

# Observed Mathematical Mysticism and Allegorical Phenomena in Rudraadhyaya

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**Abstract**— *Vedas are a collection of eternal truths. They are given to the mankind for the human endeavour. Sri Vaishampaayana has categorized into four distinct parts. Yajur veda is one among four vedas. It is more significant and an outstanding with its remarkable features. Rudraadhyaya also called as Rudra Prashna has more significance. Sri Mahaa Mrutyunjaya Mantra, and 'Om Namashivaya' chanting mantra is obtained from this Rudraadhyaya. Rudraadhyaya has two distinct parts, Sri Rudra Namakam and Chamakam, establishes Parabrahma(Almighty) as the superior. Rudraadhyaya describes the characteristics of Parabrahma. Rudraadhyaya has given the illustrated representation of many mystical allegories. It is observed that it has more significance in each and every case its mantra. Ultimately verdicts on one sentence as 'Bliss is emancipation'.*

**Index Terms**— *Vedas, Rug veda, Yajur veda, Saama veda, Adharvana veda, Rudraadhyaya, Namakam, Chamakam*

## I. INTRODUCTION

Vedic knowledge is categorized into three distinct divisions. They are Upasana Bhaagam(Learning part), Karma Bhaagam(Work part) and Gnyana Bhaagam(Knowledge part). Vedas has given importance to 'Swara'(tune) and not the grammer. They are not Shlikas(importance is given to grammer), they are Mantras(importance is given to tune). Basically Swaras in Vedas are Udaatta, Anudaatta, Swaritha, Prachyaya. Paramount importance is given to Science and Technology in Vedas [1].

Many non-Indian origins has researched on Vedas such as Friedrich August Rosen(German-1805-1837), Friedrich Max Müller (German-1823-1900), Alfred Ludwig(Austrian-1832-1912), Maurice Bloomfield(Poland- 1855-1928). Their contributions has given delightful directions in achieving the human endeavour.

The hymns in Rugveda is called as 'Ruk'. Ruk means praising. It is praising of Paramaatma(Almighty) in the form of basic elements of the nature. The person who chants this Rugveda is called as 'Hota'. Rug veda starts with the mantra- 'Agni mile' purohitam'.

## II. RUGVEDA AND ITS IMPORTANCE

1st Mandalam consists of 2006 mantras, 2nd with 429, 3rd with 617, 4th 589, 5th 727, 6th 765, 7th 842, 8th 1635, 9th 1108, 10th 1754, Vaalakhilya Sukthas - 80. All put together to make 10,552 hymns. It is a Veda vast in size. Sayana Bhashyam is an authentic commentary on Rugveda. Rugveda has 3,97,265 letters. It is the same number that of number of years in Kaliyuga. Aitareyopanishat, Kousheetaki Upanishat, Mudgala Upanishat are famous Upanishats for Rugveda. World famous 'Ayurveda' is from Rugveda [2].

All ten chapters of Rugveda starts with praising 'Agni'(the fire). Rugveda says Agni is an other form of Parabrahma. One has to reach Parabrahma. Rugveda says one has to follow 'Yoga maarga'. Yoga maarga is 'Soham prakriya'(Sa:+Aham ~ he is you). It means you are non other than he(Parabrahma). Aadi Shankara said 'Tatavamasi(he is you)' in quoting Advaita Sidhanta(Doctrin of Universal Singularity). This Parabrahma is described as, 'Purusha' in Purusha Sukta, 'Vishnu' in Vishnu Sukta, 'Narayana' in Narayana Sukta, 'Hiranya Garbha' in 'Hiranya Garbha Sukta', and 'Kundalini Shakti' in 'Yogashastras'. Yogashastras says 'Sahasraara Chakra' is the place where 'Parabrahma' resides in the human body. Kundalini Shakti reaching Sahasraara is nothing but Parabrahma is unified in Parabrahma. This concept is described in the mantra

'Purnamada:, Purnamidam, Purnaata, Purnamuchyate,  
Purnasya, Purnamaadaya, Purnamevaavashishyate'.  
(Eaashaavasyopanishath).

