

# GIST OF RUDRAM

**Lecture by Swami Paramarthananda**

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NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciple.



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## Gist of Rudram

*sadāsiva samārambhām sankarāchārya madhyamām  
asmad āchārya paryantām vande guru paramparām*

Today is Shivarātri, an auspicious night because it is dedicated to the worship of Lord Shiva. It is not Shiva's Rātri but it is our Rātri in which we are supposed to worship Lord Shiva throughout the night. Generally, Shivarātri is celebrated in the form of Shiva Pūja which is in the form of Rudra Abhishēkam because Lord Shiva is supposed to be Abhishēka Priyaha.

Whereas, Lord Vishnu is supposed to be Alankāra Priyaha - So all those Pītāmbaram etc. but Lord Shiva likes Abhishēka. Therefore, Rudrābhishēkam is done and the Rudrābhishēkam can be done in different ways. And in different places, they conduct this in different ways.

The way that we did Rudrābhishēkam was chanting Rudram once and Chamakam once. This type of worship is called Namaka worship. It means one time Rudram and one time Chamakam. Sometimes they chant Rudram 11 times and for each time of Rudram one chapter of Chamakam is chanted.

Chamakam has 11 chapters. Therefore, one Rudram, one chapter of Chamakam, second Rudram, second chapter of Chamakam. Like that, 11 times Rudram and one time Chamakam. That type of worship is called Rudram. The next higher grade is chanting Rudram 121 times, multiples of 11.

You can chant in any way - one person can chant 121 times or 11 people can chant 11 times or 121 people can chant one time; it should be 121. Then Chamakam will be chanted 11 times. So, 121 times Rudra and 11

times of Chamaka - This type of worship is called Rudra Ēkādashini - *Rudraikādashini*.

Then the next higher grade of worship is chanting it 121 x 11 times. That means 1331 times of Rudram. This you can do in any manner - 11 x 121 or 121 x 11 or if there are 1331 people knowing Rudram, we can chant once. This type of worship is called *Mahārudram* - 1331 times of Rudram and 121 times of Chamakam will come.

Then if you can manage still higher, we have got one more in which we have to chant Rudram 1331 x 11 (it must be 14641). Therefore, 14641 times Rudram and 1331 times of Chamakam - This is called *Atirudram*. Thus, Namakam one time Rudram 11 times, *Rudraikādashini* 121 times, *Mahārudram* 1331 times, *Atirudram* 14641 times.

You will find all over India especially, in South India either they will have Rudraikādashini or throughout the night they will chant and have Mahārudra or in some places they even have Atirudra. We also have been doing Namaka type. We have never been able to go further. Namaka type - that is one time Rudram one time Chamakam we have been chanting.

Since every year we have been doing, I thought I will discuss a little bit about the content of Rudram. Because we may chant and chant and we may not know what is contained in the Rudram. I will not go to elaborate details but the salient features of Rudram.

Rudram is a very sacred mantra or prayer occurring in *Krishna Yajurvēdaha*. Rudram is occurring in the almost in the middle of Yajurvēda and it is supposed to be the most sacred prayer not only in the Yajurvēda but in the whole Vēda.

*vidyāsu shrutihi utkrushta tatra rudrōpanishad smrutā* - Among all the types of Shāstram, Vēda is supposed to be the most sacred. And in the Vedas (tatra), Rudra Upanishad (means Rudram) is supposed to be most

sacred. In the Rudram itself, *tatra panchākshari shreshthā* - within the Rudram also, almost in the middle, the most sacred mantra occurs which is called Panchākshari.

Panchākshari means - *Namaha Shivāya*. And *tatra shivaityakshara dvayam* - In the Panchākshara also, in the middle comes the most auspicious part and that is *Shiva*. Since the word Shiva occurs in the Rudram and since the word Shiva means the most auspicious one, most Mangalakaraha, this supposed to be very sacred.

Generally, before chanting the Rudra, there is certain particular preparatory mantra which is called *Nyāsa Mantraha*. Nyāsaha means invocation of the deity upon our own body. Because when we worship the Lord, we should also become as pure as God (at-least, at the time of Pūja).

Therefore, to purify the person we generally invoke the deities on various parts of the body. Before chanting Rudram also, we have this invocation and we have two types of invocation. One type of invocation is done generally before *Rudraikādashini*, *Mahārudram*, *Atirudram* etc. which is a bigger invocation and it is called *Mahānyāsaha*.

