

Survey of India as Superintendent, Archaeological Section, Indian Museum, Calcutta, whence he came over to the National Museum as Keeper and rose as Assistant Director and finally became the Director. Closely associated with the International Council of Museums he was in its executive committee and was Chairman of the Indian National Committee of ICOM.

DISCOURSES ON SHRIMAD BHAGAVATA (Conto 9 to 12) Lulu.com

Sri Rudram is considered as the heart of Krishna Yajur Veda, because Sri Rudram occupies the central part of Krishna Yajur Veda. Out of entire Sri Rudram, Namahshivaya, the Panchakshara mantra occupies the central point. Sri Rudram is also known as Rudra Upanishad. It is called so because, recitation of Sri Rudram removes our vasana-s (the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions), by imparting higher spiritual knowledge like Upanishad-s. It is also said that gods are satiated if Sri Rudram is chanted and hence it is also called Shatarudriya, which means one hundred ways of glorifying Rudra. If a tree is watered regularly, it grows with huge foliage. Similarly, if Sri Rudram is chanted, all gods are pleased. Further, recitation of Sri Rudram is considered as a remedy for all types of sins.

References are available in certain Upanishads about Sri Rudram. Sri Rudram is an exclusive gift of

Krishna Yajur Veda and only selected verses are found in Rig Veda. It is also known as "namakam" as it contains number of namaha. There are 11 stanzas (anuvaka - division or subdivision of Vedas) in Sri Rudram. These anuvaka-s are arranged in an order. In the first anuvaka is a prayer to an angry Rudra. Rudra is upset with those who did not obey His orders and in order to calm Him, prayers are offered to Him. Rudra becomes angry when adharma prevails over dharma. Camakam makes tears roll down the eyes due to its wonderful formation producing rhythmic waves. Camakam follows Sri Rudram recitation. There are repetition of ca after each word and hence it is called Camakam. It is also called vasordhara, which involves continuous flow of ghee (clarified butter) into the yajna fire, by reciting Camakam non-stop. Camakam is a prayer seeking riches and mental strength. There are 11 anuvaka-s and each word is followed by ca me, where ca means and/also; and me means me (I). It is important to note that all the prayers are only for the benefit of the individual concerned. From the ritualistic point of view, unless sankalapa is taken, benefits of these mantras will not accrue to others. However, benefits of listening to Chamakam will always be there for others. This book contains interpretation of both Sri Rudram and Camakam.

The Ashtādhyāyī of Pāṇini Princeton University Press

A STUDY OF THE HYMNS OF ONE SECTION OF THE RIG VEDA (RG VEDA), ONE OF THE MAJOR SCRIPTURES OF HINDUISM.

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Rudra Puja has been practised in India since the beginning of time. Shiva means Auspicious. Rudra is a synonym for Shiva that means 'Destroyer of Evil'. Puja means that which is born of fullness.

The Vedic scriptures hail the Rudram chants as a method to remove sufferings, attain desires and bestow all round prosperity in one's village. This book presents the complete Rudra Puja Abhisheka procedure in Sanskrit using clear Devanagari font. Headings are given in English for the performer to follow the text correctly. The Rudram Verses for NORTH INDIAN Shukla Yajur Veda as well as for SOUTH INDIAN Krishna Yajur Veda are both given in separate sections with correct Vedic Accents. Additionally, the Devanagari Latin Transliteration is given for the South Indian version. A copious Appendix gives the Devanagari Alphabet, Pronunciation Key, and some famous Shiva Shlokas. Ideal for use at home or in the temple.