Vishnu Sukta says this Kundalini Shakti as 'Saptadhaamapi'. This means Parabrahma moves in passes through seven destinations(Dhaamas) such as Charma(Skin), Rakta(Blood), Maamsa(Muscle), Medha, Asti (Bone), Majja(Marrow), Shukra(Semen) of human body and return backs when he realizes the truth.

1st Mandalam starts with 'Agni mile' purohitam', 2nd with 'Tavamagnedyubhistvam', 3rd with 'Somasya maatavasam vakshagne', 4th with 'Twaam hagne sadamit', 5th with 'Aarudrasya indravanta: sajoshaso', 6th with 'Twahage prathamo', 7th with 'Agninarodeedeetibhi:', 8th with 'Maabid anyad vishansata', 9th with 'Swaadishtayaama dishtayaa', 10th with 'Agre bruhann ushasaam'. All these chantings prais Agni. Paramaatma (or) Parabrahma (or) Almighty is praised in the form of Agni(the fire) [3].

It is basically focused on praising the nature and five basic elements 'Pancha Bhutas'. The life of the common man is described very interestingly. This veda tells us many interesting things like importance of trees and water and they are the fundamental concepts that every one has to know around the world. Rugveda has given many noble quotations such as 'aano bhadra krtavo yantu vishwatah' which means 'Let all good thoughts come to my mind from all directions of the Universe'.

It is strongly condemned and warned to not to do Gambling or betting, which is social ill in modern society too. Saraswati River is an ancient river in India, described in Rugveda. Nadee Suktam provides much interesting information about Rivers. Rugveda is the origin for renowned suktas like, Purusha Sukta (from 10th Mandalam), Naasadeeya Sukta (from 9th Mandalam-129th Suktam- 'Naasadaaseenno saddaseettadaaneem....' Describes about the evolution of the Universe).

Vishnu Sukta is from Rugveda itself. There are many more famous Suktas are there such as Anna Sukta (says food should not be wasted as since Almightly resides in it), Aayushya Sukta (provides an advise to safeguard health), Bhadra Sukta, Bhaagya Sukta, Gnyaana Sukta, Go Sukta, Hiranya Garbha Sukta, Medhaa Sukta, Nakshatra Sukta, Naarayana Sukta, Oshadhee Sukta, Sarpa Sukta, Shradhaa Sukta. Hindu Marriage chantings hymns are from Rugveda. Shraaddha Mantras also from Rugveda. Gayathri Mantra is from Rugveda. Rugveda says 'Knowledge is important'.

### III. YAJURVEDA AND ITS IMPORTANCE

Yajurveda has a distinct difference with other Vedas. It is categorized into two distinct parts. They are Shukla (White – also called as Vajasaneya Samhitha) and Krushna (Black- Taittireeya Samhitha). Basically this Veda has focused on performing Yagna such as Soma Yaaga, Vajapeya, Rajasuya, Agnichayana, Soutramani, Ashvamedha Yagnas. Soma Yaaga and Ashvamedha Yagnas has attained more popularity. The most notable hymn Sri Suktam is from Yajurvedam. The person who chants this Yajur veda is called as 'Adhvarya' [4].

'Yaj' means 'to admire' or 'adore'. There are 40 Chapters, and 2086 Mantras and 88875 letters. They have below number of hymns,

Chapter 1- 18, Chapter 2-20, Chapter 3-15, Chapter 4-20, Chapter 5-27, Chapter 6-21, Chapter 7-32, Chapter 8-36, Chapter 9-29, Chapter 10-23, Chapter 11-41, Chapter 12-54, Chapter 13-32, Chapter 14-25, Chapter 15-37, Chapter 16-31, Chapter 17-46, Chapter 18-44, Chapter 19-45, Chapter 20-39, Chapter 21-39, Chapter 22-39, Chapter 23-20, Chapter 24-28, Chapter 25-18, Chapter 26-26, Chapter 27-13, Chapter 28-18, Chapter 29-29, Chapter 30-13, Chapter 31-9, Chapter 32-8, Chapter 33-41, Chapter 34-26, Chapter 35-8, Chapter 36-9, Chapter 37-12, Chapter 38-14, Chapter 39-7, Chapter 40-9.

