

by Vyāsa to Arjuna (*devadevasya te pārtha vyākhyātām śatarudrīyam*) 7. 173. 101; 7. 173. 104 (*śatarudrīyam*).

A. Description : Described as winning wealth (*dhanya*), fame (*yaśasya*), long life (*āyusya*), and merit (*punya*), and made known by the Vedas (*vedaḥ ca saṁjñitam*) 7. 173. 101; fulfilling all aims (*sarvārthasādhaka*), holy (*punya*), destroying all blemishes (*sarvakūṭṭhānāṣana*), destroying all sins (*sarvāpāpaprāṣamana*), driving away all misery and fear (*sarvaduḥkhabhayāpaha*) 7. 173. 102; four-fold (*caturvidha*), probably because the *stotra* (1) enumerates the attributes of Śiva (7. 173. 9–14; 20–39), (2) describes his greatness (7. 173. 15–19; 61–81; 93–100), (3) glorifies his deeds (7. 173. 40–60), and (4) gives etymologies of his names (7. 173. 82–92); but Nī. on Bom. Ed. 7. 202. 50 : *śuddhaśabalasūtravirāṭbhedenā bhagavadrūpasya caturvidhyāt stotram apy asya caturvidham*); describes the divine deeds of the high-souled Śiva (*caritam mahātmano divyam*), of help in war (*sānagrāmika*), and auspicious (*śubha*) 7. 173. 104. B. *Phalaśruti* : One who always listens to Śatarudrīya defeats all his enemies and is highly esteemed in the Rudraloka 7. 173. 103; one who recites it or, always exerting himself, listens to it, and is devoted to god Vśveśvara obtains, when god Tryambaka is pleased, all his chosen desires 7. 173. 104–105; the *stotra* comprises the stanzas 7. 173. 1–101.

Śatarudrīya² nt. : Name of a Vedic text (*brahma*) 7. 57. 71 (Vāj. Sam. 16 = Tai. Sam. 4. 5. 1–11).

A. Origin : It was created by Prajāpati at the end of his *tapas* 13. 145. 5.

B. Importance : Śiva was identified by

Upamanyu as Śatarudriya of Yajurveda (*yajuṣām śatarudriyam*) 13. 14. 159; Vyāsa told Arjuna that in the Veda is transmitted the excellent Śatarudriya as a means of worship of Śiva (*vede cāsya samāmnātām śatarudrīyam uttamam / ... upasthānam mahātmanah*) 7. 173. 79; Kṛṣṇa told Yudhiṣṭhira that the excellent Śatarudrīya was known from the Veda and that it was a means of worshipping Śiva, which became known immediately after the one known to Vyāsa (? reference to Śatarudrīya¹) (*vede cāsya vidur viprāḥ śatarudrīyam uttamam / vyāsād anantaram yac cāpy upasthānam mahātmanah* //) 13. 146. 23. C. Description : Described as 'special knowledge' (*viññāna*), which constitutes the high excellence and the names of Śiva, obtained by Kṛṣṇa from Durvāsas (*durvāsasaḥ prasādāt te yat tadā madhusūdana / avāptam iha viññānam ... mahābhāgyam ca yat tasya nāmāni ca mahātmanah*) 13. 145. 1–2. D. Use : Kṛṣṇa recited it every morning with folded hands 13. 145. 4; it was used to worship Rudra-Śiva on various occasions : (1) the gods gathered at Dakṣa's sacrifice tried to pacify enraged Rudra by reciting with folded hands the Śatarudrīya 13. 145. 21; (2) when different gods praised Śiva (called *param brahma*) with *stotras*, Indra praised him with the excellent Śatarudrīya 13. 14. 147; (3) Kṛṣṇa and Arjuna, who knew the Veda, touched water, folded their hands, and worshipped the two Nāgas protecting the bow and arrow of Śiva, and recited the Śatarudrīya in praise of Śiva 7. 57. 71.

Śalyaparvan¹ nt. : Name of the 74th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made