

RUDRA SAPTAHAM

02-08-10 to 08-08-10



Avadhoota Datta Peethadhipati Jagadguru Paramapoojya
Sri Sri Sri Ganapati Sachchidananda Swamiji Karakamala Sanjata
Sri Sri Sri Datta Vijayananda Teertha Swamijis'
7th Chaturmasya Vrata Deeksha
25-7-2010 (Sunday) to 23-09-2010 (Thursday)

DAY 1 (02 Aug 2010)

Sri Datta Vijayananda Teertha Swamiji' has invoked devotion and diligence among the audience through Rudra Saptaha which is the second saptaha in the series of the sapta saptahas. Sri Bala Swamiji had started the first day of the saptaha with guru prarthana.

Om karaya Namaha!

BHAJAN:

*Pallavi: Gana Ganamunaku pathiyayna
Ganapathi doraku jayam jayam*

*Anupallavi: Ganam Ganambijagame Ganam
Auvula jeevula Ganam Ganam*

*Charanam 1: Mooladharam jeeva ganam
Swadhishtanam sasya ganam
Manipooram sampadala ganam
Anaahatambadi vayu ganam*

*Charanam 2: Vishuddhamanaga vibudha ganam
Ajna chakramu shakthi ganam
Sahasra padmamu tattva ganam
Ikapai migilinademi ganam*

*Charanam 3: Golalanniyu anuganamu
Akashamantha loka ganam
Ee ganapathi gana manighrunilo*

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Sachchidananduni gunamagunam

*“Eshana sarva vidyanam Eshwaro Nikhilatmanam
Jayatyakhanda Sarvajnaha Jagadadi guru Shivaha”*

The Knowledge, words, deeds and methods of worship are born from Vedas. Paramatma has graced the Creation through Vedas. At the time even prior to the emerging of Lord Brahma rested on a Lotus from the naval of Lord Sri Hari, Vedas were created by Paramatma. Then Chaturmukha Brahma was born representing life. Brahma is also called ‘Hiranya Garbha’, Pitamaha and Tata. Who am I? What place is this? Who is my father? Who is my mother? Were the questions pondered over by Brahma when he was born and he descended through the stem of the lotus searching for the answers. He meditated for many Yugas to find the answers.

Then He heard a voice “TAPA”! “How long are you going to search? Search with an inner sight...The voice read!

He had then started Tapa (penance) in which he had heard some divine words, later got to be known as the Vedas. Brahma visualized the Vedas. He had learnt the procedure of the creation through his visualization. Paramatma instructed Brahma to create in four ways with his four faces.

Swedaja, Andaja, Udhbijja and Jarajuja are the only methods of creation in the Universe. The different types of knowledge, procured in a life should lead us to ‘Moola Gnana’. There is no knowledge, which is not present in Vedas. Vedas were as huge as the Himalayan Mountains Originally. While the Vedas which are now existing is like one small pebble. Twelve years of rigorous study and retention capacity are essential for a student who intends to master the Vedas. The culture of Namasankeerthana established by Pujya Sri Swamiji is nothing but the essence of Vedas. The crown topic of

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the Vedas is 'Rudradhyayana'. The fourth division of the Samhita part of the Yajur Veda is called Namakam. All the names have 'Namaha' in the end and hence called 'Namakam'. All the words have 'Chame' in the end so it is called 'Chamakam'. All the sects of Hindu religion study the 'Rudra Adhyayana'. This does not belong to a single God. This is of Paramatma, the Supreme power.

*Eshanaha sarva vidyanam Eshvaro Nikhilatmana
Jayatyakhanda sarvagnana Jagadadi guru Shiva.*

The study of all facets of knowledge including the modern technology is from 'Paramatma'. Shiva is the 'prime Guru'. Knowledge is to be initiated by the Guru. Self procured knowledge is a waste. Guru gives us the victory. All the living beings are in his control. He is the power centre for all of us. So many scholars like Vidyananya Swami have interpreted the Vedas.

Pujya Swamiji in subtle body is hearing to the discourse. Let all of us get relieved of the sorrows, ailments, sins, poverty and the poverty of knowledge.

*Prasidhita yajushakham Prapadye Satharudriyam
Saramudhrutta rudranam samyakh vyakhya vidheeyate.
Bhasita kavachitanam baddha radrakshadam nam
Amruta kirana maulehe Anghri mule stitanam
Pratidina shata rudra prashna sudhashayanam
Amarapati nutanam asmida sanudasaha*

All the problems are eradicated by the 'Rudradhyayanam', which has its mention in Yajurvedam. Through the Mantra one can reach the lord.

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“Dasanu Dasa”. Any one can wear Bhasmam. Bhasmam(smearing ash) and Rudraksha (Biological name: *Elaeocarpus ganitrus*) are worn by those who serve the Rudra. These people smearing ash on their bodies and adorned by the Rudraksha mala were all sitting at the feet of the lord under the cool rays of the Moon .By reciting Rudra every day, they were all purified at heart. They were all honored by Indra Deva. Contemplate yourself to be the servant to the servant of the servant of such sages who were serving the lord. Then Only the Rudradhyaya can be understood. The knowledge gets vanished with one second of negligent attitude. The procurement of knowledge takes many crores of years of time.

‘Jabala Upanishad’ praises the Rudrabhashyam. Try to hold and retain Paramatma in the Muladharam first then in the abdomen, followed by holding it in heart then in the throat and next at the tip of the nose, at the third eye’s place and finally in the sahasraram. This is to be guided by the Guru. ‘Yaajna vaalkya Maharishi’ had advised to recite ‘Shata Rudra’ to get mukthi (salvation). The mantras are very powerful and learning or encouraging the learners gives you equal fruits.

SHATA RUDRIUM:

Out of 101 divisions of YajurVeda, only two divisions are available now and it is our duty to protect them. Serve the Veda schools to protect the Vedas. The most important division is ‘Shata Rudrium’. Infinite numbers of Gods are praised in the shata Rudrium.

*Shata sakhagatam sakshat sata rudriumuttamam
Tasmat japa matrena sarva papaihi pramuchchate.*

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Shata rudrium is to be recited even if the meaning is not understood. All the faults get rectified by reciting it. 'Annadanam' to those, whose food is digested by Veda recitation, gives the fruit to the donor to keep his family content for hundreds of years to come by. Serve the Veda, the knowledge.

Praising with names rare and names unknown, that are secretive pleases the Gods. Anagha is the secret name of lord Dattatreya. 'Kartaveeryarjuna' praised lord Dattatreya with the name Anagha and was endowed with enormous grace of the lord. Many names are not seen in the (Nighantuvu) dictionary.

King Vasu Mnasu ,a Gayathri Upasaka has been graced by lord Shiva by getting initiated with the Rudraadhyaya which is the essence of the famous Yajurveda. All the sins are washed and one gets liberated by performing puja and pradakshina (circumambulation) with these names. By pronouncing 'Namaha' after every name while reciting the names, the virtue of recitation and salutations both are possessed at the same time.

"Bhavaya Namaha! Sarvaya Namaha! Eshanaya Namaha! Pashupathaye Namaha! Rudraya Namaha! Ugraya Namaha Bhimaya Namaha! Mahathe Namaha!"

Bhavaya Namaha- Utterance of this Nama with feel gives the virtue of circumambulation of all the Shiva temples including Kailasha in this world.