Eashavaasya, Bruhadaraanya, Jaabala Upanishats for Shukla Yajurveda, Katha, Taittireeya Upanishats for Krushna Yajurveda.

### IV. SAAMA VEDA AND ITS IMPORTANCE

Saama veda has 1,875 mantras. Saama Veda has the below Chapterization. Chapter -1: Purvaarchika- It has 6 sub parts, Chapter -2: Aranyaarchika, Chapter -3: Mahamnyaarchika, Chapter -1: Uttaraarchika - It has 9 sub parts.

Saama Veda is famous for song type of hymns and it is the base for music. World famous 'Veena' is an instrument described in Saama veda. Chandogyopanishat, Kena Upanishats are famous Upanishats for Saama veda. Saama veda is considered to be paramount important. In Bhagavdgeeta, Sri Krushna said 'I am Saama veda in Vedas'. The person who chants this Saama veda is called as 'Udgaata'. Here 'Ut' means up. Gaata means who sings. Udgaata singing with high voice [5].

### V. ADHARVANA VEDA AND ITS IMPORTANCE

Adharvana veda has 5,977 mantras. The person who chants this Adharva veda is called as 'Brahma'. This veda is categorized into 20 Chapters (Kandas). Adharva Sheersha Upanishat, Maandukya Upanishat, Mundaka Upanishat, Ganapatyupanishat are the Upanishats for this Adharvana veda. Medicine and Philosophy are widely described in Adharvana veda [6].

Entire four Vedas put together to be 20379 mantras. Originally there has to be 1180 Chapters and more than one hundred thousand mantras. It means only one fifth number is available.

Originally Eashwara has five faces Sadyojaata, Vaamadeva, Aghora, Tatpurusha, Easana. From these faces Seventy Million (Saptakoti) mantras has emerged.

From Sadyojaata Mukha (Face) 20 Million mantras (Vaidika Mantras) including Gayathri Mantra, from Vaama Deva Mukha 10 Million Mantras (Dakshinaamnaaya Mantras which are also called as Shaivaagama Mantras), from Aghora Mukha 10 Million Mantras (Pashchimaamnaaya Mantras which are also called as Vaishnavaagama Mantras), from Tatpurusha Mukha 20 Million Mantras (Uttaraamnaaya Mantras which are also called as Shaakteya Mantras), from Eashana Mukha 10 Million Mantras (Urdwaamnaaya Mantras) has emerged.

As a summary to say, out of Seventy Million (Saptakoti) mantras, available mantras are only 20379. It means we have only 34349th part of originally emerged mantras. If a thought is given that 70 Million Mantras carry about the complete information about the Universe or Almighty or the Supreme power available Vedic Mantras could make us to reach approximately 35,000th part of the Original knowledge, which is a very minute part. Therefore either for chanting or listening or even for

knowing of Seventy Million (Saptakoti) mantras is out of reach of human intelligence. Then considering 'Swara Bhedas (Tune difference)', number of mantras and their counting is un-imaginable. Such number is called as 'Anantha' which is an ultimate number in Vedic Number System.

Vedas therefore establishes Parabrahma as 'Sahasra Sheersha:' (NOT Thousand heads- but infinite heads/paths or ways of knowledge). Every one has to reach him/her and every path reaches to him. Purusha Sukta therefore acknowledges him as 'Vishwa Shambuvam' (The ultimate destination for the entire Universe).

Parabrahma is Gnyaana Swarupa (The format of knowledge) and Gnyaana is infinite and one has to make efforts to reach such Gnyaana. Gnyaana is also 'Aananda Swarupa' (The format of Bliss). Such Bliss (Aananda) is Emancipation (Moksha). And Such Bliss is possible to know with Sri Rudraadyaayam.

