyastave,
śivāṁ giritra tāṁ kuru mā hiṁsīḥ puruṣaṁ jagat.

O Benefactor from the Mount of Kailasa! That arrow which Thou wieldest for aiming at enemies, make that benign (in respect of us). Harm not human beings or others in creation, O Protector on the sacred Mount!

शिवेन वचसा त्वा गिरिशाच्छावदामसि ।
यथा नः सर्वमिज्जगदयक्ष्ं सुमना असत् ॥

śivena vacasā tvā giriśācchāvadāmasi,
yathā naḥ sarvamijjagadayakṣmāṁsumanā asat.

Resident of the Mountains! We pray to Thee with auspicious eulogies for the sake of attaining Thee. Do so deign that this whole world of ours is rid of all ailment and affliction, and blooms with a joyous mind.

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहींश्च सर्वाञ्जभयन्त्सर्वाश्च यातुधान्यः ॥

adhyavocadadhivaktā prathamō daivyo bhiṣak,
ahīṁśca sarvāñjambhayantsarvāśca yātudhānyaḥ.

May that Divine Physician, First among gods, exalt me in His all-redeeming Transcendent Being, having cut off all evil, whether in the form of poisonous creatures and wild beasts, or the demoniacal natures in creation.

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।
ये चेमाँरुद्रा अभितो दिक्षु श्रिताः
सहस्रशोऽवैषाँ हेड ईमहे ।

asau yastāmro aruṇa uta babhruḥ sumāṅgalaḥ,
ye cemāṅrudrā abhito dikṣu śritāḥ
sahasraśo'vaiṣāṅrheḍa īmahe.

This (Rudra in the form of the Sun), ruddy, pink, brownish and yellow and of variegated hue (in different stages of rising from the horizon), most auspicious (being dispeller of darkness), manifested in the bright rays enveloping (the earth) from all directions, ranging in tens and thousands—we mitigate the penetrating ferocity of these with our prostrations.

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।
उतैनं गोपा अदृशन्नदृशन्नुदहार्यः ॥
उतैनं विश्वाभूतानि स दृष्टो मृडयाति नः ।

asau yo'vasarpati nīlagrīvo vilohitaḥ
utaināṁ gopā adṛśannadr̥śannudahāryaḥ
utaināṁ viśvābhūtāni sa dr̥ṣṭo mṛḍayāti naḥ.

This Blue-necked (due to drinking poison), Red-complexioned One, who traverses through the sky (in the form of the Sun)—Him do see (with their eyes) the unlettered cowherds as well as the maids carrying water, Him do also see all beings (both high and low). May He (Rudra) make us happy.

Note:—The import of this mantra is that while the Lord as seated in such regions as Mount Kailasa is accessible only to those who have spiritual realisation, as the Sun He is visible to everyone. In His great compassion He makes Himself felt even by our outer senses.

नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।
अथो ये अस्य सत्वानोऽहं तेभ्योऽकरन्नमः ॥

namo astu nīlagrīvāya sahasrākṣāya mīḍhuṣe,
atho ye asya satvāno'haṁ tebhyo'karannamaḥ.

Salutation be to Nilagriva (with blue neck), who has a thousand eyes (as Indra), and who pours down (as rain or parjanya); salutation be from me to others, too, who attend upon Him (as His servants).

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्नियोज्याम् ।
याश्चते हस्त इषवः परा ता भगवो वप ॥

pramuñca dhanvanastva-mubhayo-rārtniyorjyām,
yāścate hasta iṣavaḥ parā tā bhagavo va.

Lord! Unfurl the string at both the ends of Thy bow. Those arrows that are in Thy hand, set them aside (now, after the enemy has been destroyed).

Note:—The term 'Lord' is the equivalent of the Sanskrit original 'Bhagavan', which means one who is possessed of all wealth (Aisvarya), valour (Virya), fame (Yasas), prosperity (Shri), wisdom (Jnana), non-attachment to things (Vairagya)—an epithet of the Almighty.

अवतत्य धनुस्त्वं सहस्राक्ष शतेषुधे ।
निशीर्य शल्यानां मुखा शिवो नः सुमना भव ॥

avatatya dhanustvaḥsahasrākṣa śateṣudhe,
niśīrya śalyānāṁ mukhā śivo naḥ sumanā bhava.

O Thousand-eyed Divinity! Thou that hast hundreds of quivers (in war)! Setting down Thy bow, and dismantling the ends of Thy piercing arrows (after Thy purpose has been fulfilled), become Thou auspiciousness unto us, with a charming mood of blessing.

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँउत ।
अनेशन्नस्येषव आभुरस्य निषङ्गथिः ॥

vijyaṁ dhanuḥ kapardino viśalyo bāṇavāṅgiuta,
aneśannasyeṣava ābhurasya niṣaṅgathiḥ.

May the bow of Kapardin (Siva) be freed from its string; and may His quiver be without the piercing ends of the arrows held above. May his arrows become incapable of piercing through, and may His bow become merely a support for the arrows (and not to shoot them).

Note:—This mantra and the others which pray for the putting down of the weapons of Rudra-Siva are invocations of His peaceful aspect, which manifests itself when He is not engaged in the work of destruction with His fierce arms.

या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः ।
तयाऽस्मान्विश्वतस्त्वमयक्ष्मया परिब्भुज ॥

yā te hetirmiḍhuṣṭama haste babhūva te dhanuḥ,
tayā'smānviśvatastva-mayakṣmayā paribbhujā.

O Abundant Source of all fulfilments! Protect us Thou, from all sides, with the weapons (like the sword) and the bow in Thy hands, that have ceased from purposes of destruction.

नमस्ते अस्त्वायुधायानातताय धृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥

namaste astvāyudhāyānātātāya dhr̥ṣṇave,
ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane.