It had happened once that all the living beings were reaching the divine abode very easily. Then Brahma instigated Kama, Krodha, Lobha, Moha, Mada, and Matsaryas to possess the humans. Krodhasura along with his offsprings- Matru vadha, Pitru Vadha, Guru Vadha (murderers of mother, father and Guru) and Brahma Hatya (murderer of the knowledgeable persons); offsprings of Kama- Guru talpa gami, Suarapai, Pulkasi Gami; offsprings of Lobha- Deva Swahara, Brahma Swahara Suvarnastheya

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(capturers of the wealth of the temples) had possessed all the human beings with which all had forgotten the Rudradhyaya and the hell got flooded with the sinners. So Rudradhyaya is to be recited always to avoid the danger of entering the hell.

By reciting or by getting 'Rudradhyaya' by a priest, the premises get purified like the fire. The sin of drinking the avoidable drinks gets removed. The person who does the deeds blindfolded without the discrimination of good and bad also gets purified. The virtue of staying in Kashi is graced upon. Everybody including the Sanyasis have to recite Vishnu Sahasranama and Shatarudrium regularly. The fruits are given immediately by the recitation. Praising Shatarudrium also gives the same fruits as the recitation. Rudradhyayam is the base for all the devatas and by reciting it, all the devatas get satisfied. Fruit equal to that of the Earth along with its medicinal plants, rivers, oceans, mountains and gold is given as Danam is procured by the recitation of Rudradhyaya. Let all of us pray to the Shatarudrium. Nothing is superior to this.

Those who want to remove their sorrows (cause for sorrow is the sin), mental and physical ailments, poverty and the seekers of the mental and Universal peace, good health and long life are to recite the Rudradhyayam.

*Anandamanandakaram Prasannam Gnana swarupam Nija bodha yuktam
Yogeendre meedhyam Bhava roga vaidyam Srimat Gurum Nityamaham
Namami.*

*Jgnananda Mayam devam Nirmala spatikakrutim
Adhram Sarva Vidyanam Hayagreevamupasmahet.*

Vedas are called 'Apaurishem', born even before letters were invented. The knowledge was forwarded by the processes of recitation from the Guru to

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his disciple. The pronunciation and the sound are more important in the learning of Veda. They are very powerful. So those who want to read it can read it with single note without using the tune.

Prarthana (prayer) is started by saluting to the anger of the Rudra. The favorite name for Sri Bala Swamiji is Rudra! Soon after the consecration of the Temple of Sri Datta Venkateswara Swamy in Mysore Ashrama, the Yajamani (Pujya Sri Swamiji) had first darshan when Pujya Sri Bala Swamiji was reciting Rudra! Sri Swamiji felt very happy with this 'Rudra Parayana' and hence the favourite name for Bala Swamiji is Rudra!!

Devatas don't have feelings. They are meant to grace. The only God who felt sad and pity for the beings is the Rudra. At the time of the Tripurasura (three demons) samharam(slain), all the women and the children were also burnt to ashes. The lord had wept for those innocent souls. But it had to happen. The tear drops fell down and turned in to Rudrakshas. So compassionate is the Swamy. But the anger also adds to his grandeur. The sorrows and the sins which are the cause for the sorrows are removed by the Swamy. So He is called Rudra!

Pay salutations to the arrow, the bow and the hands of the Swamy which join the arrow and bow to shoot.

Paasupatastram (the bow and the arrow appear by reciting the respective mantra) was forgotten by Arjuna during war hence, he and was instructed by Sri Krishna to approach Rudra to procure them back, as it was graced by the Swamy. The Swamy asked Arjuna to pray the astram to get it back and Arjuna prayed for the Astram and it came back to him out from a lake.

OM SHANTI SHANTHI SHANTHIHI!!!

Jaya Guru Datta!

DAY 2 (03 Aug 2010)

The eloquence of Pujya Sri Bala Swamiji on the Rudra Saptaha has started on the second day with Guru Prarthana.

BHAJAN: Gam Gam Ganapathy Vinayaka

Kshipra Ganapathy Vinayaka

Vighnavidoora Vinayaka

Lambodara he Vinayaka

Lamba uragadhara Vinayaka

Sachchidananda Vinayaka

Sadguru datta Vinayaka!

Rudra Swamy felt sad for the ignorance of the humans and gave the knowledge in the form of 'Veda'. Veda is a huge heap of knowledge. Rudradhyayam is the series of the gems of the Veda.

Namah Somayacha...is the important division of it. 'OM NAMAH SHIVAYA' Mantra is the crown gem of the division. We are all searching for the gem in the ocean. The imperishable Eshwara Tattva can not be eulogized in words. The prime Guru of the Universe is Rudra.

*Eshana sarva vidyanam Eshwaro Nikhilatmana
Jayatyakhanda Sarvajnaha Jagadadi Guru Shiva.*

- .. *Bhavaya Namaha!*
- .. *Sarvaya Namaha!*
- .. *Eshanaya Namaha!*

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- .. *Pasupataye Namaha!*
- .. *Rudraya Namaha!*
- .. *Ugraya Namaha!*
- .. *Bhimaya Namaha!*
- .. *Mahate Namaha!*

These are the eight Namas of the Swamy which remove the eight sects of poverty, the eight types of sufferings and grief. Eight virtues of Atma are possessed by reciting these names every day.

Infinite is the greatness of the lord. No words can praise his magnanimity. Though the Goddess Saraswati writes the greatness of the Swami by making the ocean as a vessel, ink equal to Himalaya, the branch of the Kalpavruksham (divine tree) as the writing instrument and the Earth as the paper, she can not praise the magnanimity of the lord to the minute level. There is no end for her extol.

Paramatma is formless but to draw the concentration of the sadhakas, the form of the lord has been described. Praise the youthful form of the lord who is ready to wage the battle holding the bow and the arrow in his hands aimed and drawn till the ear being ready to release the arrow.

Pray him to reduce his anger which might be caused by you. You might have done something which is not to be done or by not doing which is to be done. The inner meaning remains that you are praying to reduce the anger in you.

*Dhyayetdevam Sasmitam Syandanastham Devya Saardham Tejasa
Depyamanam
Ishvishvashalankrutabhyam Bhujabhyam Suraakaaram Stuyamanam Surau
Hayihi!*

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Praise to the form of the lord who is shining with self brilliance. He is sitting in the chariot with a smile along with mother Gowri. All the celestials are praising to the form of the lord who is ready with his quiver. Pray the lord to make us all happy with his bow. The mantra is recited to remove the drought in the area. It has to be recited for twelve days continuously without obstructing the regular karmas of the day. Such a mantra has to be recited or we have to get it recited.

*Smerananam Chandrakalavatamsam Gangadharam Saila Suta Sahayam
Trilochanam Bhasma Bhujanga Bhusham Dhyayet Pashunam
Patimeeshitaram!*

Pray to Pashupati, the form of the Swami with the crescent Moon and the Ganga in the Jatajutam, Smile like the Himalayas, with Saila Putri (Mother Goddess) beside him, with three eyes (Chandra Surya and Agni are the eyes which represent the Universe) which form a triangle, the origin of power, body smeared with Bhasma all over and the snakes as the ornaments.

Pray to the lord to grace you not only with the worldly pleasures but also with the light of the 'Atma tattva'(eternal). Pray him to do good as he has taken an oath to protect you. This is the faith invoking mantra. "Fill my mind with light and consciousness." This mantra is to be recited for three days without obstructing the everyday karmas for the well being of the cattle.