## VI. SCIENTIFIC INFORMATION IN VEDAS

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Vedas, therefore, establishes Parabrahma as 'Sahasra Sheersha:' (NOT Thousand heads- but infinite heads/paths or ways of knowledge). Everyone has to reach him/her and every path reaches him. Purusha Sukta, therefore, acknowledges him as 'Vishwa Shambuvam' (The ultimate destination for the entire Universe). Purusha Sukta of Rigveda acknowledges Parabrahma (The Lord in laymen

terms) has made the evolution (not creation) of this metaphysical Universe with  $1/3^{\text{rd}}$  of the power. This quantity is denoted with the name Maha Maya. Maha Maya is the 'de facto' of the complete universe in terms of evolution (Srushti), existence (Stithi), and destruction (Laya) of the Universe.

Veda has stressed that the Universe has evolved and not created by God. In many other religions and their holy scripts says the world (not even the Universe) was created by the god. Vedas has used the word 'jaata:' which means 'evolved'. Evolution is a natural phenomenon by the virtue of the natural laws of the Universe, which are possible to track, examine, and realize the truth. But the creations of the Universe as said in the other religious holy scripts are not possible to track and they are not acceptable for today's scientific and technologically sophisticated environments [7].

The truth had given the utmost priority in Vedas. Scientific investigation is always possible in original Vedic literature [one should not depend on commented works on Vedas, which would certainly provide a partial and biased idea on Vedic literature]. The evolution of the Universe is given in 'Nasadeeya Sukta' long before the western world has opened their eyes [8].

Hindu religion today has taken a bit wrong directional approach and lacking the scientific temper in its existence. One has to awake from superstitious believes and aware of the scientific Vedic concepts, once more to compete with the other nations of the world in the global platform to demonstrate the scientific backbone of Vedas. Ancient India has never lacked scientific temper in any aspect and India has always stood rich in their scientific knowledge and practices. All four Vedas (Sri Vaishampayana has been categorized into four distinct sects based on the nature of mantras approximately 5000 years ago from now) and its related Upanishads have established the truth in many directions with clear wordings to avoid any ambiguities. But some of them have given some allegoric terms to symbolize and to make the future generations to not to neglect. Such allegoric terms and statements have spoiled the reputation of the religious practices resulting in distrust and unfaithful mechanical ritual performances. Sri Shankara Bhashya to Brahma Sutras would provide the solution and would bring out the clarity in much of such ambiguities [9].

As per the Vedas, knowledge is categorized into two major parts, the first one is Knowledge at a higher level and the second is the knowledge at a lower level. The lower knowledge deals with the metaphysical objects and the higher knowledge deals with consciousness and enlightenment. As per the Vedas acquiring knowledge is a schematic process. Ancient India has two types of scientific and philosophical systems called Sankhya and Vaisheshika [10].

The first atomic doctrine was made by Kanaada, who used the words Anu, paramaanu, trasaanu, etc to describe the nature of the sub-atomic particles in ancient India,

much more before the western world has opened their eyes[11]. Time-Space relativity is expressed in Nasadeeya Sukta of Rugveda. It is the 129th Hymn of the 10th Mandala of Rugveda. This Hymn describes the origin of the universe systematically and scientifically. Ancient Vedic knowledge has a distinct ideology and followed a much scientific way of exploring knowledge. It has given clear directions to follow the rules stringently to avoid any ambiguities. In Fig.1. As given below would illustrate how Vedic acquiring knowledge was superior and incompetence with today's technological aspects [12].