Mahānyāsaha means big invocation. There is one hour of chanting in which we invoke the Lord on various parts of the body. If we cannot afford Mahānyāsaha, we have got a shorter invocation which we call *Laghu Nyāsaha*.

In-fact, what we chanted was Laghu Nyāsa only. In the Laghu Nyāsa itself, you must have noticed that we invoke various deities on various parts of the body

*prajanane brahmā tiṣṭhatu | pādāyor-viṣṇustiṣṭhatu | hastāyor-harastiṣṭhatu | bāhvorindrastiṣṭhatu | jaṭhareagnistiṣṭhatu | hrda'ye śivastiṣṭhatu | kaṅṭhe vasavastiṣṭhantu | vaktre sarasvatī tiṣṭhatu | nāsikāyor-vāyustiṣṭhatu | nayanayoś-candrādityau tiṣṭetām |*

*karṇayoraśvinau tiṣṭetām ||lalāṭe rudrāstiṣṭhantu |  
mūrthnyādityāstiṣṭhantu | śirasi mahādevastiṣṭhantu | śikhāyāṃ  
vāmadevāstiṣṭhantu | pṛṣṭhe pinākī tiṣṭhantu | purataḥ sūlī tiṣṭhantu |  
pārśyayoḥ śivāśaṅkarau tiṣṭhetām | sarvato vāyustiṣṭhantu*

We invoke so many deities not only upon the body, as well as in the surroundings also. Later again another invocation - *agnirme' vāci śritah | vāgdhṛda'ye | hṛda'yam mayi' | ahamamṛte" | amṛtaṃ brahma'ṇi* That is also invocation of deity. Which means, after the invocation, I have also become a mini Shiva as it were - *shivaha iva shivaha*.

With this purification, I am supposed to chant and do the Abhishēka. Before going to the prayer Shlōkās, the Rudra Mantra itself is known by various different names. One name is *Rudraha*. Rudra has got different meanings. One meaning is very beautiful –

*ruth dukham dukhahēturvā tadrāvayati nah prabhuhu tasmāt rudra iti smrutaha*. ruth dukham - *ruth* means sorrow. *Dukhahēturvā* means the cause of sorrow like disease, death, sorrow, famine etc. And *dra* means one who drives away (*drāvayati nah prabhuhu*).

*ruth dukham dukhahēturvā tadrāvayati nah prabhuhu tasmāt shivaha parama kāranam rudra ityuchyātē. rudra ityuchyātē tasmāt shivah parama kāranam*.

Since Lord Shiva removes all the sorrows and the causes of sorrow therefore, Shiva is called Rudraha. Therefore only, he is positively called Shivaha. When you say he is the remover of sorrow, you call him Rudra. By removing the sorrow we get Mangalam, Ānandaha.

Therefore, *dukha rudraha ānanda pradatvāt shivaha*; Since Lord Rudra is glorified in this prayer, this prayer is known by the name *Sri Rudram*. Otherwise, they call it *Shata Rudriyam*. In Kaivalyōpanishad, *yat shata rudriyamadhīte*; Shata here means hundreds Rudriyam means the aspects or glories of Lord Rudra.

Since this prayer contains hundreds of glories or Leelās of Lord Rudra, it is known by the name *Shata Rudriyam*. Another name is *Rudra Upanishad*. That also is Rudram. And another name is *Sri Rudra Sūktam*. Rudra Sūktam, Rudraupanishat, Shatarudriyam, Sri Rudram and finally Namakam - all these are different names of this prayer alone.

Before stating this Rudra prayer, we first invoke the grace by meditating upon Lord Shiva. Here the prayer or meditation mantra is beautiful because two aspects of Lord Shiva are brought in. One aspect is Shiva as a personal god. That is what we get in the beginning -

*shuddha spatika sankāsam trinētram pancha vaktrakam, gangādharam  
dasha bhujam sarvābharana bhūshitam*

Here we look upon Shiva as a person with three eyes carrying Ganga, having Jatā, Ābharanams (*sarvābharana bhūshitam*). Not only that, *umādēhārdhadhārinam* - Pārvati is also seated. This is for the beginner. Then, for an advanced student - *sarva vyāpinamīshānam rudram vaivishwarūpinam*;

Lord Rudra is not a person sitting in one place but Lord Rudra is *Sarvātmakaha* - in the form of Virāt Swarūpam or Vishwarūpam. In the later Shlōkās, the Vishwarūpa is beautifully described –

*āpātāḷa-nabhaḥsthalānta-bhuvana-brahmāṇḍa-māvisphurat-  
jyotiḥ sphāṭika-liṅga-maṇḍi-vilasat-pūrṇendu-vāntāmṛtaiḥ |*

So the whole cosmos, which is also Shiva Linga Ākara; this cosmos is taken as the cosmic Shiva Lingam. *If the cosmos, the universe is the Shiva Lingam then who will do the Abhishēkam? pūrṇēndu vāntāmṛtaiḥ* (a beautiful concept).

According to our scriptures, the moons rays are supposed to contain water droplets. Since the rays of Moon are cool, they are supposed to contain water in it. Therefore, they say *pūrṇa indu vānta amrutam* -

from the moon the *Amruta Jalam*, the cool waters are spreading through the rays of the full moon.

When those cool waters spread, it is Abhishēkam to Lord Shiva who is the cosmic Lingam. *What type of Abhishēkam is it? astōka āplutam* - astōka means it is Mahā Abhishēkam. Since we cannot do that Mahā Abhishēkam, what do we do? When we are taking this small Lingam, we are supposed to meditate upon that cosmic Lingam and do the Pūja.

*astokāpluta-meka-mīśa-maniśam dhyāyan* - So meditating upon cosmic Lingam - *siddhaye dhruvapadam viprobhiñce-ccivam*. So we do Abhishēka to small Linga but upon that we invoke the Vishwarūpa Linga. Later one also –

*brahmāṇḍa vyāptadēhā bhasita himaruchā bhāsamānā bhujāṅgaiḥ. brahmāṇḍa vyāptadēha* –

Lord Shiva's body pervades the whole *Brahmāṇḍam*. Then in another prayer we saw –

*pītham yasya dharitri jaladhara kalasam lingam ākāsha mūrthim nakshratram pushpa mālyam graha gana kusumam chandra vanyarka nētram.*

The whole Ākāsha is Shiva Linga, the stars are the Pushpamāla, the sun and the moon are the eyes, the oceans are the Kukshi, and Saptapātālam, the lower world is the Pāda.

*Vēdam vaktram shadangam dasha dishi vadanam divya lingam namāmi* - the Veda is the mouth of Lord Rudra. From this it becomes very clear that the difference between Vishnu and Shiva is there only as long as you take them as personal God.

As long as we take Vishnu as a person, his form is different, color is different, ābharanam are different. Shiva's form, color, ābharanam etc.



are different. Therefore, the difference between Shiva and Vishnu is only at a lower level.

Once we expand our mind to see Vishnu as Vishwarūpa and also Shiva as Vishwarūpa then Vishnu and Shiva are one and the same. That is why at the end of the Rudram we have got - *om namō bhagavatē rudrāya vishnavē mrutyurmē pāhi.*

In Vishnu Sahasranāma – *sarva sharva shiva sthānuhu* indicating that Vishnu and Shiva are one and the same. It is nothing but the *Virāt Swarūpam*. This is the Laghu Nyāsam, the Dhyāna Slōka. Then I quickly go through the content of the Rudram. Rudram consists of 11 chapters. We call it 11 *Anuvākaha* (means sections, chapters or parts).

In this, the first Anuvāka and the last two Anuvākās are prayers seeking the grace of the Lord. In the first and the last two chapters (10 and 11) we ask for the Ēshwara Krupa, Ēshwara Anugrahaha. *What do we ask for?* I will tell you about that later. I will see the middle portion first.

From the second Anuvāka onwards up to the ninth Anuvāka it is the glorification of Lord Shiva. We can say Shiva Mahimna Stōtram or Shiva Stuti or Ēshwara Stuti. Lord Shiva's glory can be seen from different angles but in Rudram we find three aspects beautifully brought out.

One aspect or one glory is *Sarva Ēshwaratvam*. Lord Shiva is the Ēshwara of all, the God of all gods. *sarvēshām patihī, sarvēshām ēshwaraha*. To put in Vēdāntic language, the *nimitta kāranatvam* is highlighted. Lord as the intelligent creator and the Lord as the protector of the universe.

Then the second aspect that is highlighted is *Sarvātmakatvam* of Lord Shiva which means Lord alone is appearing as everything in the creation. Initially we say, he is the Lord of all. That means people are different and Lord is different.



Then next we say in-fact, Lord does not protect the world standing separately. Lord alone is in the form of the world. What we get the Vishwarūpa in the Bhagavadgita in the 11 chapter, what we get in the Purushasūktam, the same idea is contained in Rudram - *sarvam shivamayam jagat*.

This I call *Sarvātmakatvam*. Then comes the last and final and the subtlest aspect and that is, *Sarva āntaryāmitvam*. Lord is the inner essence, the *nirguna tatvam*, *sarva adhishtānam*, *sarva pratyaktatvam* of everything. So three stages - *sarvēshām ēswaraha*, *sarva rūpaha*, *sarva antaryāmi*.

Now I will just quote some relevant portions of Rudra just to show how this aspect is brought out. The *Sarvēshwaratvam* we get in the second section - *namo hira'nya bāhave senānye' diśām ca pata'ye namaha*. He is the Lord of all quarters. Then, *paśūnām pata'ye namaha* - Lord of all Pashūs.

Pashūs means all animals including human beings. Because human being also is Pashu and he is Pashupatihi. Then, *pathīnām pata'ye namaha*. *Pathi* means various *Mārgās*. He is the Lord of different Sādhanās prescribed in the Shāstram such as Karma, Upāsana, Gnyānam including Āgama Mārgās.

Therefore, *pashūnām patihi*, *pathīnām patihi*; *annānām pataye namaha* – He is the Lord of Annam, food. There afterwards, *pushtānām pataye namaha* - Lord of nourishment. And *kshetrānām pataye namaha* - kshetram means land. *jagatām pataye namaha* - the Lord of all the fourteen Lōkās. And,

*vrikshānām pataye namaha*, *vanānām pataye namaha*, *kakshānām pataye namaha*, *ōshadhīnām pataye namaha*, *pattinām pataye namaha*

He is the Pati of trees, oceans and forests and all of them. Later interestingly, Rudram says he not only is the Lord of good things, but he

is the Lord of the so called negative things also. Because when you say Lord, he is the absolute Lord.

Therefore, in the next section, Rudram talks about varieties of thieves, fighters and army people. They are all enumerated and Rudram says Shiva is the Lord of them also.

*stenānām pataye namaha, taskarānām pataye namaha, stāyūnām pataye namaha, aranyānām pataye namaha, mushnatām pataye namaha, prakrintānām pataye namaha, kulunchānām pataye namaha,* and army people (*senānām, senānīnām* etc).

So, he is the Lord of everything. Next is *Sarvātmakaha*. Sarvātmakaha we get in the next section.

*namo' gaṇebhyo' gaṇapa'tibhyaśca vo namo namo virū'pebhyo viśvarū'pebhyaśca vo namo namo' mahadbhya'h, kṣullakebhya'śca vo namo.*

So, *gaṇebhyaha* - he is in the form of all the *Ganams*. Ganam means groups of people. Therefore, all these people are Shivas only. Then, *ganapatibhyaha*, if there is leader for that group that is also Shiva. Then, *mahadbhyaḥ* (bigger one), *kṣullakebhyaha* (smaller ones);

*rathibhyorathebhya'śca vo namaha* - rathi means one who drives the car, drivers, and the chariots or cars. And *senābhyah, ksattr̥bhya'h saṅgrahītr̥bhya'*. *Takshabyaha* (carpenter) - carpenter is also Shiva. *kulālahaha* (means pot maker) is also Lord Shiva.

*karmāre"bhyaśha, puñjiṣṭe"bhyaha, niśādebhyaha, isukṛdbhyaha* (those who make arrows)', *dhanyakṛd-bhyaha* (those who make bows), *mṛgayubhyaha, śvanibhyaha, śvabhyaḥ śvapa'tibhyaha* - Those who make arrows, those make boats, dog and also a dog leader is Shiva. There afterwards,

*br̥hate ca varṣī'yase ca vṛddhāya' ca samvṛdhva'ne ca agri'yāya ca jyeṣṭhāya' ca kaniṣṭhāya' ca nama'h pūrvajāya' cāparajāya' ca –*

elderly people, younger people, standing people, sitting people, lying people are all Shivas. Therefore, all these are enumerated and it is said that Lord alone is everything. So *Sarvātmabhāvaha*.

Then comes the last - *Sarva Antaryāmi*. Here, *namo dundubhyā'ya cāhananyā'ya ca - dundhubhi* is a drum and it is also Shiva. The stick that you use to make noise on the drum, in that also Lord Shiva is there. There afterwards, *srutyā'ya ca pathyā'ya ca - pathi* means Marga. Inside the Marga also Lord Shiva is there.