*Sangramikenavapusha Pravirajamanam Devam puratraya vinashana
Mandahasam
Daityadhidhakshum Achaleshwara Chapapanim Dhayayetpurarim
Adhabhumi Rathadhirudham!*

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Pray to the form of the destroyer of the Tripurasura, the three demons, The lord shining with valor. The lord had smiled at the ignorance of the demons and the three puras (cities) were burnt to ashes with the smile of the lord. Pray to the lord who has the Mount Meru as his arrow and the Earth as his chariot and let such arrow to be pacified to grace you. Pray to protect your own world, family, cattle and wealth. Pray the lord with auspicious words to protect the people belonging to you. Pray to the lord who removes the sin of breaking a promise, who is sitting on the mountain of Vedas as he is the lord of the Vedas and the praises by a sinner get purified by the touch of the lord.

The Mantra has to be visualized as brilliance embraced within.

Chandrartha Maulim Kalarim Vyala yagnopavithinam

Jvalat Pavaka Sankasam Dhyayet Devam Trilochanam!

Pray to the Trilochana Swami (lord with three eyes) who is in the form of having the crescent Moon in his crown, in the form of death, the snake as the upaveetam and shining like fire.

Pray to the lord who is the lord of the deities, who dwells in the minds of the deities, the doctor who cures the humans of their sins, poverty and the ailments of life, the protector from the pains caused by the insects, snakes, scorpions and other poisonous creatures and the protector from the visible and invisible forces. Pray him to consider you as his own and grace you with partiality. No deity dares to harm you when you are considered to be his own as he is the lord of the deities. The Swami is compassionate towards the demons also and protects them by removing their cruelty. This mantra is to be recited for forty thousand times to get accomplished.

Mandalantara Gatam Hiranmayam Bhrajamanava pusham Suchismitam

Chandadheditim Akhandita Dhyutim Chintayenmuni Sahasra Sevitam!

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Pray to the lord in the form of 'Adityatmaka Rudra' who is in the Surya mandala, whose brilliance is infinite; who is shining like the gold and who is being prayed by many sages and Maharishis. Visualize the Paramatma to be in the Sun and also within you. Visualize the lord in the red colour of the rising Sun, in the brightness of the morning Sun and in the Sun as the health provider. Salute to the Swami in all the ten directions and within yourself. This mantra is attained in sixteen days by those who observe Pruchva chandrayana vratam, that is reducing the food by one morsel a day (16, 15, 14, 13 ...1) for 16 days. Calamities like a Drought are eradicated by reciting the mantra.

*Sharat Chandra Prakashena Vapusha Shetala Dyutim
Dhyayet Simhasanaseenam Umaya sahitam Shivam.*

At the time of the Churning for Amrita(nectar), the poison had erupted first from the churning and the Swami came and gulped it to protect the world without any hesitation. Who else can be so compassionate? Pray to the form of 'Neelagreva'(blue throat owing to gulping of that poison). He graces with all the wishes asked for. He has infinite number of eyes with a black neck. Salute to the 'Pramadhas' who are very near to the lord. The lord had taken the good, the crescent Moon and the bad, the poison equally. The good is shown to all by placing the crescent in the jatajutam and the bad by concealing the poison in his throat. The lord is omnipresent. Everything in the Universe is seen by him. His protecting hand is present every where. Pray the Swamy to grace with the ability to catch hold of the protecting hand of the lord with which he pulls you towards attainment. The fruit of this mantra is to be graced with good offspring.

Udyadbhaskara Koti Prakasam Adeeptha Kathana Dhamanam

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Bheeshana Bhujanga Bhusham Dhyayet Vividhayudham Rudram!

Pray the Swami to untie the string from the bow, to make the astras powerless and keep them aside and take the gentle and peaceful form. Pray the lord to empty his quiver for your sake and the sheath of the sword to become useless for your sake.

*Pranamadamana sangha Mouli Mala Kusuma Rajoruna Pada Padma
Yugmam*

Anavaratam Anusmaret Bhavanyasaha Jagatam Pitaram Pinakapanim!

The wishes of the devotees are visualized by the lord. All the deities prostrate in front of the lord by keeping their crowns aside. Pray the lord to protect you from the sins and ailments with his arrows and his sword. Salute to the weapon which punishes the sinners automatically on its own. Salute to his two hands and his bow. Pray that the arrows, released from his bow to protect you from all the disasters and relieve you from all the sins.

OM SHANTHI SHANTHI SHANTHIHI!!

Jaya Guru Datta!

DAY 3 (04 Aug 2010)

The soulful discourse of Pujya Sri Bala Swamiji has started on the third day of Rudra Saptaham infusing spiritualism in the audience. Guru Prarthana was followed by the bhajan.

BHAJAN:

*Moda Modalu Vandanamu Ganapayya
Modati Pujalanduko Vighnayya*

*Pramadhaganagresarudavu Neevayya
Karthikeya Agrajudavu Neevayya*

*Pamuchutti Pettavu Potta chuttu
Elukanemo Ekkavu Sri Gana Nadha*

*Shiva Parvathi Putruda Vighnalaku Shatrudu
Sachchidananda Mithrudu Sajjanulaku Patrudu!*

*Baddha Rudrakshadamnam Bhasita Kavachitanam
Amruta Kirana Moulehe Anghrimule Stitanam
Pratidina Sata Rudra Prashna Suddhashyanam
Amara Pati Nutanam Asmi Dasanudasaha!*

*Eshwaro Gururatmeti Murthy Tria Vibhagine
Vyomavad Vyapta Dehaya Dakshinamurthaye Namaha!*

*Jgananananda Mayam Devam Nirmala Spatikakrutim
Adharam Sarva Vidyanam Hayagreeva Mupasmahet!*

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*Eshana Sarva Vidyanam Eshvaro Nikhilatmana
Jayatyakhanda Sarvagnaha Jagadadi Guru Shivaha!*

We fall short of words in praising the lord. It is impossible to understand the Rudradhyaya completely. Pray the Swami to get imbibed what ever knowledge of the Rudradhyaya had been acquired by us. Pray the lord to remind us the meaning of the Rudradhyaya and the Tattva of Rudra. Pray the Swami to explain himself to us as even the Vedas are unable to explain him to the fullest extent. But the Vedas are the only way to understand the lord. Beyond the power of understanding the lord appears in different forms or in the formless status. Paramatma prevails in all the living and non living things. Salutation to you to the form you are in. Paramatma is beyond the directions and the time and prevails with infinite consciousness, brilliance and knowledge. No Pralaya(Dissolution-end of cosmos) can reach the lord. Visualize the Swami in such a status. Pray the lord to flow in to your heart like the water towards the shallow. Then the faith, diligence and devotion elevates in us.

*Muktalankruta Sarvangam Indu Gangadharam Haram
Dhyayet Kalpatarormule Samaseenam Sahomaya!*

Pray the Swami who removes all the sins. Pray on him in this form. That of wearing the pearls all over and wearing the moon and the Ganga in the jatajutam, sitting under the divine tree, Kalpataruvu along with The Mother Goddess Uma.

Namo Hiranyabahve Senanye Dishanchapataye Namaha!

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Swami's name is in between the praise of two salutations. -Namo! Namaha! Rudra is so powerful to salute at both the ends.

The mantra initiated by our Pujya Swamiji is also having two salutations at both the ends.