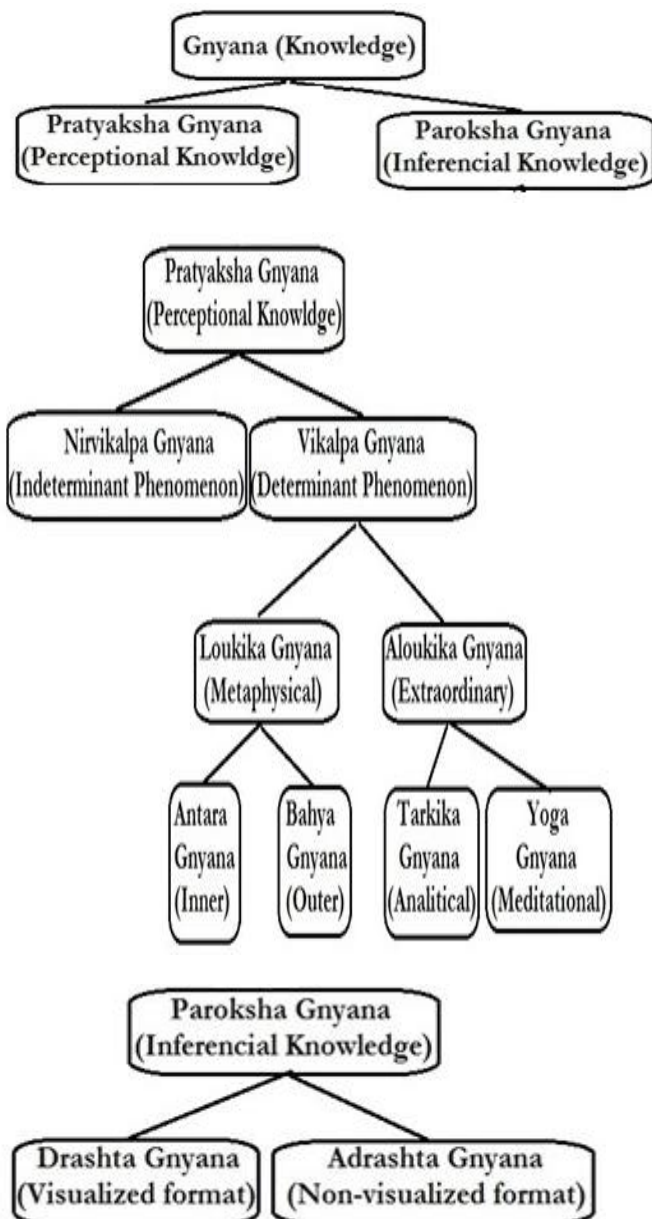


Fig.1. Process of acquiring knowledge in Vedic practices [16]

### VII. SRI RUDRAADHYAAYAM

Sri Rudraadhyayam is also called as Rudram. It is a collection of Yajurvedic Hymns which has mystical powers and much evident in its powers in many aspects

like treatment of one's health and also shows much more effect on some one's psychological conditions.

Sri Rudram hails from Taittireeya Samhitha of Krushna Yajurveda. It consists of two parts. One is Sri Rudra Namakam and another is Sri Rudra Chamakam. Sri Rudram is also some times called as Sri Rudra Prashna and also as Rudraadhyayam. It may look as Shaivist deity but this notable collection of hymns points and comments on Sri Parabrahma(The Almighty).

The famous Maha Mrutyunjaya Mantra is from Sri Rudraadhyaya. The most renowned chanting mantra 'Om Namah Shivaya' is derived from Sri Rudram.

### VIII. SRI RUDRA NAMAKAM CHAMAKAM AND THE NUMERICAL ALLEGORY

The chapters in Rudra Namakam Chamakam is called as 'Anuvaakam'. Namakam has 11 Anuvaakas and Chamakam has 11 Anuvaakas. All put together to make 22 anuvaakas.

As per Vedas Rudras as 11. They are, Kapali, Pingala, Bheema, Virupaksha, Vilohita, Shastra, Ajapaad, Ahirbudhnya, Shambhu, Chanda, Bhava.

