

SRI RUDRAM

INNER MEANING

This slideshow is based
on the Book "Rudra Tattva" by Maunish Vyas.
(The stanza numbers are those indicated
in the RCCS-booklets)

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Namakam – brief explanation 1/2

- The *Rudram-namakam* starts with apprehension. We prostrate down before Rudra , His powers and His '*manyu*' ('**projected anger**' seen as anticipated large-scale destruction).
- It prays to lessen the intensity of Rudra's '*manyu*'.
- Such a powerful force cannot be wished away by prayer, so it prays for the transformation of His '*manyu*'.
- The prayer transforms the '*manyu*' into protective and blessing energies. In doing so, one learns the lesson of 'Love in action as non-violence'. For this, one forgoes the mental and physical violence in oneself and radiates peaceful, loving non-violence.

Namakam – brief explanation 2/2

- One experiences that radiating this love-non-violence-peace mantra-vibration is the **only** way to avert calamities; and thus spreads the 'non-violence' emotion and love&peace-vibration to the entire Planet.
- At the end, one surrenders one's entire being with all ten *indriyas* to Rudra who is omnipresent. One casts away the last traces of inimical propensities into the jaws of the very same *manyu* and thus obtain fearlessness from the anticipated future catastrophes.
- The additional *tryambakam* mantras pray for sound health and freedom from disease.

Chamakam – brief explanation

- From 1st to 10th *anuvākaḥ*, ‘...**cha mē**’ means ‘...**too for me**’. We pray for all things needed and many things desired, spiritual growth, wealth and powers for helping others...
- At the end of 10th *anuvākaḥ*, the seeker gives away his entire being into the *yajña*, attaining the **state of ‘no-desires-no-demands’** and then realizing himself, which is the self of all Creation. The seeker **identifies with all the beings/bodies in Creation and with the Creator.**
- In 11th *anuvākaḥ*, ‘...**cha mē**’ means ‘...**too am I**’. The seeker now states “**the One too am I**” (Supreme Being), “**the 3 too am I**” (3 planes of Creation)...

Namakam 1 – ||1||



**Prostrations to
Bhagavān Rudra**

Namakam 1 – ||2||

All this is Yours, “*not mine*”:

- This anger within.
- These sharp hurtful words and actions.
- This potential violence in me.
- This hurting propensity in both arms.

Namakam 1 – ||3||

- This cutting sharpness in my speech & actions, may it become completely at ease and peace.
- May my violent propensity become non-violent & pacifying.
- May my excessive, futile plans become at peace, so that all around are pleased and feel at ease.

Namakam 1 – ||4||

Henceforth:

- May we not sin. So, may we not have to fearfully look at the reflection of our own sins (reflection = natural calamities).
- May we speak soothing words.
- May we look at everything with love, and so doing, experience inner peace.

Namakam 1 – ||5||

Henceforth:

- May our violently aggressive power re-convert itself and manifest as passion to do *sēvā* – everything that is blessing, ennobling, elevating and selfless.
- May we reassure humans and others both by loving word and non-violent loving action.

Namakam 1 – ||6||

- May we speak blemish-less, loving, soothing speech. May we be rid of all kinds of ill-feelings.
- May we beget positive thoughts. May our thinking not be affected by even the slightest negativity.

Namakam 1 – ||7||



Advocate, designated spokesman, very first deity, Doctor! Please grind to dust our negative mind-set and mental diseases!

Namakam 1 – ||8||

- Just as a single light shatters darkness all around, we worshipfully pray to the auspicious light within us to show itself.



- May it shatter the numerous negative thought-reactions arising from external stimuli.

Namakam 1 – ||9||

- The power which sustains our breath, invisibly moves across the inner sky of our body, the *chitta-ākāśha*, from the violet to red, from head to toe.
- As and when the dawn of the inner sun occurs, we burst out of our limited identities and rejoice at feeling one with the whole Creation.

Namakam 1 – ||10||

- My entire being is surrendered for the One who is as vast as the sky, who is a witness to all my actions with innumerable eyes, who is the most bountiful bestower.
- My being is also surrendered to serve His *sāttvika* devotees, wherever they may be.
- By doing so, I merge my limited identity with the unlimited one and thus become unlimited myself.

Namakam 1 – ||11||

- We hereby unstring our bow (spinal column) from the tendency to demand excessively from others.
- We hereby cast away our resolutions designed to deprive others of their property or peace of mind.

