

श्री रुद्रम्  
Śrī Rudram  
Anuvāka 5

Ṛṣi - Bhagavān; Chandas – Mahāvīrāt; Devatā - Bhagavān

Dhyāna śloka

गौरीकराम्बुजन्यस्तं स्वर्णशैलशरासनम् ।  
इक्षुहस्तं नरारूढं नरनारीतनुं स्मरेत् ॥

gaurīkarāmbujanyastam̐ svarṇaśailaśarāsanam |  
ikṣuhastam̐ narārūḍam̐ naranārītanuṁ smaret ||

May one meditate on the Lord who is in the fold of the lotus hands of Pārvatī, who has got the Meru mountain shining like gold as his bow, who has a sugarcane arrow, who obtains in every human being and who is in the form of both male and female, Ardhanārīśvara

Result for the chanting of the fifth and sixth anuvākās: One who chants the mantras of these two anuvākās continuously for eleven days with the rules given for this purpose, will win in litigation, gain longevity, prosperity and good progeny.

नमो॑ भवाय॑ च रुद्राय॑ च

namāḥ bhavāya cā rudrāya ca

namaḥ – salutation; bhavāya – to the one from whom the universe is born; ca – and; rudrāya ca – to the one who removes the sorrow;

नमशर्वाय॑ च पशुपातये॑ च

namāśarvāya cā paśupātaye ca

namaḥ – salutation; śarvāya ca – to the Lord who is destroyer; paśupātaye ca – to the Lord of all beings;

नमो॑ नीलग्रीवाय॑ च शितिकण्ठाय॑ च

namo nilagrīvāya cā śitikaṅṭhāya ca

namaḥ – salutation; nilagrīvāya ca – to the one who has a blue neck; śitikaṅṭhāya ca – to the Lord who is white-necked;

नमः कपर्दिने च व्युप्तकेशाय च

namaḥ kapardine ca vyuptakeśāya ca

namaḥ – salutation; kapardine ca – to the one who has matted hair;  
vyuptakeśāya ca – to the one who has a shaven head;

नमस्सहस्राक्षाय च शतधन्वने च

namassahasrākṣāya ca śatadhanvane ca

namaḥ – salutation; sahasrākṣāya ca – to the one who has a thousand eyes;  
śatadhanvane ca – to the one who has countless weapons;

नमो गिरिशाय च शिपिविष्टाय च

namo giriśāya ca śipiviṣṭāya ca

namaḥ- salutation; giriśāya ca – to the one who has a mountain as his abode;  
śipiviṣṭāya ca – to the one by whom everything is pervaded through his rays;

नमो मीढुष्टमाय चेषुमते च

namo mīḍhuṣṭamāya ceṣumate

namḥ – salutation; mīḍhuṣṭamāya ca – to the one who is the ultimate cause  
of the universe; iṣumate ca – to the one who has a bow

नमो ह्रस्वाय च वामनाय च

namo hr̥svāya ca vāmanāya ca

namḥ - salutation; hr̥svāya ca – to the one who is short; vāmanāya ca – to  
the one who is small footed;

नमो बृहते च वर्षीयसे च

namo bṛhate ca varṣīyase ca

namḥ – salutation; bṛhate ca – to the one who is big; varṣīyase ca- to the one  
who is full of virtues;

नमो वृद्धाय च संवृद्ग्वने च

namo vṛddhāya ca saṁvṛdgvane ca

namḥ – salutation; vṛddhāya ca – to the one who is in the form of the total  
cosmos; saṁvṛdgvane ca - to the one who is recognised as the limitless by  
the praises showered on him;

नमो अग्रियाय च प्रथमाय च

namo agriyāya ca prāthamāya ca

namḥ – salutation; agriyāya ca – to the cause of everything; prāthamāya ca –  
to the first among all;

नम॑ आ॒शवे॑ चा॒जिराय॑ च  
namā āśave cājirāya ca

namḥ – salutation; āśave ca – to the one who pervades everything; ajirāya ca – to the one who swiftly moves also as pervader;

नम॑श्शीघ्रि॒याय॑ च शी॒भ्याय॑ च  
nāmaśśighriyāya ca śibhyāya ca

namḥ – salutation; śighriyāya ca – to the one who obtains in the moving things; śibhyāya ca – to the one who obtains in the swift flow of waters;

नम॑ ऊ॒र्म्याय॑ चा॒वस्वन्याय॑ च  
namā ūrmyāya cāvasvanyāya ca

namḥ – salutation; ūrmyāya ca – to the one who obtains in every wave; āvasvanyāya ca – to the one who obtains in quiet waters;

नम॑स्स्रो॒तस्याय॑ च॒ द्वी॒प्याय॑ च ॥  
namāssrotasyāya ca dvīpyāya ca ॥

namḥ – salutation; srotasyāya ca – to the one who obtains in small streams; dvīpyāya ca to the one who obtains in islands

Salutation to the one from whom the universe is born, who is the remover of sorrow, unto whom everything resolves, who is the Lord of all beings, whose neck is blue with a white spot therein, who has matted hair and has a shaven head, who has a thousand eyes, who has countless weapons, whose abode is the mountain, who pervades everything through his rays, who is the ultimate cause of the universe, who has a bow, who is short, who is small footed, who is big, who is full of virtues, who is in the form of the total cosmos, who is recognised as the limitless by the praises showered on him, who is the cause of everything, who is first among all, who pervades everything, who swiftly moves also as pervader, who obtains in fast moving things and in the swift flow of waters, who is in every wave and in quiet waters too, who obtains in small streams and in islands.

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