

Rudra Tattva

3rd revised & enlarged Edition

*With comparative chart
Regular vs Inner Meanings*

Rudrādhyāya from the Kṛṣṇa Yajurveda
its profound and majestic ādhyātmika tattva revealed

**Word-to-word meanings
along with overall import**

**Plus: Śhiva Saṅkalpa Upaniṣhad
from Śhukla Yajurveda**

*Translated by Maunish Vyas
viśhva-śhvāsa-nimitta-mātra*



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Bhagavān Baba

The Translator

Acknowledgement

The translator has deep and sincere reverence for the Supreme Being. The Vedas are an outpouring of Divine Love from this Supreme Source. A burning passion for Veda chanting was sparked by Bhagavān Sri Sathya Sai Baba who is the Veda-puruṣha Himself, who has taken a pūrṇa-avatāra to rescue the Vedas from the clutches of avidyā, as the Vedas were in danger of becoming extinct. This writer had no background in Veda, Sanskrit, or the śhāstras in this birth. It was by Bhagavān's inspiration that he took an instant liking for this subject. But for Bhagavān's guidance, he would not have known the meaning and purpose of this supremely precious human life. Now that he has discovered it in the learning and teaching of Veda, he wishes to acknowledge this from the depth of his heart and humbly places this heartfelt-love-offering at the Lotus Feet of Bhagavān Sri Sathya Sai Baba.

If anyone is daunted by the prospect of diving into the deep waters of the Veda sarovara, let him take encouragement from this writer's example. He had a completely English and West-oriented education-background when he had darśhan of Bhagavān at a young age. Bhagavān changed the flow of his life-thought-energies and channeled his quest for perfection into the Vedic stream. For 21 years he had no physical teacher, yet he struggled learning to chant Veda from a few Veda chanting audio cassettes. Bhagavān guided him to a very good Veda teacher in the 22nd year; *only after* he embarked on another struggle in 2004, to teach Veda to a few devotees in the Sri Sathya Sai Organization. After that, things moved and Veda chanting was taught to hundreds of people in the Sri Sathya Sai Organization. In these six years of learning-teaching, many Veda students have developed a thirst to know the secret meanings of each and every word in the Veda. This book was written by an unseen hand to fulfill this thirst.

Swāmi is guiding this writer at every word and every step. Swāmi has made the inherently deep mysteries of the Veda-vākya seem as plain as daylight by His Grace alone. Swāmi reveals the meanings by all and every means: pictures, words, omens and nimittas. His loving guidance leads all of us to the ultimate goal of human life: to realize our true identity within; to realize that we are God ourselves, no less!

Background

As far back as 1952 onwards, Bhagavān Sri Sathya Sai Baba has been practically ‘shouting from the roof-top’ as it were, that we humans should learn and encourage Veda. We humans responded slowly and did hardly anything towards learning Veda and fostering Veda-scholars. This set the stage in 2003 when He gave the forceful Divine Command to ‘start Veda chanting everyday’ during darśhan. Bhagavān started regular Veda chanting during His darśhans from October 2003. Many State Units followed suit and started their respective Veda chanting movements in 2004. State Units also included Veda chanting in presentations before Bhagavān.

Maharashtra & Goa Unit presented an hour-long Veda chanting session to Bhagavān on 1st July 2009 after which Bhagavān asked the 300-odd Veda chanters at Sai Kulwant Hall: “**Anything more to chant?**” This was a clear message to all that He wants much more from us in this activity. After this, He gave the Divine Command on 20th July 2009 to chant ‘Rudram’ every day when He comes out for darśhan. Presently, it happens such that the Rudram chanting happens twice a day, even if Bhagavān’s physical form does not come out for darśhan. The Veda chanting ensures His subtle Presence, because the Veda is His very Breath (*ni-śhvāsa*).

After the chanting practice is sufficiently well-set, we must proceed to the next stage: i.e. to know the meanings of what we are uttering. If we know the meanings of our utterances, we can constantly conduct ourselves and behave as per directions given in our Veda chants.