Inside the well also Lord Shiva is there. Lord is there inside rivers, in the lake, in the dry land, in the wet land, in grass (trunam), in grassy land, grassless land, in the dust, in the stone. *avarṣyāya' ca meghyā'ya ca - Megha* means cloud. Lord is there in the cloud also. Later,

*irinyā'ya ca prapathyā'ya ca nama'h kigṃśilāya' ca kṣaya'nāya ca and harityā'ya ca namo lopyā'ya colapyā'ya ca nama' ūrvyā'ya ca*

urvi means Pruthvi. In the Pruthvi also Lord Shiva is there. In the Parnya (Parnam means leaves) also Lord is there. Thus, he gives almost everything possible and says Lord Shiva is in all of them.

*In what Rūpam is Lord in all of them?* In *Satchidātma Swarūpam*. So, *sarvēshu sagunēshu madhyē nirguna adhishtāna rupēna shāntham shivam advaitam chaturtham manyante sa ātma*. So this is called *Sarva Antaryāmitvam*. So this is the *Stuti* part. I will conclude with that Prayer which I left out.

We seek the blessings of Lord Shiva in the first portion and in the last portion also. And it is very interesting; the prayer is like a child's prayer. The devotee standing in front of Lord Rudra and you know that Rudra has got different aspects - the pancha vaktram etc.

One of the aspects is *Ghōra Rūpam*. Ghōra Ghōra tara Rūpam - very terrific aspect; Then he is holding the weapon and Lord Shiva has got a bow and arrow - it is called Pinākam. Then there is a quiver and then there is an arrow with sharp tips coming out.

Lord Shiva is an embodiment of Manyuhu (anger) - Manyupatihi. Now when the devotee sees such a picture he is extremely frightened. *namaste rudra manyavē* – First, I give a prostration in front of your anger. There afterwards he takes one by one.

O Lord, when I see your bow I am terribly frightened. When I see the arrow I am terribly frightened and when I see your Ghōra Rūpa, I am frightened. Therefore, for my sake you, have to change your form. So, *yā te' rudra śivā tanūraghorāpā'pakāśinī* - Aghōra Rūpam you please show. Shiva Rūpam you show for me.

And you make sure that you do not harm me at all in any manner. I plead you. You have to imagine that Lord Shiva says ok. But in-spite of Lord Shiva's acceptance, the devotee is not satisfied. He says, Shiva when I see your bow which is in already in strung condition I get frightened because suddenly you may use it.

Therefore, I suggest you to take it out. *pramu'ñca dhanva'nas-tvamubhayorārtni' yorjyām* - Then you have to imagine Shiva said ok, I will do. Then by that time he saw the arrow standing with the tip of the bow it jetting out. So he says I am frightened when I see that.

*yāśca te hasta iṣa'vaḥ parā tā bha'gavo vapa* - I suggest you put the arrow upside down. Then Shiva said I will do. *dhanu'h kapardino viśa'lyo bāṇa'vāgm uta* - He says, even if it is upside down it is so sharp that you make take it at any time and use it. I am getting frightened.

So what I suggest is take that arrow, rub the tip of it and blunt the arrow and keep it. Vishalyaha means sharp. Lord Shiva said ok I will do it. By

that time the devotee thought, I think my request is not correct because even though Lord may remove for my sake, I have to request Lord's protection from various dangers coming from outside.

If Lord has to protect me from other dangers then he would need the weapons. Then he says ok I will take all my requests back. Therefore, he says you keep the bow ready, let it be strung, let there be arrow, let be sharp. Now what I request is do not use that against me. Finish all the enemies.

*avatatya dhanustvagm saha'srākṣa śate'sudhe | niśīrya' śalyānām mukhā' śivo na'h sumanā' bhava | vijyam dhanu'h kapardino viśa'lyo bāṇa'vāgm uta | ane'śan-nasyeṣa'va ābhura'sya niśaṅgathi'h | yā te' hetir-mī'duṣṭama haste' babhūva' te dhanu'h | tayāsmān, viśvatas-tvama'yakṣmayā pari'bbhuja | nama'ste astvāyudhāyānā'tatāya dhrṣnave" | ubhābhyā'muta te namo' bāhubhyām tava dhanva'ne |*

I just prostrate, I salute your hands, I salute your arrows. Kindly do not use them against me. But it has a very important use. *pari' te dhanva'no hetirasmān-vr'ṇaktu viśvata'h | atho ya i'sudhistavāre asmānidhe'hitam*. I have got a big hit list which is called *Āraha*. *arīnām samūhaha āraha*.