Om Namo Hanumathe Namaha! Salute the lord towards east in the morning, towards west in the evening. Salute the lord in the form wearing golden ornaments on both the hands. visualize the lord's body shining like gold from top to toe. Rudra is in the form of the Sun God - 'Adityatmaka Rudra'. Salute the Sun God every day. Make it a practice for your children to salute to the Sun God. 'Asavadityo Brahm'a - Visualize the light of the Sun God to be in your heart and pay salutations to Him. Salute the lord as the chief of the celestial army and the lord of all the directions.

All the living beings, flora and fauna, Man and beast together are called 'Pashuvu'. The Swamy is the lord for all the living beings hence he is called Pashupati. Pasupathi Nath temple in Nepal showcases the lord with five faces. Four faces in the four directions and one face towards up. Pay Salutations to Rudra who is the lord of the animals, birds and the entire animal Kingdom (humans included). Samsara Vruksham, the life tree is different having the base towards upwards and the branches towards downwards descending from the lord. Those who understand this fact can taste even without a tongue can wear a ring without the finger and can sing in praise of the lord without the voice. All who have the bondage are animals in this world. Pray the lord not only for the humans but also for all the living beings. Pray the lord to bind you like one binds the animals to make you to do only the good deeds.

Swamy has asked to give the boon of lordship. How can the Paramatma ask for a boon from others? Swamy has answered that by nature. He is the

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'Pati', the lord and we by nature are animals. To establish this fact the lord has tied us with the drama of himself asking for the boon of lordship.

There is no beginning or end to this process of life. It will end for you when you get salvation but the process continues. You procure the enlightenment without waiting for any one. Pay Salutation to the lord shining with 'Pinjara Varnam', mixture of light yellow and red coloured complexion. Pay salutation to the Rudra who is the creator of 'Vaidika' and 'Tanthrika' books.

Those who realize the Eternal form of the Swami with their enlightenment attains the eternal bliss. Treatment, Medicine, Science, Aeronautic science and the process of preparing food are all created by the lord. Vedas are created for those who are in the path of Vedas. Humans lead to the path of the 'Veda' with the aid of their virtues and others lead in the path of 'Tantra' for the sins committed by them.

Gowtama Maharishi was a great sage and the other Maharishis had sent a cow to divert him from his path. Frightening and scaring the Gomata, the mother cow is a sin. Gomata gives food to us. Gowthama had driven the Gomata with a small piece of grass and the cow had died on the spot. He was possessed with the sin of killing a cow (Go hatya pathakam). To remove the burden of that sin he had observed the penance and graced all of us with the river Godavari. The maya created by the Maharishis was understood by the Gowthama and abolished them from Veda by cursing them. The cursed Maharishis prayed the lord Vishnu and Shiva and they had created the 'Tantrika Vidya' through which the Maharishis had procured the eligibility to learn Vedas in their succeeding life and finally attained salvation.

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Pay salutation to the lord who rides the 'Vrushabha'(bull). Pay salutation to the lord of the food which is in the form of Bhakshya, Bhojya, Lehya and Choshya. Pay salutation to the lord with beautiful black hair and wearing the upavitam. The thorn of doubt raised in the mind is plucked out by the thorn of knowledge by the lord. Pay salutation to the lord in the form with the thorn in the hand.

Pay salutation to the lord who frees you from the bondages which are tied by Him with Haiti, the divine sword. Pay salutation to the lord who destroys your enemies with his bow and arrows and the lord of the sacred places and the forests. Praise the lord with all the words you know till you get tired. Pay salutation to the lord who protects the trees as the lord of the trees. He is the lord of seven crore Mantras. He is the lord of all the affairs .He reaches all the bushes to attend all the affairs. He prevails in the hearts of his devotees and makes them equal to him. Pay salutation to such a lord. He is the lord of the grains. Annadanam to the devotees of the lord is received by the lord himself. Pay salutation to the lord with a war cry. The soldiers who protect the country attain the divine abode by their sacrifice. The Swami is the lord to such soldiers. Pay salutation to the omnipresent lord. The lord is the mother cow who runs behind us, the calves. The fears of journey get removed by praying to Rudra and the Mother Goddess Durga. All the fears are removed merely by the word 'Rudra'. ...'Namo Rudra'!

OM SHANTHI SHANTHI SHANTHIHI!

JAYA GURU DATTA!

DAY 4 (05 Aug 2010)

The Discourse by Pujya Sri Bala Swamiji on Rudra Saptaham on fourth day has embraced the ambiance with spiritual vibrations.

*Omkara Mantra Samyuktam Nityam Dhyayanthi Yoginaha
Kamadam Mokshadam Tasmai Omkaraya Namaha!*

*Eshwaro Guru Ratmeti Murthi thriya Vibhagine
Vyomavat Vyapta Dehaya Dakshina Murthaye Namaha!*

*Jgnanananda Mayam Devam Nirmala Spatikakrutim
Adharam Sarva Vidyanam Hayagreeva Mupasmahet!*

Sri Gurubhyo Namaha!

Pay salutations to Rudra in the form of the destroyer of the inner and outer enemies. Dattatreya Swami is the embodiment of Paramatma. To err is human. Paramatma doesn't blame the humans as it is their nature to do mistakes. Paramatma took the form of Dattatreya. The one who prays in the Sahyadri mountains for the good of the humans. He prays for them to get the feeling of oneness. The Upasana of a guru is prayer involved to uplift the disciples. Pay salutation to the lord in the form of one holding an arrow and the bow to destroy the inner enemies.

Powerful Rudra ganas (divine soldiers) are surrounding the Rudra. Salute to such a form. No human in this world, is free from sins. The sins committed in the childhood are excusable. But committing mistakes after growing up is a sin. Unknown mistakes are unavoidable. Swamy analyzes all the mistakes

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and graces us. He is that compassionate. Salute to the Swami who is in the supreme place (Kakubhaya). All the powers are in the Swami. Salute to the Swami who is with his powerful sword.

Stenanam Pataye Namaha. Pay salutation to the lord of the secret thieves. We feel very sorry for not getting what we wanted to. We also feel very sorry for the theft of your belongings. The thought process at the time of losses leads to negativity. This causes us sorrow which is an obstacle for your spiritual upliftment. Viewing the thief with a spiritual perspective, A thought following Karma, also leads us to upliftment.

A coconut thief was caught in the ashram one day. They had tied him with strings. Swamiji reached the place and scolded them for doing so. The thief was released and SriSwamiji gave him some money. After one year he came to Swamiji and said that he had started a small shop and within a span of two years he would start a hotel, get settled and would invite Sri Swamiji to his house. Such is the compassion of a Sadguru.

Taskaranam Pataye Namaha—Salute to the lord who is in the form of a thief who steals openly. Pray to such a lord to steal your heart which is hard like a stone. Lord Sri Krishna turns the heart into butter and then steals it

Om Vanchate, Parivanchate Stayanam Pataye Namaha— Salute the lord in the form of a desperate helper who deceives by stealing his master's money and wealth in all the dealings.

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Namo Nicherave Paricharaya Aranyanam Pathaye Namaha- Pay salutation to the lord in the form of a thief who roams in all the places to steal. Pray to the lord in the form of the chief of the bandit thieves in the forests.