This constant Vedic conduct will result in *tri-karaṇa-śhuddhi*: “**manasyekam, vachasyekam, karmaṇyekam: mahātmanam**” – Unity of thought, word and deed at the individual level. If many such ‘unified’ individuals gather, it will result in purity as explained in: “**samāno mantraḥ samitiḥ samānī samānam manaḥ saha chittam eṣhām**” [RV 10-191-3] i.e. unanimous thoughts, resolutions and actions amongst the Unit members. If this unanimous conduct sustains in time, it will eventually lead to the situation of “**yathā vaḥ su-sahāsati**” [RV 10-191-4] or long-term living in harmony, peace and concord on this Planet. This is what we term “World Peace”. It is not impossible. It is achievable. It is almost at hand.

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Namaka Anuvākaḥ 1 ‘namaste rudra manyave’

Etymology of ‘Rudra’ (Sanskrit etym. taken from Swami Amritananda’s book, Ramakrishna Math publ.)

What does the word ‘Rudra’ mean? There are many derivations of the word ‘Rudra’, all are derived from four dhātus (root-syllables): रु , रुद् , द्रा , द्रु (ru, rud, drā, dru).

रु **ru** = to make any noise or sound, howl, yelp, to be angry, to shatter [] रुद् **rud** = to weep, cry, howl, roar, wail
द्रा **drā** = to run, make haste [] द्रु **dru** = to become fluid, dissolve, melt

1. रोदयति सर्वम् (अन्तकाले) इति रुद्रः **rodayati sarvam (antakāle) iti rudraḥ**
who makes people cry (in agony or ecstasy, at death or Divinity)
2. रुदं संसारदुःखं द्रावयति इति रुद्रः **rudam saṁsāraduḥkhaṁ drāvayati iti rudraḥ**
who dissolves (drāvayati) the saṁsāra-duḥkha (miseries) by his Grace
3. रुतिं शब्दं राति ददाति इति रुद्रः प्राणः **rutim śhabdam rāti dadāti iti rudraḥ prāṇaḥ**
who gives (rāti) us our existence, our very life
4. रुत्या वाग् रूपया वाच्यं द्रावयति प्रापयति इति रुद्रः **rutyā vāg rūpayā vāchyaṁ drāvayati prāpayati iti rudraḥ**
who bestows ‘vāk’ flow of words (drāva = flow)
5. कल्पादौ रुतिं शब्दं वेदात्मानं धात्रे ददाति इति रुद्रः **kalpādau rutim śhabdam vedātmānaṁ dhātre dadāti iti rudraḥ**
who imparts the Vedas to Brahmā the Creator for the purpose of Creation
6. रुत्या प्रणव रूपया स्वात्मानं प्रापयति इति रुद्रः **rutyā praṇava rūpayā svātmānaṁ prāpayati iti rudraḥ**
who is praṇava (OM) which leads us to self knowledge
7. रुतिं शब्दब्रह्ममयीं करोति इति रुद्रः **rutim śhabdabrahmayīṁ karoti iti rudraḥ**
who embodies the śhabda-brahma-mayī aspect
8. रुद्रो रौति इति सत्ये रोरुयमाणो द्रवति प्रविशति इति रुद्रः **rudro rauti iti satye rorūyamāṇo dravati praviśati iti rudraḥ**
who enters the heart of people as nāda brahman
9. रुत्या वेद रूपया स्वात्मानं प्रापयति इति रुद्रः **rutyā veda rūpayā svātmānaṁ prāpayati iti rudraḥ**
who, as veda-svarūpa, leads us to our own self

Meaning of ‘manyu’

Manyu means ‘anger’ or ‘mood’. Here the context is Rudra-manyu, meaning Rudra’s anger. Is God really angry? If He is also subject to anger like us ordinary humans, can one call him God?

Once Swāmi revealed that He shows students an angry face to obtain some correction in their behaviour. Within He is complete Bliss and Love. The angry-face show is mere drama to correct the students. This is called as ‘projected anger’ which is referred to as ‘manyu’ in the Veda. God is sat-chit-ānanda svarūpa. The One who is the embodiment of Supreme Bliss can never be angry. What then is the Rudra-manyu uttered in the Veda? Why is God showing ‘projected anger’ to His devotees?