Salutation be to Thy weapon arrow that has not been extended on the bow, but is capable of striking the enemy! Salutation to Thy bow. And salutation to Thy two arms.

परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः ।
अथो य इषुधिस्तवारे अस्मन्निधेहि तम् ॥

pari te dhanvano hetirasmānvruṅaktu viśvataḥ,
atho ya iṣudhistavāre asmānidhehi tam.

Lord! May the pointed arrows of thy bow exclude us in every way (from their destructive operations). And that quiver of Thine, may Thou keep it far away from us (and protect us).

Note:—According to another interpretation, the second line can be rendered thus: 'And that quiver of Thine, may Thou direct it to our enemies.'

ॐ नमस्ते अस्तु भगवन्
विश्वेश्वराय महादेवाय
त्र्यम्बकाय त्रिपुरान्तकाय
त्रिकालाग्निकालाय कालाग्निरुद्राय
नीलकण्ठाय मृत्युञ्जयाय
सर्वेश्वराय शंकराय
सदाशिवाय श्रीमन्महादेवाय नमः ॥

ōm namaste astu bhagavan
viśveśvarāya mahādevāya
tryāmbakāya tripurāntakāya
trikalāgni-kālāya kālāgnirudrāya
nīlakaṇṭhāya mrutyuñjayāya
sarveśvarāya śankaraya
sadāśivāya śrīmanmahādevāya namaḥ.

Prostration be to Thee, O Lord, Ruler of the universe, Great God Three-Eyed One, Destroyer of the Tripuras, Death to the destructive Fire of the three worlds at the end of Time, Terror to even to the terrible Fire of Time, Blue-necked One, Overcomer of mortality, Overlord over everyone, Bestower of Blessedness, Ever-Auspicious, the Blessed Great God—to Thee, prostration.

**नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो
नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो
नमः सस्पिञ्जराय त्विषीमते पथीनां पतये नमः ॥**

namo hiraṇyabāhave senānye diśāṃ ca pataye namo
namo vṛkṣebhyo harikeśebhyaḥ paśūnāṃ pataye namo
namaḥ saspīñjarāya tviṣimate pathīnāṃ pataye namaḥ.

*Prostration to the Golden-armed One, the Supreme Commander of all forces, the Lord of all quarters.
Prostration to the Vital Essence and Source of the green-leafed trees, the Master of all created beings.
Prostration to the Self-effulgent One, the Lord of the different routes (which souls take on departure from this world).*

Note:—In the first section, the Rudra-Adhyaya delineated the Power of Rudra-Siva in His form as the Wielder of the bow and arrows. In the subsequent sections, His glories as revealed in all creation, as manifest in every quarter and cranny, are described. These hymns abound in a varied adoration of the Supreme Being in all things, and every word of 'prostration' is repeated twice, as prostration on both sides, and prostration in the beginning and in the end (which is avoided in the translation).

**नमो बभ्लुशाय विव्याधिनेऽन्नानां पतये नमो
नमो हरिकेशायोपवीतिने पुष्टानां पतये नमो
नमो भवस्य हेत्यै जगतां पतये नमः ॥**

namo babhluśāya vivyādhine'nnānāṃ pataye namo
namo harikeśāyopavītine puṣṭānāṃ pataye namo
namo bhavasya hetyai jagatāṃ pataye namo.

*Prostration to the Rider of the bull, the Chastiser of the opposing force, the Lord of food or Ruler over matter. Prostration to the One with blue hair on the head (not turned gray), the Wearer of the sacred thread (indicating auspiciousness), the Master of those who are full with the qualities of perfection.
Prostration to the Severer of samsara, the Sovereign over all creation.*

**नमो रुद्रायातताविने क्षेत्राणां पतये नमो
नमः सूतायाहन्त्याय वनानां पतये नमो
नमः रोहिताय स्थपतये वृक्षाणां पतये नमः ॥**

namo rudrāyātātāvine kṣetrāṇāṃ pataye namo
namaḥ sūtāyāhantīyā vanānāṃ pataye namo
namaḥ rohitāya sthapataye vṛkṣāṇāṃ pataye namaḥ.

Prostration to Rudra, who protects with His outstretched bow, the Ruler of all fields (temples, bodies and all creation). Prostration to the Charioteer (Director of all things), the Invincible One, the Lord of all

forests (vegetation life). Prostration to the crimson-hued One, who, existing (even) in trees, is the Supreme Protector of all.

नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो
नमो भुवंतये वारिवस्कृतायौषधीनां पतये नमो
नम उच्चैर्घोषायाक्रन्दयते पत्तीनां पतये नमो
नमः कृत्स्नवीताय धावते सत्त्वनां पतये नमः ॥

namo mantriṇe vāṇijāya kakṣāṇāṃ pataye namo
namo bhuvan̄taye vārivaskṛtāyauṣadhīnāṃ pataye namo
nama uccairghoṣāyākṛandayate pattīnāṃ pataye namo
namaḥ kṛtsnavītāya dhāvate satvanāṃ pataye namaḥ.

Prostration to the One who manifests Himself as the minister in a royal court, as the merchant in business, and as the ruler over all the plant kingdom; prostration to the Creator of the world, the Master of all wealth, the Lord over medicines; prostration to Him who thunders in battle and makes the enemy shriek in fear, and is the Commander of all forces; prostration to the All-enveloping One, the Fast in action, the Refuge of the self-surrendering devotees.

नमः सहमानाय निव्याधिन आव्याधिनीनां पतये नमो
नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमः ॥

namaḥ sahamānāya nivyādhina āvyādhinīnāṃ pataye namo
namaḥ kakubhāya niṣaṅgiṇe stenānāṃ pataye namaḥ.

Prostration to the valiant Confronter of foes; the terrific Uprooter of the opposing forces, the Protector of the powers (of dharma) pressing from all sides; prostration to the Lord seated on the hump of the bull, armed with the sword, the Chief of (even) thieves (or stealer of everyone's heart).