Namakam 1 – ||12||

- Now onwards, all our offensive powers will be used for defending those who need it. Our violence will be rendered powerless by blunting its sharpness.
- Our minds will become conducive towards others so that we will receive their blessings in turn.

Namakam 1 – ||13||

- Now onwards, all our offensive & oppressive powers will be rendered useless or harmless.
- We 'empty' our scabbard (we discard our body-feeling) which is at the root of all these violent thought-powers.

Namakam 1 – ||14||

- Henceforward, may we all become mentally and vocally generous, respecting others' points-of-view, giving praise & credit where it is due, freely giving of our time, money, energy as per appropriateness, need and occasion.
- May we be always alert with alacrity such that negative thoughts (which are the origin of all diseases) cannot enter.

Namakam 1 – ||15||

- This potential for destruction (in me) is Yours, *not mine!*
- The violent quality in these hands and mind is Yours, *not mine!*

Namakam 1 – ||16||

- Since we have cast out negativity from our mind-sets, now onwards, all negative thoughts and actions coming at us will bypass us.
- The reactions of our previous negative thoughts (that we were destined to suffer) have also been kept down by the side for the time being and will remain inactive as long as we remain positive.

Namakam 1 – ||17||

Namaste be unto Bhagavān,
Universe Lord, great deity,
three eyed, tri-body
destroyer, tri-fire-time, time-
Rudra, blue-throated Rudra,
death-defeater, always
auspicious, *śhrīmat*,
mahādēva, namaḥa!



Namakam 2 – ||18||

From this moment, these tendencies are cast out as “*not mine*”. (In case we were indulging in those actions, **HENCEFORWARD, we must **cease and desist!**)**

- Adorn gold (and similarly needless body-decorations) on our bodies, give unwanted advise, direction and command.
- Illegally cut trees (God’s hair). Hurt & cause pain to animals.
- Criticize people following ‘other’ paths or no path at all.

Namakam 2 – ||19||

From this moment, these tendencies are cast out as “*not mine*”:

- Procrastinate cleaning up issues and delay attending to illnesses, over-eat, eat excessively fast, waste food, eat tasty but ‘junk’ food.
- Ignore the vows, conduct associated with the sacred thread.
- Give improper nourishment to the five senses of the body.
- Make someone’s life miserable.

Namakam 2 – ||20||

From this moment, these tendencies are cast out as “*not mine*”:

- Make someone cry.
- Oppress others with words or actions, forcibly occupy someone else’s place.
- Misguide or steer others on the undesirable path, kill others physically or figuratively, create disturbances during worship.
- Speaking inauspiciously on important occasions (family gatherings or celebrations).

Namakam 2 – ||21||

From this moment, these tendencies are cast out as “*not mine*”:

- Give wrong counsel, unfairly conduct business, leak out business secrets.
- Disturb the planetary ecology, overexploit the oceans, adulterate medicines or administer wrong medicines.
- Unnecessarily shout loudly, wail loudly or make others wail, pervert the Army & Police for selfish purposes.

Namakam 2 – ||22||

From this moment, these tendencies are cast out as “*not mine*”:

- Pollute space (inner & outer).
- Not wash one’s body & clothes, run after temporary sense-attractions.
- Disturb the *sāttvika* persons’ peace of mind.

Namakam 3 – ||23||

From this moment, these tendencies are cast out as “*not mine*”:

- Punish or retaliate.
- Allow inner enemies to manifest themselves.
- Allow latent disease to manifest itself.
- Allow our prominence to start plundering public or private money.

Namakam 3 – || 24&25 ||

From this moment, these tendencies are cast out as “*not mine*”:

- Criminal tendencies like: cheat, con-man, embezzler, burglar, housebreaker, poacher, forest-plunderer, armed-mobster-extortionist, assassin, crop-stealer, killer-slasher, fugitive, killer-butcher, masked-bandit, mountain-brigand, pick-pocket, jewellery-snatcher.

Namakam 3 – ||26||

May we reach the Target :

- By keeping the spine perfectly erect, so that the *kuṇḍalinī śhakti* arises from the *mūlādhāra chakra*.
- By discarding external disturbances during meditation.
- By aiming at the Self in the cave of the heart.
- By reaching the Supreme Self.