The mantra-draṣṭā ṛṣi of Rudrapraśnaḥ was a rājarṣi (king-ṛṣi) engaged in deep tapas for the welfare of his subjects. He had a vision, a fore-knowledge of things to come. He saw that major portions of his kingdom were struck by natural calamities and his subjects were crying, howling and dying. He was sad at this foretelling of the fate of his subjects. These calamitous events are described as ‘manyu’ or God’s anger. God is not at all angry, He is merely ‘projecting anger’ to achieve correction in man’s behaviour. These calamities are really the result of accumulation of sinful and violent acts by man. The king intensified his tapas with re-doubled resolve to try and find a solution to this calamitous ending. God was pleased with him and granted him the śhruti (sound) and darśhan (vision) of the Rudra-mantras. He was instructed to spread the teaching among his subjects. Those who chanted or listened and practiced the lesson of Love and non-violence inherent in the Rudra-mantras were fortunate to have their calamitous ending averted. They were able to save, not only themselves, but also were able to save others in an area of sahasra-yojanas around them. This was the background behind the revelation of the Rudra-mantras. This is what is to be understood by God’s ‘projected anger’ ‘Rudra-manyu’. The word ‘bhāmaḥ’ used in the Chamaka 2nd anuvākaḥ means ‘righteous anger’. Righteous anger is actual anger exhibited by a righteous man at the appropriate time, place and circumstance. It is one’s duty to show bhāmaḥ.

Today we have Swāmi, who is God Himself, instructing us to chant or listen and practice the non-violence message of the Rudra-mantras. We have changed our Planet Earth’s environment so drastically that we do not

need a ṛṣhi or even God to tell us about forthcoming calamities. Our scientists are shouting about it, our news media are constantly broadcasting it. The only option ahead is to focus, learn and DO what the Rudra tells us. We should do *everything* that our Mother Earth needs to save itself. We should express our 'bhāmaḥ' to fellow humans bent upon self-destruction and be aware of Rudra's 'Manyu' just around the corner.

ॐ नमो भगवते रुद्राय ॥ । ॐ । नमः । भगवते । रुद्राय ॥ (chanted by tradition, not in the Veda samhitā)

ॐ namo bhagavate rudrāya ॥ । ॐ । namaḥ । bhagavate । rudrāya ॥

Prostrations to Bhagavān Rudra.

ॐ OM = The first primordial sound, the sound of the Big Bang explosion at the start of the Universe

[] नमः namaḥ = not mine; prostrations [] भगवते bhagavate = to bhagavān. Who can be addressed as bhagavān?

One who has 'bhaga': ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञान वैराग्ययोश्चैव षण्णां भग इतीरणा ॥ – aiśhvaryasya samagrasya vīryasya yaśhasaḥ śhriyaḥ । jñāna vairāgyayośhchaiva ṣhaṇṇam bhaga itīraṇā ॥ Full & complete sovereignty over everything, full powers, entire glory, all the riches, total knowledge, totally un-attached: 'bhaga' constitutes these six guṇas. Its possessor is called 'bhagavān' [] रुद्राय rudrāya = to Rudra (see p. 4)

नमस्ते रुद्र मन्यवे , उतो त , इषवे नमः । नमस्ते , अस्तु धन्वने बाहुभ्यामुत ते नमः ॥ १ ॥

। नमः । ते । रुद्र-मन्यवे । उतो । ते । इषवे । नमः ॥ नमः । ते । अस्तु । धन्वने । बाहुभ्याम् । उत । ते । नमः ॥

namaste rudra manyava , uto ta , iṣhave namaḥ ।

namaste , astu dhanvane bāhubhyām uta te namaḥ ॥ 1 ॥

। namaḥ । te । rudra-manyave । uto । te । iṣhave । namaḥ ॥

। namaḥ । te । astu । dhanvane । bāhubhyām । uta । te । namaḥ ॥

Namaste to Rudra's Manyu, also; to your arrow, namaḥ. Namaste to your bow, also; to both your arms, namaḥ!