There is similar request at the end also. In the end portion there is an important prayer –

*mā na'stoke tana'ye mā na āyu'si mā no goṣu mā no aśve'su rīriṣaḥ | vīrānmā no' rudra bhāmitova'dhīr-haviṣma'nto nama'sā vidhema te |*

O Lord with your bow and arrow you should protect us. You should protect all the people belonging to the family. And specially, protect our servants. *Vīrānmānaha* means servants. And not only that, *ukṣa'ntamuta mā na' uksitam* – If there are pregnant women, let them be protected.

And the child within the womb be protected and the husband be protected. Let all those people be protected. *na'stoke tana'ye mā na āyu'si mā no gosu mā no aśve'su rīriṣaḥ* - ghōshu means animals, pets. May you protect all of them. And in the end it is said –

*namo' rudhrebhyo ye pr'thivyām ye'ntari'kṣe ye divi yeśāmannam vāto' var-śamiṣa'vas-tebhyo daśa prācīrdaśa' dakṣiṇā daśa' pratīcīrdaśo-dī'cīr-daśordhvās-tebhyo namaste no' mṛdayantu te yaṁ dviṣmo yaśca' no dveṣti taṁ vo jambhe' dadhāmi |*

I worship Lord Rudra who is in infinite forms. Who is in the northern direction, hundreds of forms, southern direction, hundreds of forms ūrdhva direction, hundreds of forms - for all of them I offer my prostrations. *What do I want?* I want to destroy all my enemies.

*yam cha yaha asmān dvēṣti yam aham dvēṣmi* - whomever I hate, who ever hates me should be finished. Of course, this will appear to be a terrible boon that we have to destroy all the enemies. We say that our true enemies are not outside.

The true enemies are our own inner enemies *rāga, dvēsha, kāma, krōdha, mada, mātsarya*. O Lord, destroy all of them. Give me *Sādhana chatuṣhtaya sampatti*. Once I have got the purity of mind, my next request is –

*trya'mbakam yajāmahe sugandhiṁ pu'stivarḍha'nam | urvārukami'va bandha'nān-mṛtyo'r-mukṣīya māmṛtā't |*

Once *Chitta Shuddhi* has come, then I can work for Mōksha. *bandhanāt mrutyōho mukṣīya; How should I be liberated?* A beautiful example - just as *urvārukam* means a type of cucumber. It seems that fruit will be connected with the lata (the creeper).

Because of the weight, the fruit will be on the ground. That lata (the creeper) will be strongly attached to that (deep attachment). Then what



happens is that the fruit does not come away from the creeper. But as the fruit ripens, the creeper, the source, the original tree goes away from the fruit.

In the same way, O Lord, I am like the *urvārukam*. Because I am not ripe, I am strongly attached to the creeper called father, mother, brother, wife, husband etc. Therefore, O Lord I should become mature and I should not give up. Let them give me up - Safe method of Sanyāsa;

Therefore, O Lord bring in such a situation that I will naturally be free from all these bonds and I will attain immortality, oneness with you. With this last prayer for *Mōksha* and for *Chitta Shuddhi* Rudram is concluded.

Therefore, it is supposed to be very sacred mantra for all seekers especially, for Vedāntic seekers. That is why in Kyvalyōpanishad, it is said even a Sanyāsi should chant Rudram - *atyāshramī sarvadā sakrudvā jape*.

Thus, Rudra is one mantra which good for Brahmachāri, Gruhastha, Vānaprastha, Sanyāsi, all of them. They say daily we should chant five things – *swashākhōpanishad gītē vishnōrnāma sahasrakam rudram purushasūktam cha nityam āvartayēt gruhi*.

A Gruhastha should chant five things. *Swashākhā*, whatever Veda he belongs to, a little bit of that. Upanishad should be chanted. Gīta should be chanted. Vishnu Sahasranāma, Rudram and Purusha Sūktam should be chanted. These are supposed to be very sacred.

Generally itself it is sacred and on a Shivarātri day, it is very sacred. We have done that Abhishēkam and may Lord Shiva bless us with all Mangalams. With this, I conclude with the prayer.

*Poornamadah Poornamidam Poornaath Poornam Udachyathe  
Poornasya Poornamaadaaya Poornameva Vasishyathe*



*Om shanti shanti shantihi*



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