Note:—The appellation 'Chief of thieves' is to indicate the supreme immanence and the non-exclusiveness of the Divine Being.

नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमो
नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो
नमो निचेरवे परिचरायारण्यानां पतये नमः ॥

namo niṣaṅgiṇa iṣudhimate taskarāṇāṃ pataye namo
namo vañcate parivañcate stāyūnāṃ pataye namo
namo nicerave paricarāyāraṇyānāṃ pataye namo.

Prostration to the Chief of robbers, to Him who is armed with quiver and arrows; prostration to the deceiving, the tricky and elusive Lord of marauders; prostration to the ever-cunning Leader of the thieves lurking at home and those wandering in the streets and the forests.

Note:—The Lord is adored as the Chief of thieves, etc., in two senses. Firstly, He is the indwelling presence of even the thieves, and their lives are impossible without His existence in them as their essence. Secondly, He is also the jiva, which is the thief, apart from His being Isvara ranging beyond the realm of the former. Also, the Lord it is that sports as the high and low, the good and the bad, the

virtuous and the debased, when looked at from the standpoint of the universe taken as a whole, a view which is hard for the jiva sunk in personalistic cognitions and perceptions but the right vision of those who are absorbed in Reality. Ethical concepts stand transfigured in the Absolute. These mantras of the Veda are to help the seeker in recognising God through the medium of all creation.

**नमः सृकाविभ्यो जिघाँ सदभ्यो मुष्णतां पतये नमो
नमोऽसिमद्भ्यो नक्तंचरद्भ्यः प्रकृन्तानां पतये नमो
नम उष्णीषिणे गिरिचराय कुलुश्चानां पतये नमः ॥**

namaḥ srkāvibhyo jighāḡisadbhyo muṣṇatāṁ pataye namo
namo'simadbhyo nakta ṁcaradbhyaḥ prakṛntānāṁ pataye namo
nama u ṣṇīṣiṇe giricarāya kuluścānāṁ pataye namaḥ.

Prostration to the Chief of the self-protecting animals and of the retaliating thieves ever ready to strike people to death; prostration to the Chief of dacoits, armed with swords and prowling in the night for booty; prostration to the roving Chief with helmet and turban, wandering through the mountains, who steals away people 's belongings in houses and fields.

**नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमो
नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमो
नम आयच्छद्भ्यो विसृजद्भ्यश्च वो नमो
नमोऽस्यद्भ्यो विद्ध्यद्भ्यश्च वो नमः ॥**

nama iṣumadbhyo dhanvāvibhyaśca vo namo
nama ātanvānebhyaḥ pratidadhānebhyaśca vo namo
nama āyacchadbhyo visṛjadbhyaśca vo namo
namo'syadbhyo viddhyadbhya śca vo namo namaḥ.

Prostration to Him who is in the forms of those that move about holding bows and using arrows; prostration to Him who is in those that string their bows and discharge the arrows; prostration to Him who is in those that stretch the bows and send arrows again; prostration to Him who is in those that shoot the arrows and make them hit the targets.

Note: —The great commentator Sayana makes a suggestive hint that the forms are all 'Rudras', which implies the startling truth that the contents of the world are all God Himself—not that He is merely present in them.

**नम आसीनेभ्यश्शयानेभ्यश्च वो नमो
नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो
नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमो
नमः सभाभ्यः सभापतिभ्यश्च वो नमो
नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः ॥**

nama āsīnebhyaśaśāyānebhyaśca vo namo
nama ḥsvapadbhyo jāgradbhyaśca vo namo

namasti ṣṭhadbhyo dhāvadbhyaśca vo namo
nama ḥsabhābhyaḥ sabhāpatibhyaśca vo namo
namo a śvebhyo'śvapatibhyaśca vo namaḥ.

Prostration to Thee who art the sitting and the reclining; prostration to Thee who art the sleeping and the waking; prostration to Thee who art the standing (static) and the running (dynamic); prostration to Thee who art the assemblies and the assembly chiefs; prostration to Thee who art the horses and the horse riders.

नम आव्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमो
नम उगणाभ्यस्तूँ हतीभ्यश्च वो नमो
नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो
नमो ब्रातेभ्यो ब्रातपतिभ्यश्च वो नमः ॥

nama āvyadinībhyo vividhyantībhyaśca vo namo
nama uga ṇābhyastr̥gīhatībhyaśca vo namo
namo g ṛtsebhyo gṛtsapatibhyaśca vo namo
namo vr ātebhyo vrātapatibhyaśca vo namo namaḥ.

Prostration to Thee who art (in the form of) the Saktis competent to strike all round in various ways; prostration to Thee who art the gentle higher Saktis as well as the violent lower Saktis; prostration to Thee who art those that run after sense-pleasures as also their leaders; prostration to Thee who art the hosts of (living and non-living) beings as well as their chiefs.

Note: —The word 'Sakti' does not occur in the original, but is used in the translation to bring out the significance of the feminine gender of the words in the mantra, which indicate the various Saktis or Powers of the Lord. Sayana states that the gentle ones are the seven Matrikas, etc, while the violent ones are Durga, etc.

नमो गणेभ्यो गणपतिभ्यश्च वो नमो
नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमो
नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमो
नमो रथिभ्योऽरथेभ्यश्च वो नमो
नमो रथेभ्यो रथपतिभ्यश्च वो नमः ॥

namo gaṇebhyo gaṇapatibhyaśca vo namo
namo vir ūpebhyo viśvarūpebhyaśca vo namo
namo mahadbhya ḥksullakebhyaśca vo namo
namo rathibhyo'rathebhya śca vo namo
namo rathebhyo rathapatibhya śca vo namaḥ.

Prostration to Thee who art (in the form of) the hosts of celestial attendants and their chiefs; prostration to Thee who art the formless and the universal-formed; prostration to Thee who art the great as well as the small; prostration to Thee who art those that ride in chariots and those that do not; prostration to Thee who art the chariots as well as the chariot owners.

नमः सेनाभ्यः सेनानिभ्यश्च वो नमो
नमः क्षत्त्रुभ्यः संग्रहीतृभ्यश्च वो नमो
नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो
नमः कुलालेभ्यः क्करिभ्यश्च वो नमो
नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमः ॥

namaḥ senābhyaḥ senanibhyaśca vo namo
nama ḥkṣatṛbhyaḥ saṁgrahīṭṛbhyaśca vo namo
namastakṣabhyo rathakārebhyaśca vo namo
nama ḥkulālebhyaḥ kamārebhyaśca vo namo
nama ḥpuñjiṣṭebhyo niṣādebhyaśca vo namaḥ.

Prostration to Thee who art (in the form of) armies and army chiefs; prostration to Thee who art the trained charioteers and apprentices in chariot driving; prostration to Thee who art the carpenters and the chariot makers; prostration to Thee who art the potters and blacksmiths; prostration to Thee who art the fowlers and the fishermen.

नम इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमो
नमो मृगयुभ्यः श्वनिभ्यश्च वो नमो
नमः श्वभ्यः श्वपतिभ्यश्च वो नमः ॥

nama iṣukṛdbhyo dhanvakṛdbhyaśca vo namo
namo mrugayubhya ḥśvanibhyaśca vo namo
nama ḥśvabhyaḥ śvapatibhyaśca vo namaḥ.

Prostration to Thee who art (in the form of) the artisans who make arrows and bows; prostration to Thee who art the hunters and the huntsmen; prostration to Thee who art the hounds and the keepers of hounds.

नमो भवाय च रुद्राय च नमः शर्वाय च
पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च
नमः कपर्दिने च व्युप्तकेशाय च नमः
सहस्राक्षाय च शतधन्वने च ॥

namo bhavāya ca rudrāya ca namaḥ śarvāya ca
pa śupataye ca namo nīlagrīvāya ca śitikaṅṭhāya ca
nama ḥkapardine ca vyuptakeśāya ca namaḥ
sahasr ākṣāya ca śatadhanvane ca.

Prostration to the Creator and Destroyer of the Universe; prostration to the Remover of sins and the Protector of all beings; prostration to the blue-necked One and the fair-necked One; prostration to the matted-locked One and the clean-shaven One; prostration to the thousand-eyed One and Him who wields multiple bows.

Note:—"In the form of an austere mendicant, Siva is matted-locked; as a sannyasin, He is clean-

shaven; as Indra, He is thousand-eyed; in His multiformed manifestation, He holds numberless bows,” says Sayana.

**नमो गिरिशाय च शिपिविष्टाय च नमो मीढुष्टमाय
चेषुमते च नमो ह्रस्वाय च वामनाय च नमो
बृहते च वर्षीयसे च नमो वृद्धाय च संवृध्वने च ॥**

namo giriśāya ca śipiviṣṭāya ca namo mīḍhuṣṭamāya
ce ṣumate ca namo hrasvāya ca vāmanāya ca namo
b ṛhate ca varṣīyase ca namo vṛddhāya ca saṁvṛddhvane ca.

Prostration to the Resident of the mountains (as Siva) and the Immanent One in all beings (as Vishnu); prostration to the One who wields arrows and rains heavily through the clouds; prostration to the One who is dwarfed in size and small in limbs; prostration to the One who is huge in size and multi-formed in limbs; prostration to the Ancient One who is glorified through eternity.

**नमो अग्रियाय च प्रथमाय च नम आशवे चाजिराय
च नमः शीघ्रियाय च शीभ्याय च नम ऊर्म्याय
चावस्वन्याय च नमः स्रोतस्याय च द्वीप्याय च ॥**

namo agriyāya ca prathamāya ca nama āśave cājirāya
ca nama ḥśighriyāya ca śibhyāya ca nama ūrmyāya
c āvasvanyāya ca namaḥ srotasyāya ca dvīpyāya ca.

Prostration to the Primeval One and the Chief of beings; prostration to the Omnipresent One and the agile among things; prostration to the One in the quick and the flowing; prostration to the One in the roaring waves and the still water; prostration to the One in the swift rivers and the islands.

**नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय
चापरजाय च नमो मध्यमाय चापगल्भाय च
नमो जघन्याय च बुध्नियाय च नमः
सोभ्याय च प्रतिसर्याय च ॥**

namo jyeṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya
c āparajāya ca namo madhyamāya cāpagalbhāya ca
namo jaghany āya ca budhniyāya ca namaḥ
sobhy āya ca pratisaryāya ca.

Prostration to Him who is the eldest as well as the youngest; prostration to Him who is the Ancient Being as well as all that emanates from It; prostration to Him who is the middling creation (such as the celestials, etc.) as well as the infant; prostration to Him who is the last in creation (e.g. the animals, birds, etc.) as well as the trees and plants with their branches and foliage; prostration to Him who is mixed in character (e.g. virtue and vice, representing the human beings), as well as all that is moving.

नमो याम्याय च क्षेम्याय च नम उर्वर्याय च
खल्याय च नमः श्लोक्याय चावसान्याय च नमा
वन्याय च कक्ष्याय च नमः श्रवाय च
प्रतिश्रवाय च ॥

namo yāmyāya ca kṣemyāya ca nama urvaryāya ca
khalyāya ca namaḥ ślokyāya cāvasānyāya ca namo
vanyāya ca kakṣyāya ca namaḥ śravāya ca
prati śravāya ca.

Prostration to Him who dispenses justice as Yama (Lord of Death) and bestows the beatitude of salvation to beings; prostration to Him who reigns over the green earth rich with harvest and is in the farm yards; prostration to Him who is in the (mantras of the) Vedas and the (meditations of the) Upanishads; prostration to Him who is in the form of trees in forests and in creepers and plants; prostration to Him who is in sound and its echo.

नम आशुषेणाय चाशुरथाय च नमः शूराय
चावभिन्दते च नमो वर्मिणे च वरूथिने च
नमो बिल्मिने च कवचिने च नमः श्रुताय च
श्रुतसेनाय च ॥

nama āśuṣeṇāya cāśurathāya ca namaḥ śūrāya
cāvabhindate ca namo varmiṇe ca varūthine ca
namo bilmine ca kavacine ca nama ḥśrutāya ca śrutasenāya ca.

Prostration to Him who is in armies moving fast and in chariots rattling forth; prostration to Him who is valiant and destroys enemies; prostration to Him who wields a shield and leads the hosts (to success); prostration to Him who is helmeted and armoured; prostration to Him who is renowned (Ancient One) and whose forces are reputed (in all creation.)

नमो दुन्दुभ्याय चाहनन्याय च नमो धृष्णवे च
प्रमृशाय च नमो दूताय च प्रहिताय च नमो
निषङ्गिणे चेषुधिमते च ॥

namo dundubhyāya cāhananyāya ca namo dhṛṣṇave
ca pramṛśāya ca namo dūtāya ca prahitāya ca namo
niṣaṅgiṇe ceṣudhimate ca.

Prostration to Him who is immanent in the sound of the drum and in the sound of the labour; prostration to Him who is in those that never retreat in war and in the ablest reconnoitres; prostration to Him who is in the spies and in military messengers; prostration to Him who is in the wielders of swords and in the operators of the quiver.

**नमस्तीक्ष्णेषवे चायुधिने च नमः स्वायुधाय च सुधन्वने च
नमः स्तुत्याय च पथ्याय च नमः काट्याय च नीप्याय च ॥**

namastikṣṇeṣave cāyudhine ca namaḥ svāyudhāya ca sudhanvane ca
namaḥ srutyāya ca pathyāya ca namaḥ kāṭyāya ca nīpyāya ca.

Prostration to Him who uses sharp arrows and countless weapons; prostration to Him who wields the auspicious missile (trident) and the blessed bow (called Pinaka); prostration to Him who is in narrow lanes and in broad highways; prostration to Him who is in dribbling streams and in mountain torrents of water.

**नमः सूद्याय च सरस्याय च नमो नाद्याय च
वैशन्ताय च नमः कूप्याय चावट्याय च
नमो वर्ष्याय चावर्ष्याय च नमो मेघ्याय च
विद्युत्याय च ॥**

namaḥ sūdyāya ca sarasyāya ca namo nādyāya ca
vaiśantāya ca namaḥ kūpyāya cāvṭyāya ca
namo varṣyāya cāvārṣyāya ca namo meghyāya ca vidyutyāya ca.

Prostration to Him who is in marshes and lakes; prostration to Him who is in rivers and reservoirs; prostration to Him who is in wells and pits; prostration to Him who is in rain and in oceans; prostration to Him who is in the clouds and in lightning.

**नम ईध्रियाय चातप्याय च नमो वात्याय च
रेष्मियाय च नमो वास्तव्याय च वास्तुपाय च ॥**

nama īdhriyāya cātapyāya ca namo vātyāya ca
reṣmiyāya ca namo vāstavyāya ca vāstupāya ca.

Prostration to Him who is in the autumnal clouds and in the heating sun; prostration to Him who is in the winds and in the stormy downpour of the deluge; prostration to Him who is in the wealth of cattle and of land.

**नमः सोमाय च रुद्राय च नमस्ताम्राय
चारुणाय च नमः शङ्गाय च पशुपतये च नम
उग्राय च भीमाय च ॥**

namaḥ somāya ca rudrāya ca namastāmrāya
cāruṇāya ca namaḥ śaṅgāya ca paśupataye ca nama
ugrāya ca bhīmāya ca.

Prostration to Him who has Uma as His consort and who causes to flee all sorrows (of samsara); prostration to Him who is crimson-coloured (as the rising sun) and is reddish (as the sun risen above the horizon); prostration to Him who brings about the peace (and happiness) of beings and protects all creatures; prostration to Him who is terrible (to foes) and fearful (to those who oppose Him).

नमो अग्रेवाधाय च दूरेवधाय च नमो हन्त्रे च
हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय ॥

namo agrevadhāya ca dūrevadhāya ca namo hantre ca
haniyase ca namo vṛkṣebhyo harikeśebhyo namastārāya.

Prostration to Him who destroys enemies in front and who destroys them from behind; prostration to Him who is the Destroyer of things here and the Destroyer of everything in the end; prostration to Him who is in the form of trees filled with green leaves; prostration to Him who is embodied in Om (Pranava).

नमश्शंभवे च मयोभवे च नमः शंकराय च
मयस्कराय च नमः शिवाय च शिवतराय च ॥

namaśśarṁbhave ca mayobhave ca namaḥ śaṁkarāya
ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca.

Prostration to Him who is the source of bliss, spiritual as well as temporal; prostration to Him who dispenses all happiness, heavenly as well as earthly; prostration to Him who is the Auspicious One, and is more auspicious than anything else.

नमस्तीर्थ्याय च कूल्याय च नमः पार्याय
चावार्याय च नमः प्रतरणाय चोत्तरणाय च नमः
आतार्याय चालाध्याय च नमः शष्प्याय च
फेन्याय च नमः सिकत्याय च प्रवाहाय च ॥

namastīrthyāya ca kūlyāya ca namaḥ pāryāya
cāvāryāya ca namaḥ prataraṇāya cottaraṇāya ca nama
ātāryāya cālādhyāya ca namaḥ śaṣpyāya ca phenyāya
ca namaḥ sikatyāya ca pravāhyāya ca.