Namakam 3 – ||27&28||

All this belong to the body, *not mine*:

- Physical aspects like being seated, reclining, dreaming or awake.
- Standing or running.
- Being in an august assembly or its speaker.
- Being wealthy with fine horses & vehicles.

Namakam 4 – ||29||

From this moment, these tendencies are cast out as “*not mine*”:

- Wage war by attacking others, make them miserable with thoughts, word and deed.
- Use cunning ways for selfish purposes, hire unorganized help to avoid taxes and injury liabilities.

Namakam 4 – ||30||

From this moment, these tendencies are cast out as “*not mine*”:

- Join groups for purely selfish purposes and not contribute anything in turn.
- Get mentally entangled with variously manifested forms while forgetting the Universal Form backing them.
- Attend to the greatly important and ignore the trivial, be in awe of the affluent and look down upon the indigent, be careless with the maintenance of the human-body-chariot.

Namakam 4 – ||31||

From this moment, these tendencies are cast out as “*not mine*”:

- Ignore or encourage the activities of the enemy army within (greed, jealousy, anger, lust, pride, delusion).
- Overlook the inner voice.
- Procrastinate or stubbornly resist attempts to re-form and transform oneself.
- Restrict someone else’s freedom and plunder forests due to greed rather than necessity.

Namakam 4 – ||32||

From this moment, these tendencies are cast out as “*not mine*”:

- Resist the urge to help others even though having the power to do so.
- Exploit others' weaknesses like a predator-hunter.
- Resist/refuse to control our dog quality within (anger and lust).

Namakam 5 – ||33&34||

From this moment, these tendencies are cast out as “*not mine*”:

- Be born, die, be re-born, and cry for not wanting the body to die.
- Pierce or kill subtly or grossly, to exploit or hurt animals in our employ or otherwise.
- Spit poison (malicious gossip) or keep quiet even if the situation demands that you speak up.
- Pay excessive attention to hair and its upkeep.
- Look here and there, everywhere outside; attempt too many tasks succeeding in none.

Namakam 5 – ||35||

From this moment, these tendencies are cast out as “*not mine*”:

- Differ in thought, word and deed; ignore the light (knowledge) from within.
- Be miserly and refuse to delegate powers.
- Be narrow-minded, refuse to part with possessions.
- Identify with the limited body, shower criticism instead of blessings.
- Disrespect those who are senior in age and experience and those who are self-realized.

Namakam 5 – ||36||

From this moment, these tendencies are cast out as “*not mine*”:

- Hog the limelight at the cost of the really deserving person.
- Be unnecessarily slow and lazy.
- Act rashly without forethoughts, unnecessarily procrastinate, boast.
- Be unsteady in thoughts, exaggerate, make a hue and cry, be in the rat race without being aware, selfishly isolate oneself from society.

Namakam 6 – ||37||

From this moment, these tendencies are cast out as “*not mine*”:

- Expect preferential treatment due to our age, identify with the body seniority-sequence.
- Be immoderate with regards to body discipline (eating...) and project bravado where not needed.
- Treat the least important people at the bottom with disdain.
- Allow the demonic thoughts to prevail over the noble, go counter to the wisdom of those more experienced.

Namakam 6 – ||38||

From this moment, these tendencies are cast out as “*not mine*”:

- Unnecessarily impose excessive controls over employees and family members.
- Cultivate bad company and harvest infamy.
- Mouth *śhlōkas* without implementing their message.
- Ruthlessly exploit forests, hanker to be famous or deliberately shy away from the public gaze.

Namakam 6 – || 39 ||

From this moment, these tendencies are cast out as “*not mine*”:

- Misuse armies against defenceless people.
- Allow the *indrīya*-army to go un-reined.
- Fear the bold and the dauntless.
- Afford shelter and protection to wrongdoers.
- Ignore and deny support to the soldiers who are fighting for the Country.
- Ignore the Veda teacher and his disciples’ needs (we of the society are duty-bound to support them).

Namakam 7 – ||40||

From this moment, these tendencies are cast out as “*not mine*”:

- Boast and blow my own trumpet.
- Rashly plunge into a situation or be excessively circumspect.
- Disrespect the emissary of an adversary.
- Ignore the voice of the conscience.
- Misuse/abuse power.

Namakam 7 – ||41||

From this moment, these tendencies are cast out as “*not mine*”:

- Target/hurt others secretly or openly.
- