



which can be classified as "Food and Drink Anuvakam" or the "Grains Anuvakam" in its special aspect. It services as primary need for food and satisfaction of hunger. Grains, Millets and legume form the kings among them, the coarser and the smaller are also mentioned. The earth and all things standing on it like stone, clay, sands, hills and mountains and all trees, creepers and vegetation on it 1 to 6 ; and the animals inside it 7 to 12 ; fire and waters 13 to 14 are asked for. Grains cultivated and uncultivated; and animals domestic and wild are next mentioned. Then the sacrifices are rather expensive affairs. Wealth ancestral and self-earned, and the blessing of sons who can earn for themselves, and commodious houses well-furnished and well-stocked are hence listed in detail. Vedic Gods numbering 20 unto whom sacrifices are to be offered are invoked dually, the first being the particular God, along with Indra coupled as the second permanent factor e. Agni and Indra; Soma and Indra and so on. Either their actual presence in the particular sacrifice is prayed for or their grace and acceptance of the sacrifices. The idea of invoking two Gods in a single hymn, or in a single sacrifice to ensure greater benefits, is a recurring one in the Vedas. Why is Indra coupled with every God? Indra obtains the greater portion of the offerings than the other Gods individually. As a result, Indra is considered Yajaman - the person performing the sacrifice in the head. India is King of Gods and as such gets as tribute half the portion of the sacrificial offerings made to the Gods. Hence, the title of this is "Arthendram" or invocation to the Gods coupled with Indra. The performer attains to the results of the sacrifices by sacrificing to the instruments. The instruments embody the form of the sacrifice. The vessels Amsu, etc. This point is stressed here. This section fits well with the human thought that first he is asking for worldly pleasures and enjoyment, then slowly ascending to the level of Godliness. This 10th Section which consists of 31 items is the climax and easily the most vital ones. It offers an illuminating commentary on life in Vedic times which seems to have revolved on the twin axes of agriculture and sacrifices. Agriculture and home life revolved on cows and bulls. Items 21 to 30 are more or less a repetition of items 13 to 29 of the 1st Anuvaakam with some omissions. While we approach the final section, this can be called as "Benedictory Anuvaakam". It prays for 41 things; a numerals of which 1 to 17 are odd, and 18 to 29 even and taking up the strain of food with which it began in first section, it repeats the cycle of food order, but it does not stop short as before, but traces it to the ultimate root causes. It prays for food No. What do the numbers stand for? And the next one runs: Similarly, he performs Homa mentioning even numbers till 44, for the Jagadi metre hath 44 letters. As we conclude in this session, different Gods and forefathers are invoked to bless us all and to offer humble benediction. The prayer mentioned here reflects Vedic thoughts of positive thinking. In a nut shell, the Prayer here throws open its mind in calling for peaceful and serene atmosphere in the world. Let our thoughts, actions and living be peaceful. Let our speech, hearing and praise be sweet; let this earth not cause me any trouble. Om idaa devahoormanuryagyaneerbruhaspathirukthaamadaani shagumsishadhvishvedevaahssookthavacha: Kamadhenu, the divine cow discovered the hymns by which the Gods are invoked. Manu was the sacrificer. Let me think sweet thoughts; let me perform sweet actions which bear sweet fruits; let me bear sweet offerings; let my speech and praise be sweet; let me utter words which sound sweet unto the Gods; let me utter sweet words unto men who would lend their ears. Let the Gods illumine me and render my speech sweet. The cessation of all these and the attainment of that peace which passeth understanding, which is Brahman is prayed for.

Chapter 2 : à¤¶à¥•à¤°à¥€ à¤°à¥•à¤!à¥•à¤°à¤@à¥• SRI RUDRAM

*download rudram mp3 rudram chamakam mp3 free calendrierdelascience.com Sri Rudram occurs in Krishna Yajur Veda in the Samhitha. Depends upon other available translations mainly in Tamil and Malayalam, I calendrierdelascience.com app is mainly for the devotees to help in learning Sri Rudram, Sri Rudra.*