Prostration to Him who is in the holy waters of shrines and in emblems erected on their banks; prostration to Him who is on this shore (as the bestower of prosperity) and on the other shore (as the blessedness beyond mortality); prostration to Him who is the means to cross over sin by ritual as well as by knowledge; prostration to Him who is the cause of rebirths and the fact behind the experiences of the fruits of karma; prostration to Him who is in the tender grass and in the fleeting foam; prostration to Him who is in the sands and the flowing waters (of rivers).

नम इरिण्याय च प्रपथ्याय च नमः किंशिलाय च
क्षयणाय च नमः कपर्दिने च पुलस्तये च नमो गोष्ठ्याय च
गृहाय च नमस्तल्प्याय च गेहाय च नमः काट्याय च
गह्वरेष्ठाय च नमो हृदय्याय च निवेष्ट्याय च ॥

nama iriṇyāya ca prapathyāya ca namaḥ kiṁśilāya ca
kṣayaṇāya ca namaḥ kapardine ca pulastaye ca namo goṣṭhyāya ca

gṛhyāya ca namastalpyāya ca gehyāya ca namaḥ kāṭyāya ca
gahvareṣṭhāya ca namo hṛdayyāya ca niveṣpyāya ca.

Prostration to Him who is in fertile lands and in broad highroads; prostration to Him who is in rocky ground and in habitable places; prostration to Him who has matted locks and who reveals Himself to devotees; prostration to Him who is in cowsheds and in homes of people; prostration to Him who is in bedsteads and in palaces; prostration to Him who is in thorny jungles and in mountain caves; prostration to Him who is in whirlpools and in dewdrops.

**नमः पाँसव्याय च रजस्याय च नमः
शुष्क्याय च हरित्याय च नमो लोप्याय
चोलप्याय च नम ऊर्व्याय च सूर्म्याय च ॥**

namaḥ pāṅsavyāya ca rajasyāya ca namaḥ
śuṣkyāya ca harityāya ca namo lopyāya
colapyāya ca nama ūrvyāya ca sūrmyāya ca.

Prostration to Him who is in atoms and in dust; prostration to Him who is in what is dry and what is green; prostration to Him who is in rugged terrain and in the green grass; prostration to Him who is in the earth and in the gallant-waved rivers.

**नमः पर्ण्याय च पर्णशय्याय च
नमोऽपगुरमाणाय चाभिघ्नते च
नम आख्खिदते च प्रख्खिदते च ॥**

namaḥ parṇyāya ca parṇaśadyāya ca
namo'paguramāṇāya cābhighnate ca
nama ākhhidate ca prakhhidate ca.

Prostration to Him who is in fresh leaves and in heaps of dry leaves; prostration to Him who is with uplifted weapons and who strikes (the sinful); prostration to Him who afflicts (enemies) mildly as well as severely.

**नमो वः किरिकेभ्यो देवानाँ हृदयेभ्यो
नमो विक्शिणकेभ्यो नमो विचिन्वत्केभ्यो
नम आनिर्हतेभ्यो नम आमीवत्केभ्यः ॥**

namo vaḥ kirikebhyo devānāṅhṛdayebhyo
namo vikṣiṇakebhyo namo vicinvatkebhyo
nama ānirhatebhyo nama āmīvatkebhyaḥ.

Prostration to You all who are the hearts of the gods, bestowing on devotees wealth (material as well as spiritual); prostration to You who are undecaying; prostration to You who grants the wishes of everyone; prostration to You who destroys evil from all sides; prostration to You who manifests Yourself abundantly.

द्रापे अन्धसस्पते दरिद्रन्नीललोहित ।
एषां पुरुषाणामेषां पशूनां मा
भेर्माऽरो मो एषां किं चनाममत् ॥

drāpe andhasaspate daridrannīlahita,
eṣāṃ puruṣāṇāmeṣāṃ paśūnāṃ mā
bhermā'ro mo eṣāṃ kiṃ canāmamat.

O Wielder of the rod of justice (Punisher)! O Lord of food! O Unattached Independent One (possessing nothing)! O Blue and Red One in hue! May there not be fear in these people and these cattle (of ours)! May not any one of them stray away (or perish)! May not any one of them be diseased!

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

yā te rudra śivā tanūh śivā viśvāha bheṣajī,
śivā rudrasya bheṣajī tayā no mṛḍa jīvase.

Rudra! That which is your auspicious form, auspicious as the universal panacea for all ills, auspicious as the bestower of (knowledge and realisation of) Your Rudra form—with that make us live in happiness.

इमाँ रुद्राय तवस कपर्दिने क्षयद्वीराय प्रभरामहे मतिम् ।
यथा नः शमसद्विपद चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन् अनातुरम् ॥

imāṅ'rudrāya tavase kapardine kṣayadvīrāya prabharāmahe matim,
yathā naḥ śamasadvipade catuṣpade viśvaṃ puṣṭaṃ grāme āsmin anāturam.

We dedicate this mind of ours to Rudra, the powerful, with matted hair, causing the waning (and destruction) of enemies, so that in this our locality (village, land or country) happiness may prevail on humankind and cattle, and all living beings may remain robust and free from troubles of any kind.

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

mṛḍā no rudrota no mayaskṛdhi kṣayadvīrāya namasā vidhema tey,
yacchaṃ ca yośca manurāyaje pitā tadaśyāma tava rudra praṇītau.

Rudra! Render us happy (both) here (with material prosperity) and in the hereafter (with spiritual blessedness); with our obeisance we propitiate You, the Destroyer of our enemies (internal and external); may we attain, Rudra, with Your loving Grace, all that happiness and freedom from sorrow which our father, Manu, acquired.