Anuvaaka 1<sup>st</sup> of Namakam has 15 mantras, 2<sup>nd</sup> -13, 3<sup>rd</sup> -17, 4<sup>th</sup> -17, 5<sup>th</sup> -15, 6<sup>th</sup> -15, 7<sup>th</sup> -8, 8<sup>th</sup> -17, 9<sup>th</sup> -19, 10<sup>th</sup> -12, 11<sup>th</sup> -11. Therefore all mantras in Namakam is 159.

Anuvaaka 1<sup>st</sup> of Chamakam has 8 mantras, 2<sup>nd</sup> -9, 3<sup>rd</sup> -9, 4<sup>th</sup> -9, 5<sup>th</sup> -8, 6<sup>th</sup> -5, 7<sup>th</sup> -7, 8<sup>th</sup> -5, 9<sup>th</sup> -5, 10<sup>th</sup> -5, 11<sup>th</sup> -4. Therefore all mantras in Namakam is 74.

Entire Namakam and Chamakam has 233 number of mantras.

#### Observed: Case-1: Eighth Rule

Entire Namakam has 159 mantras, and if they are added together it will be 1+5+9=15. Again if they are added it will be 1+5=6.

Entire Chamakam has 74 mantras, and if they are added together it will be 7+4=11. Again if they are added together it will be 1+1=2

Therefore Namakam of 6 and Chamakam of 2 are added together it will be 6+2=8.

Let us keep at one side, and

All mantras of Namakam and Chamakam put together is 233. If they are added together 2+3+3=8.

#### Case-2: Eleventh Rule

Now 855 can be added together as 8+5+5=18  
=>Again 18 can be added together 1+8=9

Also, 407 can be added as 4+0+7=11



=>Again 11 can be added together  $1+1=2$

=> $9+2=11$

### Case-3: Prime relations

159 is a Woodall number. Woodall numbers are the prime numbers. The significance of 159 is it can also be expressed in terms of some of the three consecutive prime numbers  $47+53+59=159$  [in this all are prime numbers].

74 is a Semi prime number. Generally semi prime numbers are the product of two prime numbers.

### Case-4: Squares and resultant value 10

Now again an other case,

$$1^2+5^2+9^2=1+25+81=107$$

$$7^2+4^2=49+16=65$$

$$107+65=172$$

$$1+7+2=10$$

In another way,

Now 107 can be added as  $1+0+7=8$

And 65 can be added as  $6+5=11$

Now  $8+11=19$

Again  $1+9=10$

### Case-4: Cubes and resultant value 11

Now again an other case,

$$1^3+5^3+9^3=1+125+729=855$$

$$7^3+4^3=343+64=407$$

Now  $8+5+5=18$

$4+0+7=11$

$$18=1+8=9$$

$$11=1+1=2$$

Now again  $9+2=11$

### Case-5: Power 4 and resultant value 7

Now again an other case,

$$1^4+5^4+9^4=7187$$

$$7^4+4^4=2657$$

Now  $7187+2657=9844$

$9+8+4+4=25$

$2+5=7$

### Case-6: 1<sup>st</sup>, 5<sup>th</sup> and 9<sup>th</sup> hymns of all 11 anuvakas of Namakam

(Request-Treatment and Protection ~RTP Method)

In the first Anuvaka,

The first hymn in Namakam is-‘namaste rudra manyava utota ishava nama:’ speaks about the arms ammunition.

Firth hymn in Namakam is-‘Shivena vachasa...’ speaks about the diseaseless world

Nineth hymn in Namakam is- ‘Namo Astu Neelagrevaya’ speaks about Saluting the one who has

‘Sahasraaksha’(The one who has thousand eyes like Indra) along with his pramadha ganas.

*Summary- Protect us from diseases*

In the 2nd Anuvaka,

1<sup>st</sup> → ‘Namo Hiranya bahave’ speaks about arms and his soldiers.