Salute to the self protecting form with the aid of Yantra. Salute to the form which tortures the living beings. Salute to the form of stealing the ripped crops from the fields. In order to protect the world, Swami does such deeds. Salute to the form holding the knives. Salute to the form who roams in the night time. Salute to the lord in the form who attacks till bleeding to steal. Salute to the lord in the form who deceives the people with his grandeur. Salute to the lord in the form who steals from people in the forests and mountains. Salute to the lord in the form of the chief of all the thieves.

Salute to the lord who is ready in the battle field to shoot his arrows. Pay salutation to the lord who ties the string to his bow and shoots the arrows from such bow. Salute to the lord who makes the arrow shot from his bow to reach its target. The arrow of the lord Rama reaches its target, where ever it might be in the Universe by crossing all the obstacles in its path. In the same manner, visualize the Mantra initiated to you as the bow Atma as the arrow and shoot it with devotion to reach the target Brahman. Shoot it in such a way to merge your atman with Paramatma.

Salute to the Rudra in the form of sitting, lying, sleeping, walking, standing, coming and going. Salute the audience as Vyasa Maharishi and Anjaneya Swami attend all the meetings (sabha) to hear whether the topics on Ramayana are being discussed or not. Salute the lord in the form of Sabha Pati (Chief of the meet). See the lord in all the forms and in all the postures. Salute the lord in the form of a horse and the master of the horses.

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The lord is in the form of a forester. Mother Goddess wears flowers and creepers all over and peacock feathers in her hair. The lord hands over the bow to her. She walks beside the lord and the lord smells a forest flower while walking. All the children of the natives surround the lord. The hunter dogs walk in front of him. Salute to the lord in such a form. All the contagious diseases are cured by this mantra. The effects of the Abhichara homa (black magic) which has been done even in far off places are also removed by this mantra.

Bhasmo Dhulita Sarvangam Jata Mandala Manditam.

Dhyayet Devam Vrusharudham Ganeshwarayutam Haram!

Pray the lord who has jata jutam and who have smeared the bhasmam all over the body, sits on the Vrushabham, which is the symbol of the Dharma. And lord Ganesha sits along with Rudra.

Salute to the feminine form with the ability to shoot arrows in many ways in all the directions. Rudra is in Sapta Matraka devata rupam. He is in the ferocious form of Durga. Pay Salutation to him in such a form. He is in the form of the chief of the groups. He is the lord of the ganas. He spreads all over the Universe. He is in a deformed shape. Pay Salutations to such a lord. Visualize Swami in all these forms. He is the lord for the Ashta Siddhis. Poverty gets removed by this mantra. Goddess Lakshmi graces those who recite this mantra. The lord appears with Ashta Siddhis(eight gifts). The lord appears with poverty. Salute to both the forms. The lord is in the form of a chariot. Our body is the chariot. The lord is consciousness on the chariot. Salute to such a form of consciousness. Salute to the lord who is in the form of the chief of the army. The lord protects in the forms of the soldiers in the battle field. The lord is in the form of the men who work with wood, the carver of the chariot, makers of the things out of mud, copper, silver and gold. Salute to those forms. The lord is in the form of the

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hunters who are the bird catchers, fishermen, makers of the bows and arrows, hunters, rider of the carts drawn by dogs, (Vedas are as faithful as the dogs. Lord Dattatreya has changed the Vedas in to dogs to indicate that Vedas are highly credible and faithful. They are very dependable to learn the life) the master of the dogs. Salute to the lord in all these forms. It is discussed in Bhagavat Geeta to visualize the consciousness in all these forms. The sound of the Veda purifies you. The vibrations from Veda recitation comfort you. We may not understand the meaning but hearing to Veda recitation comforts you.

*Pay Salutations to Rudra as he is the,
Namobhavaayacha – Origin for this Creation.
Rudrayacha Namaha – remover of the sorrow
Namasarvayacha – Destroyer of the world and
Pashupatiyacha – Starts the creation again.*

At the beginning of the creation, the matter is in the pollen form and the lord had collected them to form the Earth. *Bhavaya Namobhavaayacha!*

At the time of destruction he is with Rajoguna. *Haraya Namobhavaayacha!!*

At the time of comforting the humans he is with Sattvaguna *Mrudaya Namobhavaayacha!!*

He is with complete brilliance. *Shivaya Namobhavaayacha!!*

There is an end to the sorrows when one understands the Tattva of Shiva. One who denies understanding the Tattva has to wrap the layer of the earth to get rid of ones sorrows which is impossible.

Neelagreevayacha Namaha – Salutation to Rudra having black throat as he held poison there.

Kapardinecha Namaha – Salutation to Rudra having jatajuta

Luptakeshaya Namaha – Salutation to Rudra with Yati rupa the Guru Rupa without hair.

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Rudra is in the form of Shankara Bhagavat Pada.

Pay salutation to Rudra who has infinite number of eyes and brows.

Pay salutation to Rudra who is protecting the Universe as the lord of the Kailasha.

Pay salutation to Rudra who is in the form of lord Vishnu.

Pay salutation to Rudra who is the creator in the form of Brahma.

Pay salutation to Rudra who is the shooter of the arrows

Pay salutation to Rudra in his miniature form.

Pay salutation to Rudra in the form of a dwarf.

Pay salutation to Rudra in the infinite form of Parabrahma.

Pay salutation to Rudra with Satyam.

Pay salutation to Rudra who is the eldest of the Universe.

Pay salutation to Rudra who receives all the salutations.

Pay salutation to Rudra who exists before creation.

Pay salutation to Rudra who expands through the Universe.

Pay salutation to Rudra who walks smart.

Pay salutation to Rudra who is in the form of water.

Pay salutation to Rudra who is in the waves of the water.

Pay salutation to Rudra who is in under water current.

Pay salutation to Rudra who is in the small water pools.

Pay salutation to Rudra who is in the middle of the islands.

Pay salutation to Rudra who is in the form of water.

OM SHANTI SHANTHI SHANTHIHI!

Jaya guru data!

DAY 5 (06 Aug 2010)

Pujya Sri Bala Swamiji's unique way of discourse and the recitation of Veda and the interpretation of Mantra have attracted many people to Datta Ashrama in Machilipatnam. The Rudra Saptaha is the second saptaha in the series of sapta saptahas. The fifth day of the saptaha has started with Guru Prarthana followed by the bhajan

*Pranava swaroopam Phani raja bhusham
Animadi siddhi prada Sri Vighna rajam...*

Salute to the Swami who is the Origin of the Universe, who is Omnipresent, who comforts the living beings, who gives knowledge and attainment and who ties the bondage and removes the bondage. Swami had protected the deities by consuming the poison erupted from the churning. Salute to such a lord. In the divine court of the lord, all the living beings attended the court. The faith and the devotion help you to move and proceed in your path.

A boy was walking on a sea shore. He had seen four foot prints following. The boy had realized that the god was walking along with him. After some time when he was very tired he had observed that only two foot prints were following. Then he had asked the God that why he had left him at the time he was in need. Then the God had answered him that they were his foot prints and he was carrying the boy on his shoulders. Vedam is the origin for all the poetry.

*Gowri Karambuja Nysta Swarna Saila Saraasanam
Ikshuhastam Naraarudham Nara Naari Tanum Smaret!!*

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In the below mantras it has been explained to pray the lord Rudra in his different forms. The forms of Rudra are described below.

The words Namō and Namaha means pray or pay salutation to the lord.

Namō Jyeshthayācha – Elder of all

Namō Kanishthayācha – youngest of all, who is to be born,

Namāh Purvajayācha – the original form of the mass

Namō Aparajayācha – planning the life (karyā karana samyuktam) and the fruit

Namō Madhyamayācha – life in the parts of ten years.10,20,30,40,... – Middle age.