मा नो महान्तमुत् मा नो अर्भकं मा न उक्षन्तमुत् मा न उक्षितम् ।
मा नोऽवधीः पितरं मोत मातरं प्रिया मा नस्तनुवः रुद्ररीरिषः ॥

mā no mahāntamuta mā no arbhakaṁ mā na ukṣanta-muta mā na ukṣitam,
mā no'vadhīḥ pitaraṁ mota mātaraṁ priyā mā nastanuvāḥ rudrarīṣaḥ.

Rudra! Destroy not our aged ones or our young ones, our infants or our babes in the womb; kill not our father or our mother, or our dear bodies.

**मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तो नमसा विधेम ते ॥**

mā nastoke tanaye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ,
vīrānmā no rudra bhāmito'vadhīr-haviṣmanto namasā vidhema te.

Rudra! Do not, in Your anger, bring trouble on our children, our sons, our lifespan, our cattle, our horses; destroy not our brave (useful) servants; we propitiate You with (our) prostrations, offering oblations (to You).

**आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्नमस्म त अस्तु ।
रक्षा च ना अधि च देव ब्रूहाथा च नः शर्म यच्छद्विबर्हाः ॥**

ārātte goghna uta pūruṣaghne kṣayadvīrāya sumnamasme te astu,
rakṣā ca no adhi ca deva brūhyathā ca naḥ śarma yacchadvibarhāḥ.

God! Let Thy gentle form, meant for our good, which spells destruction on cattle and human beings in the enemy's fighting forces, be near us; protect us, exalt us (among all things) and confer grace on us—Thou the glory of here and hereafter.

**स्तुहि श्रुतं गर्तसदं युवानं मृगन्न भीममुपहत्नुमुग्रम् ।
मृडा जरित्रे रुद्र स्तवानो अन्यन्ते अस्मन्नवपन्तु सेनाः ॥**

stuhi śrutaṁ gartasadaṁ yuvānaṁ mrganna bhīma-mupahatnumugram,
mruḍā jaritre rudra stavāno anyante asmannavapantu senāḥ.

Praise the celebrated One; the Dweller in the cave (of the heart); ever young (new and fresh); terrible at the time of destruction (of enemies and of the universe in the end), like a ferocious lion. O Rudra, make us, praying through this mortal frame, happy. Let Thy forces (armies) wipe out what is different from us (our foes).

Note:—This is a prayer for the success of oneself over one's enemies, external as well as internal. What is different from us is what is other than the true Self or Atman.

**परिणो रुद्रस्य हेतुर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृडय ॥**

pariṇo rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoḥ,
ava sthīrā maghavadbhyaṣtanuṣva mīḍhvastokāya tanayāya mruḍaya.

May the destructive weapon of Rudra, as also His burning angry will risen against sinners, keep away from us (not harm us). O Granter of boons to those who surrender themselves with offerings! Turn away Your wrath from us, who are prostrate before You. Bestow happiness on our children and grandchildren.

मीढुष्टम शिवतम शिवो नः सुमना भव ।
परमे वृक्ष आयुधं निधाय कृत्तिं वसान आचर पिनाकम् बिभ्रदागहि ॥

mīdhuṣṭama śivatama śivo naḥ sumanā bhava,
parame vrukṣa āyudhaṁ nidhāya kṛttiṁ vasāna ācara pinākaṁ bibhradāgahi.

O Supreme Bestower of blessings (on devotees)! O Supremely Auspicious One! Be propitious and graceful towards us. Leaving Thy destructive weapons behind on the top of a high tree, descend and appear before us wearing the tiger skin and wielding Thy Pinaka bow (merely as Thy insignia).

विकिरिद विलोहित नमस्ते अस्तु भगवः ।
यास्ते सहस्रं हेतयोऽन्यमस्मन्निवपन्तु ताः ॥

vikirida vilohita namaste astu bhagavaḥ,
yāste sahasraḡihetayo'nyamasmannivapantu tāḥ.

O Profuse Granter of boons! O White-hued One! Prostration be to You, O Lord! May Your countless weapons, all of them, destroy what is different from us.

Note:—The above is a mantra to ward off anything that is contrary to self—disease, poverty, ignorance, enemies and, finally, the sense of separateness in Pure Being.

सहस्राणि सहस्रधा बाहुवोस्तव हेतयः ।
तासामीशानो भगवः पराचीना मुखा कृधि ॥

sahasrāṇi sahasradhā bāhuvostava hetayaḥ,
tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi.

Lord! In Your hands are myriad weapons of diverse types; You are master over them all. Condescend to turn their faces away from us.

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् ।
तेषां सहस्रयोजनेऽवधन्वानि तन्मसि ॥

sahasrāṇi sahasraśo ye rudrā adhi bhūmyām,
teṣāḡsahasrayojane'vadhanvāni tanmasi.

We keep unstrung, a thousand leagues away, the bows of those myriad forms of the countless manifestations of Rudra, who range over this earth.

अस्मिन् महत्यर्णवेऽन्तरिक्षे भवा अधि ।
(तेषां सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

asmin mahatyarṇave'ntarikṣe bhavā adhi,
(teṣāḡsahasrayojane'vadhanvāni tanmasi).

(We keep unstrung, a thousand leagues away, the bows of those) forms of Rudra who are spread over this vast ocean of space.

Note:—The part of the mantra given within brackets does not actually occur here in the original, it

being recited only once after nine half-verses beginning with the present one. We shall, however, insert the same with every half-verse to make the sentence complete and the sense clear.

**नीलग्रीवाशितिकण्ठाः शर्वा अधःक्षमाचराः ।
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)**

nīlagrīvāśitikaṅṭhāḥ śarvā adhaḥ kṣamācarāḥ,
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) forms characterised by blue necks and also fair necks, the Sarvas (manifestations of Rudra) who wander in the nether regions (as their lords).

**नीलग्रीवाशितिकण्ठा दिवँ रुद्रा उपश्रिताः ।
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)**

nīlagrīvāśśitikaṅṭhā divagīrudrā upaśritāḥ,
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) forms characterised by blue necks and also fair necks, the Rudras who reign over the heavenly regions (as their lords).