5<sup>th</sup> → ‘Namo bablushaya’ speaks about the Medicines

9<sup>th</sup> → ‘Namo rohitaaya’ speaks about spreaded nature

*Summary- Let the medicines protect our bodies*

In the 3<sup>rd</sup> Anuvaka,

1<sup>st</sup> → ‘Namassahamaanaya’ speaks about the one who dominate the enemies and the commander of the forces

5<sup>th</sup> → ‘Namo nicherave’ speaks about the thieves

9<sup>th</sup> → ‘Namo ishumadbho’ speaks about the one who had the arrow and the bow.

*Summary- Let the hormany be prevailed with in the body and the society by curing the diseases or by punishing the culprit*

In the 4<sup>th</sup> Anuvaka,

1<sup>st</sup> → ‘Namo avyaadhi neebhyo’ speaks about females who are ready to fight.

5<sup>th</sup> → ‘Namo virupebhyo’ speaks about the one who could get any type of physical form

9<sup>th</sup> → ‘Namassenabhya’ speaks about the commander of armed forces.

*Summary- Le the body or the society be prepared for any type of eventualities.*

In the 5<sup>th</sup> Anuvaka,

1<sup>st</sup> → ‘Namo bhavaayacha’, speaks about the one who could rescue from the pains of worldly difficulties

5<sup>th</sup> → ‘Namasshasraakshaaya’ speaks about the one who has thousand eyes(Indra) and who has many bows

9<sup>th</sup> → ‘Namo bruhatecha’ speaks about the one who has a huge structure and better qualities.

*Summary- Let our pains and difficulties get removed by the capable. Let us get protected.*

In the 6<sup>th</sup> Anuvaka,

1<sup>st</sup> → ‘Namo Jyeshtaayacha’ speaks about the education and the wealth.

5<sup>th</sup> → ‘Namasoobhyaacha’ speaks about the one who appears in the human world

9<sup>th</sup> → ‘Namo vanyaayacha’ speaks about the trees and creeper.

*Summary- Let us get educated to cure the people by the trees and creepers in the form of medicines.*

In the 7<sup>th</sup> Anuvaka,

1<sup>st</sup> → ‘Namo dundubhyaacha’, speaks about the Naada swaroopa(Sound form)

5<sup>th</sup> → ‘Namasteekshneshavecha’, speaks about different types of arms

9<sup>th</sup> → ‘Namassudyacha’ speaks about the one who is in the water form.

*Summary- Let the sound, arms(for the operations) and water be used to treat the people*

In the 8<sup>th</sup> Anuvaka,

1<sup>st</sup> → 'Namassomaayacha' speaks about the one who could avoid our sadness

5<sup>th</sup> → 'Nama ugraayacha' speaks about the one who has aggressive towards enemies.

9<sup>th</sup> → 'Namastarayacha' speaks about Omkara rupi shiva

*Summary- Let the sadness be removed (psychological concern) and let us be courageous and be faithful to Lord shiva*

In the 9<sup>th</sup> Anuvaka,

1<sup>st</sup> → 'Nama irinyaayacha' speaks about the path used many people

5<sup>th</sup> → 'Namastalpayacha' speaks about the one who is in the upper portion.

9<sup>th</sup> → 'Nama shushkaayacha' speaks about the trees

*Summary- Let the patient be kept away/upper portion and get protected, treated well with the medicines.*

In the 10<sup>th</sup> Anuvaka,

1<sup>st</sup> → 'draape andhaspate' requests to protect and not to harm

5<sup>th</sup> → 'maano mahanta' requests not to bully

9<sup>th</sup> → 'parino rudrasya' requests to not bully, forgive and protect

*Summary- Let us get protected*

In the 10<sup>th</sup> Anuvaka,

1<sup>st</sup> → 'sahasrani' requests that thousands of rudras not to bully

5<sup>th</sup> → 'ye bhutaana' requests rudras to stay away and not to bully

9<sup>th</sup> → 'Ya etavanta' requests the other rudras to stay away and not to bully.

*Summary- Let us get protected*

### **Case-7: 7<sup>th</sup> and 4<sup>th</sup> hymns of all 11 anuvakas in Chamakam**

In the first Anuvaka,

7<sup>th</sup> → 'Ojaschame' requests for the healthy body

4<sup>th</sup> → 'Pranaschame' requests for the harmony among all five pancha pranas and let the body get a healthy state.

*Summary- Let us be healthy*

In the 2nd Anuvaka,

7<sup>th</sup> → 'Suktanchame' requests for the wealthy financial state

4<sup>th</sup> → 'Vrudhanchame' requests for all food,wealth,education, excellent attitude, truth speaking nature.

*Summary- Let us be healthy and wealthy*

In the 3rd Anuvaka,

7<sup>th</sup> → 'rutanchame' requests for the diseaseless healthy body

4<sup>th</sup> → 'Yantachame' requests for the mind confronted in duties, entrepreneur, and courageous.

*Summary- Let us be healthy and wealthy*

In the 4th Anuvaka,

7<sup>th</sup> → 'Annamchame' requests for the healthy food

4<sup>th</sup> → 'rayishchame' requests for the harmony among all five pancha pranas and let the body get a healthy state.

*Summary- Let us be healthy*

In the 5th Anuvaka,

7<sup>th</sup> → 'vasuchame' requests for the land to live

4<sup>th</sup> → 'Agnischama' requests for the fire, water, creepers and medicines

*Summary- Let us be healthy wealthy*

In the 6th Anuvaka,

4<sup>th</sup> → 'Marutaschama Indrashchame' requests the five basic elements of the universe (Pancha Butas) to make him healthy and powerful

*Summary- Let us be healthy and powerful*

In the 7th Anuvaka,

7<sup>th</sup> → 'Saaraswatashchame' requests for the education, healthy body, wife and comforts

4<sup>th</sup> → 'Aagrayanashchame' requests for the superiority

*Summary- Let us be healthy and superior*

In the 8th Anuvaka,

4<sup>th</sup> → 'Puthabruchame' requests for the superior things

*Summary- Let us be superior*

In the 9th Anuvaka,

4<sup>th</sup> → 'Rukchame' requests for the vedic knowledge

*Summary- Let us be knowledgeable*

In the 10th Anuvaka,

4<sup>th</sup> → 'Shashtavachame' requests for the cattle

*Summary- Let us be wealthy*

In the 11th Anuvaka,

4<sup>th</sup> → 'Vaajashcha' requests for the superiority in the Universe.

*Summary- This mantra has the significance, it may look as requesting for the superiority but what it is asked is 'Brahma Gnyaana', because it is spoken about the Gnyana in its previous hymn 'trasashchame'.*

As a summary it can be said Namaka chamakas insist for the healthy, wealthy body and society and prophecies for the recurring efforts to attain moksha. Therefore Rudraadhyaa preaches for the personality development, and the spiritual attainment.

### **CONCLUSION**

The eternal unified Veda has categorized into four distinct parts by Sri Vaishampaayana. He has given an allegoric message to the mankind. Rigveda is collection of praising hymns on Parabrahma(Almighty), representing 'Jagradavasta', symbolized with 'A'(Pranava-Vishnu Tatva of Spreading nature). Yajur veda is a collection of

Admiring hymns, representing 'Swapnaavasta', symbolized with 'U'(Naada-Brahma Tatva of Centralized nature), Saama veda is a collection of song format of hymns representing 'Sushupti avasta', symbolized 'M'(Bhindu-Shiva Tatva of Detachment), and Adharvana veda is a collection of Philosophy and observations representing 'Aatma Stiti'(Parabrahma/Eeshvara). It is Mayam(Spread all over equally or equilibrium position). It is all together to make Aum(ॐ). Rudraadhyaya is the perfect explanation of Aum establishing the statement as 'Bliss is emancipation'.

#### FUTURE SCOPE

Rudraadhyaya need to be reviewed with reference to several other Shiva Stotras like Shiva maahimna stotram, Shiva Tandava Stotram, Shiva Sahasra Namam for the extended comments.

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