Inner Yajña message: This anger within, is yours, not mine! These sharp hurtful arrows (words, actions) too are yours, not mine! This potential violence (bow) in me is also discarded as yours, not mine! The hurting propensity in both these arms is also yours, not mine!

नमः namaḥ = not mine [] ते te = yours [] रुद्र-मन्यवे rudra-manyave = to rudra's projected anger

[] उतो uto = also [] ते te = your [] इषवे iṣhave = to arrow [] नमः namaḥ = not mine

नमः namaḥ = not mine [] ते te = your [] अस्तु astu = to be, happen [] धन्वने dhanvane = to the bow

[] बाहुभ्याम् bāhubhyām = to both arms [] उत uta = also [] ते te = your [] नमः namaḥ = not mine

या त , इषुः शिवतमा शिवं बभूव ते धनुः । शिवा शरव्या या तव तया नो रुद्र मृडय ॥ २ ॥

। या । ते । इषुः । शिव-तमा । शिवम् । बभूव । ते । धनुः ॥ शिवा । शरव्या । या । तव । तया । नः । रुद्र । मृडय ॥

yā ta , iṣhuśh śhivatamā śhivam babhūva te dhanuḥ ।

śhivā śharavyā yā tava tayā no rudra mṛdaya ॥ 2 ॥

। yā । te । iṣhuḥ । śhiva-tamā । śhivam । babhūva । te । dhanuḥ ॥

। śhivā । śharavyā । yā । tava । tayā । naḥ । rudra । mṛdaya ॥

May your arrow become śhiva-tamā, your bow śhivam, your quiver śhivā, by that we are pleased, O Rudra!

Inner Yajña message: This cutting sharpness (arrows) in my speech & actions – may it become śhiva-tamā (completely at ease and peace). May my violent propensity (bow) become śhivam. May my quiver (excessive, futile plans) become śhivā, so that, all around are pleased and feel at ease.

या yā = that [] ते te = your [] इषुः iṣhuḥ = arrow [] शिव-तमा śhiva-tamā = completely at peace

[] शिवम् śhivam = at ease [] बभूव babhūva = become [] ते te = your [] धनुः dhanuḥ = bow

शिवा śhivā = at peace [] शरव्या śharavyā = quiver [] या yā = that [] तव tava = yours [] तया tayā = by that

[] नः naḥ = us all [] रुद्र rudra = O Rudra [] मृडय mṛdaya = (are) pleased



The Rudra Tattva is a contemporary light shone upon one of the most ancient chants of Planet Earth: the Rudra hymns from the Yajurveda. For the new reader, it explains – in easy-to-understand English – the broad significance of the Rudram liturgy in concisely summarized paragraphs at the end of each of the 22 sections, plus an overall summary of the entire book in just one page. For the keen reader, it provides a word-to-word meaning list, most often accompanied by its esoteric and spiritual significance, which most books of this kind do not adequately provide.

This revised and updated Third Edition includes a newly added Tabular-Format comparison juxtaposing “regular meanings versus inner meanings”. This will be of immense utility to the students with shorter time at their disposal, who can refer to specifics in a single glance.

This is a work that is a mini dictionary-cum-encyclopaedia for students of Vedas, ancient chants, comparative religions and Hinduism. For the Veda teacher, it provides an exhaustive exegesis with a wide ranging repertoire hitherto unavailable in any single publication of this kind.

It has the piercing insight provided by **Bhagavān Sri Sathya Sai Baba** making it further simpler to understand this hoary collection. In Bhagavān Baba’s words, it teaches us, via the namakam chants, “what should be mentally and physically rejected” (negative traits like anger, greed, arrogance, pomposity, boastfulness, narrow-mindedness, etc.). Also, it teaches us, via the chamakam chants, “what should be mentally and physically asked for” – the opportunity and the means to wipe the tears of sorrow shed by others – by performing yajñas, i.e. selfless and loving service (*sevā*) to fellow humans and other creatures too. In this way, making our Mother Earth a tranquil place to live in for everyone for a long, long time.

Love All Serve All

Love in speech is Sathya.

Love in action is Dharma.

Love in thought is Śhānti.

Love in understanding is Ahimsā.