**ये वृक्षेषु सस्पिञ्जरा नीलग्रीवा विलोहिताः ।
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)**

ye vṛkṣeṣu saspimjarā nīlagrīvā vilohitāḥ,
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) forms who, with yellow hues, like tender grass, and with blue necks, also sometimes with reddish colour, reside in trees (as their lords).

**ये भूतानामधिपतयो विशिखासः कपर्दिनः ।
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)**

ye bhūtānāmadhipatayo viśikhāsaḥ kapardinaḥ,
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) lords of ghostly spirits, some of whom are shaven-headed and some of whom have matted hair.

**ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)**

ye anneṣu vividhyanti pātreṣu pibato janān,
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) forms of Rudra who afflict (people) through food (by way of imbalance of the humours, etc.) and (afflict) those who drink in vessels (by sips and excesses, etc.)

ये पथां पथिरक्षय ऐलबृदा यव्युधः ।
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

ye pathām pathirakśaya ailabṛdā yavyudhaḥ,
(teṣāḡisahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) who are the protectors of all the paths (of the soul, both here and hereafter), who control the supply of foodstuffs (to all beings), who fight with and drive away enemies (who stand in our way).

ये तीर्थानि प्रचरन्ति सूकावन्तो निषङ्गिणः ।
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

ye tīrthāni pracaranti sūkāvanto niṣaṅgiṇaḥ,
(teṣāḡisahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) who stalk about (in holy places to protect them) with sharp swords and fierce instruments (in their hands).

य एतावन्तश्च भूयाँ सश्च दिशो रुद्रा वितस्थिरे ।
तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥

ya etāvantaśca bhūyāḡisaśca diśo rudrā vitasthire,
(teṣāḡisahasrayojane'vadhanvāni tanmasi.)

We keep unstrunged, a thousand leagues away, the bows of all these forms of Rudra, and many more (than already mentioned), who exist filling the quarters.

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

namo rudrebhyo ye pṛthivyām ye'ntarikṣe ye divi yeṣāmannaṁ vāto varṣamiṣavastebhyo daśa
prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāstebhyo namaste na
mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi taṁ vo jambhe dadhāmi.

Prostration to the Rudras (in myriad forms) who exist in earth atmosphere and heaven, and whose arrows (weapons) are food, wind and rain (respectively); prostration to these with folded hands, all the ten fingers joined forward in submission to the east, ten fingers thus to the south, ten fingers to the west, ten fingers to the north, ten fingers upwards; prostration to them. May they render us happy. Whomsoever we hate and whoever hates us, him we, having thus resorted, consign (O Rudras!) into your wide open mouths.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

tryāmbakaṁ yajāmahe sugandhiṁ puṣṭivardhanam,
urvārukamiva bandhanānmṛtyor-mukṣīya māmṛtāt.

We worship the Three-Eyed One, fragrant (with energy), increasing strength and prosperity (of those who adore Him); may I (we) be freed from death for (the sake of) immortality, as a cucumber is freed from its hold (of bondage to the creeper).

**यो रुद्रोऽअग्नौ योऽअप्सु 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.

That Rudra who is in fire, who is in water, who is in (medical) herbs, that Rudra who has entered all the worlds—to that Rudra be prostration.

**तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वामहे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥**

tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kśayati bheṣajasya,
yakśvāmahe saumanasāya rudraṁ namobhirdevamasuraṁ duvasya.

Resort to Him, who is armed with excellent arrows and a good bow, who is the source of all remedies for worldly ills; we worship (that) God, Rudra, the Destroyer of pains, with (our) salutations, for (attaining) peace of mind.

**अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिर्मर्शनः ॥**

ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ,
ayaṁ me viśva-bheṣajo'yaṁ śivābhimarśanaḥ.

This hand of mine is blessed; this, mine, is twice blessed; this, mine, is the remedy for the ills of all the world—this, which has touched Siva (in the shrine of worship).

**ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।
तान्यज्ञस्य मायया सर्वानव यजामहे ॥**

ye te sahasramayutaṁ pāśā mṛtyo martyāya hantave,
tān yajñasya māyayā sarvānava yajāmahe.

O Destroyer (Death of death)! What thousands and tens of thousands of binding forces wielded by You there are, (which are) meant for the ruin of the mortal individual; those all we set aside with the power of sacrifice.

**मृत्यवे स्वाहा मृत्यवे स्वाहा ।
ॐ नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥**

mṛtyave svāhā mṛtyave svāhā,
ōm namo bhagavate rudrāya viṣṇave mṛtyurme pāhi.

May this offering be to the Death Supreme (Death of death, or Destroyer of all evil, sin and sorrow)! May this offering be to the Death Supreme! Om, Prostration to the All-Pervading, Blessed Lord Rudra!

Save me from death (mortal existence)!

प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकः ।
तेनान्नेनाप्यायस्व ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

prāṇānām granthirasi rudro mā viśāntakaḥ
tenānnenāpyāyasva. ōm śāntiḥ śāntiḥ śāntiḥ.

Thou, Rudra, art the centre of the vital forces; enter not (therefore) as the destroyer. With this sustaining element (of Thy Grace), make us grow into abundance and fullness! Om. May there be Peace, Peace, Peace.

ॐ तत्पुरुषाय विद्महे
महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥

ōm tatpuruṣhaya vidmahe
mahādevāya dhīmahi,
tanno rudraḥ prachodayāt.

We commune ourselves with that great Purusha, and meditate on Mahadeva (Great God). May that Rudra (Siva) direct us (to the Great Goal).

ॐ शान्तिः शान्तिः शान्तिः ॥

ōm śāntiḥ śāntiḥ śāntiḥ.

Om. May there be Peace, Peace, Peace.