Namō Pagalbhayācha – this is the form when the limbs are yet to form.

Namō Jaghanyayācha – who protects staying at the back side, Swami stays in the back side of Upasakas. Black magic doesn't approach the devotees of Dattatreya. Black magic is nothing but your fear. The power of black magic can not encounter the Devata Shakthi.

Namō Buddhiyayācha – He is the base for all. He protects staying in the Moolasthanā (base)

Namō Sobhyayācha – Protects staying in the world of humans which is the combination of the virtues and sins.

Namō Pratisaryayācha – He is in the form of the world.

Namō Yamayācha – Yama is the Dharma pursha. He sets the rules. His voice is heard in his court. He invites the people who have studied the Vyākarna Shashtra. Swami is in the form of the lord of the Yamaloka. He is the Kala Swarupa.

Namō Kshemyayācha – Swami is in the form of the lord of Kshema loka (world of welfare) –Swarga Loka.

Namō Urvaryayācha – Swami in the form of the Earth with greenery.

Namō Khalyayācha – Swami in the form of the crops and the instruments utilized in agriculture, the agricultural lands and the people who are doing agriculture.

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Namo Slokyayacha – Swami who is being praised by slokas. Sloka is Veda.

Namo Avasanyayacha – Swami is in the form of Vedanta which is useful at the end of the life.

Namo Vanyayacha – Swami who is in the forests.

Namo Kakshyayacha – Swami who is in the bushes.

Namo Sravayacha – Swami is in the form of Sound, Nada. The vibrations rotate in the Universe. The words uttered by us never die. They encounter us in any one of our births.

Namo Pradisarvayacha – Swami is in the form of resound.-Echo!

Namo Ashushenayacha – Swami who moves very fast

Namo Ashurathayacha – Swami who rides the fast moving chariot.

Namo Shurayacha – Swami who is in the form of a brave valor.

Namo Avabhinna Techa – Swami who destroys who hates Veda.

Namo Varminecha – Swami who wears armour

Namo Varudhinecha – Swami who is in place from where to protect the chariot driver.

Namo Bilminecha – Swami who wears the helmet with the holes

Namo Kavachinecha – Swami wears the armour from the neck to the foot.

Namo Srutayacha – Swami who is very famous

Namo Shrutasenayacha – Swami who has very famous army.

Namo Nedishtaya Priyadavada Vishtayacha Namaha – Swami is so near to those who can see him and very far to those who can not see him. He likes forests.

Namaha Kshodhishtaya Smara Hara Mahishtayacha Namaha – Swami is very small in size. But is very great – How to describe the Tattva?

Namo Varshishtaya Trinayana Vishtayacha Namaha – Swami very old in age and also very young in age.

Nama Sarvasmaite Taditamidi Sarvayacha Namaha – You are the Omnipresent.

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Namo Dumdhubhyayacha – Swami in the form of Dumdhubhi Nada, the percussion sounds.

Namo Ahananyacha – Swami in the form of the drum sticks. Never touch a Nada instrument with legs. Never keep the instruments dusty.

Namo Dhrushnavecha Pramrushayacha – Swami in the form of a valor who stands steady without leaving the battle field. Swami who observes the enemy army very keen.

Namo Dutayacha Mahitayacha – Swami who is in the form of an ambassador, and a very important ambassador who implement his master's order

Nishanghinecheshu Dhimatecha – Swami who wears sword and a quiver

Namasteekshneshavecha Ayudhinecha – Swami who has all types of sharp weapons. He appears with eighteen hands some times and with thirty hands some times.

Nama Swayudhayacha Sudhanvanecha – Swami who has the best weapons and the best bow

Nama Srutyayacha Pathyayacha – Swami who dwells in his subtle form in the foot path and on the high way on which the Chariots were driven

Namah Katyayacha Neepyayacha – Swami who dwells in the small water pools and in the mountains and forests where under water currents flow.

Namah Sudyayacha Sarsyayacha – Swami who dwells in the mud and lakes

Namah Nadyayacha Vaishantayacha – Swami who lives in the rivers and pools

Kubyayacha Namaha – Swami who lives in the wells.

Avartayayacha namaha – Swami who is in the form of water.

Namo Varshyayacha – Swami who is in the form of rain.

Namo Avarshyayacha Namaha – Swami who lives where there are no rains.

Namo Meghyayacha – Swami who is in the form of water in the clouds

Namo Vidyutyayacha – Swami in the form of lightning

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Namo Idhriyacha Atapyayacha – Swami who is in shining with purity and in the form of hot Sun

Namo Vatyayacha Reshmyayacha – Swami who is in the cool breeze and at the time of Pralaya.

Namo Vastavyayacha Vastupayacha – Swami in the form of all the things where we live in

Jatabhir Lambamanabhih Mrutyamta Abhayapradam

Devam SuchismitamDhyayet Vyaghra Charma Parishkrutam.

The most important Chapter of the Rudradhyaya:

Namah Somayacha Rudrayacha – Swami who is along with mother Uma, who graces with the ability to visualize the Swami, Sorrows of the world are removed by the lord Rudra. Those who prays the lord with the name Soma possesses the light of knowledge. They attain the siddhi. All the things used in the temples are all possessed with divinity.

Namah Stamrayacha Arunayacha – Swami is in the form of Aditya, the Sun God. He is in Tamra, the mixture of red and yellow colour. The colour is seen in the morning and also in the evening. This symbolizes the devotees should be balanced at the times of happiness and also at the times of grief. Pray to the Sun God and the victory follows you.

Namah Shangayacha Pashupatayecha – Swami who comforts all the celestials and the living beings.

Namah Ugrayacha Bhimayacha – Swami is in the superior form and Swami is in the ferocious form

Namo Agrevadhayacha Doorevadhayacha – Swami walks in front of his devotee and destroys his enemies even before he attempts to fight with his enemies. Swami observes the power the enemies of his true devotees and destroys them even before the war starts.

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Namo Hantrecha Haniyasecha – Destroys who are arrogant and those who abuse and hurts with their words. Veda Ninda and Deva Ninda Guru Ninda Mahtma Ninada Desha Ninda Matru and Pitru Ninda are to be condemned. Namu Vrukshbhyo Hari Keshebhya – Swami in the form of the trees and the tender leaves of the trees which look like the Jatajutas of the lord.

NAMASTARAYA NAMAHA – In the form of 'OM' – Pranava Swarupam – the form helps to cross. This is the most important Nama.

Namah Shambhavecha Mayobhavecha – Swami prevails where ever something good happens to us. Swami gives physical and eternal comforts to us.

*Namo Shankarayacha Mayaskarayacha – Auspicious form and eternal bliss
Namah Shivayacha Shivatarayacha – Om Namah Shivaya!! Om Namah Shivaya!! Meaning of Shiva is auspicious. Pay Salutation to the lord who grace with all the needs and comforts. He prays for the good of the living beings. The five digit number to be dialed to be graced by the lord is NAMAHSIVAYA!! – Panchakshari Mantram.*

'Si','va' are the most important letters. The bad is removed by the mantra and the good is invited by Om Namah Shivaya! His power is his own. No one can cross his rules. Shiva is in all. Visualize the Mantra. Na – Attainment of penance, Ma – protection to knowledge, Shi – Equality, Va – removal of sorrows, Ya – arise of comforts – The five letters that give five uses.