Three commentators- Sayana, Bhattabhaskara and Abhinavasankara- have written commentaries for Sri Rudram. This present explanation has been written in accordance with these three commentaries. There are a total of 11 Anuvakams sections in Sri Rudram. In the first Anuvakam, the angry Sri Rudra is pacified. From the second to the ninth Anuvakams, Sri Rudra is eulogised in many ways and obeisance paid to him. In the last two Anuvakams, prayers are offered to Sri Rudra and Rudraganas. There are many terrible and calm forms of Sri Rudra. In order to pacify the terrible form of his, obeisance is paid to his anger, weapons etc. How can there be anger in Sri Parameswara, the blemishless one with all good attributes? The answer is that his anger in order to punish those, who transgress his commands contained in Srutis, Smritis etc. As anger is the basic cause of all types of grief, anger is propitiated at the beginning itself. When Parameswara gets angry, his arrow will come in front; he will then look at his bow. Then his two arms will go on to hold them. Hence anger, arrow, bow and arms are prayed to in that order. Hence praying and paying obeisance to them is but appropriate. Once Arjuna forgot the method of using Paasupatastra. In order to learn it, Sri Krishna and Arjuna went to Kailasa. Parameswara asked them to bring a certain weapon from the adjacent divine lake. When they both went to the lake, they noticed that the weapon looked very terrible, surrounded by poisonous flames. Sri Krishna then chanted Sri Rudram in order to pacify it and make it come to his hands. The weapon then reached his hands in a calm and peaceful form. This has been mentioned in the Mahabharata. The other two commentaries state the meaning: This is a Mahamantra meant for driving away famine and national calamities. Abhinavasankara comments that having prayed for worldly pleasures in the previous mantra, happiness of Liberation is prayed for in this mantra. Bhattabhaskara comments that some of the calm forms of Sri Parameswara have weapons; some do not have; in the previous mantra, the form with weapons was prayed to and in this mantra, the form without weapons is worshipped. As Upanishad states that on rising of Atmagnana, all sins are destroyed, it follows that Atmagnana is the enemy of sins. Girisantha- This term denoting Parameswara has been interpreted in many ways. The Rishi for this mantra is Kaasyapa; chandas is svaraatanushtup; Devata is Sambhu. Having prayed for attaining fulfillment of desires in second and third mantras, the Rishi prays now in this fourth mantra for freedom from adversities. In this fifth mantra, fulfillment of desire and prevention of misery are both prayed for. By contact with the praises of sinners, Parameswara does not acquire any blemish; he remains ever pure. By contact with impure water from the streets, the water in the ever pure Ganga does not become sullied. On the other hand, the other waters, by contact with the Ganga, become pure, like the Yamuna. Similarly, the words in praise of the ever pure Parameswara uttered by sinners become very sacred by contact with Parameswara. The fourth and fifth mantras together form one mantra; the Rishi is Gautama; chandas, Gayatri; Devata, Rudra. If these two mantras are recited constantly for 21 days, the full power of the mantras will be attained. Evils like untimely death etc. Even if we worship and pray to Sri Parameswara, how can he protect us, when there are Yama, Chitragupta et al, who prescribe punishments in accord with sins, and Devas, who are witnesses to the sins? This mantra states in response to this doubt that nobody else can cause any trouble to those who have received the grace of Parameswara. Adhivakata- one who speaks in favour of his devotees. As a fruit of the excellent act of worship of Parameswara, he speaks in favour of his devotees. Hence it is not a deficiency. From the above passages of Sruti, Smriti and Itihasa, it is clear that Parameswara is the greatest. How can a devotee of his, who worships him, be punished by others, who also adore him? It is not only that the devotee of Parameswara will not be troubled by others, but praised indeed. Being the in-dweller, Parameswara induces Devas to praise the devotee of his. Bhishak- This term means doctor. Like bodily disease, there are many other afflictions like sin, grief of samsara, poverty etc. Sri Parameswara treats all these afflictions. One, who diagnoses the cause of a disease, may sometimes resort to surgery. Though surgery is troublesome to the sick

person, as it is performed for the ultimate well being of the patient, the surgeon is praised as compassionate and not castigated as cruel. Similarly though Parameswara, the doctor who treats the disease of Samsara, punishes the evil Rakshasas, serpents etc. Where is his sin still left? Is he not an excellent person of merit? Hunters, who indulged in many sinful deeds in the forest, once climbed a bilva tree and kept plucking bilva leaves and throwing them down. There was a Sivalingam at that place; the hunters were unaware of it. However, as the bilva leaves dropped by them fell on the Sivalingam, Parameswara considered the hunters as his devotees and ordered after their death that they be brought to Kailasam. How can they be brought to Kailasam? Hence you have no power to punish them. In these stories it is seen that after the emissaries of Yama were driven away, Parameswara spoke to Yama, Chitragupta et al in favour of the hunters. Chanting this mantra is capable of completely destroying miseries from Rakshasas, spirits, poison, fever etc. Of them, Parameswara of the form of Surya is praised in the 7th and 8th mantras. The zone around Surya appears red-coloured at dawn time, a less deep red in colour after some time and golden later. Were there no Surya, the entire world will become inauspicious, enveloped in darkness. May all of them bless us. Dishonour arises by not performing acts as laid down in Vedas and anger because of performing acts prohibited in Vedas. It is said that we nullify these two aspects.