OM! OM! OM! OM! OM!

OM NAMAHSIVAYA!!

Pay salutation to the Swami who is in the sacred rivers, on the banks of the sacred rivers, on the other side of the sacred rivers, in this side of the river, who is the cause to follow the scientific methods to cross the sins, helps to cross the ignorance and procure the knowledge, travels along with you up and down in your path, in the life (Jiva) inside, in the tender grass, in the foam of the waters, in the sand and the currents of the water.

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Hara Namah Parvathi Pathaye

Hara Hara Mahadeva!!

Jaya guru datta!

DAY 6 (07 Aug 2010)

Pujya Sri Datta Vijayananda Theertha Swamiji started from 9th Anuvaka (Chapter) of Rudra Namakam on 7th Aug. Pujya Sri Bala Swamiji started with Dhyana Shlokas and Bhajans. Lord Rudra is very fond of songs of praise and hence Rudra is called Bhola Shankar.

Anuvaka-9-

*Nama Nirinyaya cha prapathyaya chanamah kishilaya cha kshayanaya
chanamah kapardine cha pulastaye chanamo goshhthyaya cha grihyaya
chanamastalpyaya cha gehyaya chanamah katyaya cha gahvareshhthaya
chanamo hridayyaya cha niveshhpyaya chanamah pasavyaya cha rajasyaya
chanamah shushhkyaya cha harityaya chanamo lopyaya cholapyaya cha*

Salutations to him who resides in the saline tracts and in trodden pathways. Salutations to him who dwells in the rocky uninhabitable and rugged tracts and in habitable places. Salutations to him who binds his matted locks (Jata Jutam) and wears them majestically like a crown and stands before his devotees. Salutations to him who is in the cow pens and in the homesteads. Salutations to Him who reclines on couches and who takes his ease in stately store yard buildings. Salutations to Him who is in the thorny impenetrable forest places and in accessible mountain caves. Salutations to Him who is in deep waters and in the dew drops. Salutations to Him who is in the visible and invisible dust. Salutations to Him who is in dry things and green things.

Salutations to Him who exists in hard places which do not sustain even grass and in coarse and other grasses. (Darbha)

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*Nama urvyaya cha surmyaya chanamah parnyaya cha parnashadyaya
chanamoapaguramanaya cha bhighnate chanama akhkhidate cha
prakhkhidate chanamo vah kirikebhyo devana hridayebhyonamo
vikshinakebhyo namo vichinvatkebhyonama anirhatebhyo nama
amivatkebhyah*

Salutations to Him who is in the earth and in the fair waves, Salutations to Him who is in the green leaves and the dried ones. Salutations to the Rudraganas (soldiers of Rudra) who have their weapons uplifted and who strike from the front. Salutations to them (Rudraganas) who afflict slightly and also grievously. Salutations to you who shower wealth and who dwell in the hearts of the Gods. Salutations to you who is not liable to decay. Salutations to you who search and examine the good and bad that each one does with discretion.

Salutation to Him who does not over punish the sinner.(Salutations to Him who catches hold of the sinners, trains them to tread on the right path and transforms them to be good so that their account of good deeds will help them to attain Salvation like our pujya Sri Swamiji does.) Salutations to Him who has assumed a gross form and stood in the material shape of the universe.

The upasana of this Mantra blesses a person with good poetic skills and Shiva sakshatkara. In this context, Sri Bala Swamiji mentioned that HE had the divine darshan of Sri Jayalakshmi Mata when HE went to 'Manasa sarovara'. He insisted that children should be made to memorize shlokas so that their memory power increases and grasping power catches up. Since there is a mention of Lord Rudra's existence everywhere,(it is a powerful vedic fact) we are instructed to keep the house in a clean condition ,not to leave wet clothes as Rudra exists in wet clothes too.

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Anuvaka 10

*Drape andhasaspate daridrannilalohitaeshham purushhanamesham
pashunam ma bhermaro mo esham kinchanamama*

You who make the sinners lead contemptible lives, Lord and dispenser of food. You who choose to remain poor amidst your riches. You who have two colours, dark in the neck and red elsewhere. Frighten not our near and dear persons or our cattle. Let not even one among them perish or get ill.

*Ya te rudra shiva tanuh shiva vishvaha bhesbhaji Shiva rudrasya bhesbhaji
taya no mrida jivase*

Oh Lord Rudra! By that form of yours, which is peaceful and auspicious, more highly auspicious since it is a panacea for human ills for all days, most highly auspicious since by the grant of knowledge and illumination, it utterly uproots ignorance and the entire misery of samsara(Life's course), by that gracious form of yours, make us lead a full and happy life.

*Imarudraya tavase kapardine kshayadviraya prabharamahe matim Yatha
nah shamasadhvipade chatushhpade vishvam pushhtam grame
aasminnanaturamh.*

May we foster and cherish this attitude of mind towards Rudra even, the strong one with the matted locks, opposing whom his enemy warriors are defeated and met with their doom. May we adopt a mental inclination which results in Rudra maintaining friendship with our human relations and our wealth of cattle, sleek and content.

*Mrida no rudrotano mayaskridhi kshayadviraya namasa vidhema
te Yachchham cha yoshcha manurayaje pita tadashyama tava rudrapranitau*

Lord Rudra! Confer on us happiness in this world, and in the next. You who have destroyed our sins, we shall serve and worship you by our salutations. That freedom from sorrow which Manu, our progenitor, sought for and the

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happiness which he obtained, we shall taste it, if you are inclined and gracious to us. Kindly bless us too with that divine boon.

Ma no mahantamuta ma no arbhakam ma na ukshanta muta ma na ukshitamh Ma no vadhah pitaram mota mataram priya ma nastanuvo rudra ririshhah

Lord Rudra! Afflict not the elders in our midst, nor the tender babies, nor the procreating youth since they are the future strength to the family, nor the child in the womb, nor the father or mother, nor our dear and near (wife) nor our bodies.

Manastoke tanaye ma na ayushhi ma no goshhu ma no ashveshhu ririshhah Viranma norudra bhamitoavadhi rhavishhmanto namasa vidhema te

Lord Rudra! Getting angry at our transgressions hurts not only our children, our sons in particular, but also our cattle and horses, and our warriors. Making offerings into the sacred fire, we shall serve and calm you by our Namaskaras. (salutations). What little we offer you will get magnified once it goes to Agni. Accept our offerings and bless us all.

Aratte goghna utta purushhaghne kshayadviraya sumnamasme te astuRaksha cha no adhi cha deva bruhyatha cha nah sharma yachchha dvibarhahOh Deva!

Let that terrible form of yours be far away from us -- that which afflicts our cattle, our sons and grandsons, and wastes your enemy warriors. Let that form which confers happiness be nearer to us. Protect us. Recommend us to the other Gods and speak in our favour. You who increase the happiness of both the worlds, confer happiness upon us. (Iha and Para lokas).

Rudra Saptaham

*Stuhi shrutam gartasadam yuvanam mriganna bhima mupahatnumugramh
Mruda jaritrerudra stavano anyante asmannivapantu senah*

I praise you the famous one, seated in the heart, the ever-youthful, terrible like the lion, fierce for the purpose of destruction. Lord Rudra, having been praised by us, let your armies strike!

The 10th Anuvaka is a prayer to protect the family. During the discourse Sri Bala Swamiji gave utmost emphasis to points like the Child care, respecting women, watching only useful and good programmes on TV, Scientific values (Growth of bacteria in unattended wet clothes) and House hold cleanliness interspersing with scientific reasons. While praying Lord Shiva to come close to us with out brining His weapons asking Shiva to place them at the peak of the 'VATA VRIKSHA', Sri Bala Swamiji made a mention of the measurements of the huge tree,that it is 350 miles in its diameter and 200 miles in its height.

Jai Guru Datta

DAY 7 (08 Aug 2010)

Pujya Sri Datta Vijayananda Swamiji rendered an excellent discourse on the 11th Navaka of " Rudra Bhaashyam.' Pujya Sri Bala Swamiji started the programme with Mahamangala Arati after Parvathi Parameswara kalyanam.

Sri Bala Swamiji started with Dhyana Shlokas and bhajans on Ganapathy and Lord Shiva.

He submitted His prayers to Pujya Sri Swamiji and requested Him to bless all the devotee audiences of Machilipatnam as well as the viewers of Rudra Bhaashyam across the globe on the webcast.

Sahasraani sahasraso ye Rudra adhi bhoomyaam.

Teshaam sahasra yojane avadhanvaani thanmasi.

We request you oh Rudra, To order your soldiers who are in thousands, to keep their thousands of weapons which are of thousand kinds, thousand miles away from us.

Asmin mahatyarnave anthareekshe bhavaa adhi.

In this vast sea of ether, Whichever Rudra's soldiers do exist, (in microscopic or macroscopic form) We can imagine thousands of soldiers of Rudra occupying the Space, Earth and other places in the form of Adhithana deavathas. They safe gaurd the universe, countries and our Houses too. If we pray constantly, we can also listen to their instructions from Anahatha. At times, we can also listen to Pujya Sri Swamiji without talking to Him

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physically. We have to practice establishing that kind of association with Pujya Sri Swamiji which gives immense benefit to us.

Neelagreeva sithi kkantaa sarvaa adha kshama charaa

And those soldiers, who do exist, whose half side of neck is blue and the other half is white and live under the earth in Pathaala. The soldiers too look like lord shiva as 'ardha nareswara' having parvathi and Shiva in the same physical body with two colours in the neck. The blue colour of the neck of lord Shiva is the colour of Kalakuta visha (poison) which He preserved in His throat for Loka kalyanam.

Neelagreeva sithi kkantaa diva rudra upasrithaa

And those soldiers, who do exist, whose half side of neck is blue, and the other half is white. And who have attained heavens.

Ye vruksheshu saspinjaraa neelagreeva vilohithaa

And those soldiers, who do exist, who are on trees with colours tender grass with neck which is in blue colour and whose body is red in colour very conspicuously.

Ye bhoothanaam adhi pathayo visikkahsa kapardhina

And those soldiers ,who do exist, who are the captains of the soldiers, with some of them wearing the tuft and others with no hairs.

Ye anneshu vividhyanthi paathreshu pibatho janaan

And those soldiers ,who do exist, who trouble those people who take food and drink from vessels.

Pujya Sri Swamiji instructs to follow a method of yogic and disciplined life. If people do not follow it, such rudra ganas enter the vessels of food and water in their houses and create/cause health problems.(Either bacterial or

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viral infections or problems of indigestion, fever or endocrinal disorders) Hence during the discourse, puja sri Bala Swamiji instructed every body to practise yoga and yogic principles/rules. This is also mentioned in 'Bhagavat Gita.'

Ye padhaam padhii rakshaya lilaa brudaa yavyudha.

And those soldiers, who do exist, who protect people who walk in the right path and also protect those people treading other paths and getting deviated from the right path, and who take the form of those who save by giving food and fight with enemies.

Ye theerthani pracharanthi srukaavantho nishangina

And those soldiers , who do exist, who carry sharp weapons, and those who carry swords too, and those who travel protecting sacred waters. Here we can make a reference of "Pushkaras" where once in 12 years, there is a pushkara of one particular river like Ganga, Godavari, Krishna and Kaveri. These Rudra ganas are continuously monitoring the hygiene of all the water bases. It is only in India we adore Rivers as we adore any other Gods or Goddesses. But we lack hygiene. When we take a bath in river, we are not supposed use either a soap or a shampoo which affects the river water. In most of the countries water base is given utmost importance and protected well. It is high time for us to protect water sources.

*Ya eetha bandascha bhooyaamscha diso rudraa vithasthire
Tesdaam sahasra yojane avadhanvaani thanyasi.*

We request all of your soldiers, and also those others wherever they are, spread in different directions to keep their bows away after removing the

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string.

Here repeatedly there is a request to inform Rudra ganas (soldiers of Lord Shiva) to keep the bow with the string removed, away in thousands of miles because we are inviting them to grace Maharudra Homa and they will remain weaponless even if there is an unpleasant situation due to our ignorance at the time of Homa, which will not allow them to use weapons in an anger. We want them to bless us in a peaceful mood.

*Namo rudrebhyo ye prithvyaam ye anthareekshe,
Ye divi yesham annam vatho varshmishadha sthebhyo dasa,
Praceerdasa dakshina dasa pradeecheer daso udhiceer daso urdhwaa,
Sthebhyo namasthe no mrudayanthu the yam dwishmo,
Yascha no dweshti tham vo janme dadhaami.*

My salutations to all those soldiers of Rudra, who are on earth, who are in the sky, who are in the worlds above and below, And to those whom air and food become weapons for killing beings. I salute them with ten fingers, I salute them facing east, I salute them facing south, I salute them facing west, I salute them facing north I salute them facing above, my salutations to all of them, let them grant me happiness. I would deliver those of my enemies, and those who consider me as my enemy, in to their wide open mouth.

*Tryambakam yajaamahe sugandhim pushtivardhanam,
Oorvaaru kamiva bandhanan mruthyo rmuksheeya maamruthaath.*

We salute and respect, Him who is naturally scented, Him who looks after his devotes by mercy, and Him who has three eyes and pray and request to move us away from the catch of death like the cucumber from its stalk and firmly put us in the path of Salvation.

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During the discourse Pujya Sri bala Swamiji made a mention of a very interesting story about Hanuman who chose a wonderful duty of putting a "Chitika" whenever Rama yawns so that He can constantly stay with his Lord Rama. That is why Hanuman is called Rama Dootha.

Another story is mentions 'Birbal'. A king displayed three skulls and decide which is the best skull. People followed various methods but could not justify their judgement. But Birbal asked for "Darbha grass" In the first skull darbha was kept in one ear and it came out of the other ear. In the second case, darbha was kept in the ear it came out of the mouth. In the third case, darbha was kept in one ear and it never came back. Birbal declared the third skull as the best one. When he was asked to give reason for his judgement, Birbal said "In case of the first skull, the person used to listen from one ear and leave it out from the other ear with out giving any importance, in case of the second skull, the person used to listen and speak it out which was of no use and in case of the third skull, darbha is totally taken inside. That means the person used to listen carefully and grasp, absorb and assimilate all the knowledge. Hence was the third skull the best.

Sri Bala Swamiji also mentioned the power of water which helps us to invite the Adhithan devatha at the time of Puja by doing Aachamana. It has the capacity to invite the dieties. Hence water sources should be respected and protected. The discourse had been an enthralling and enriching event with captivating quotations and interesting narrations for people of all the ages.

Jaya Guru Datta.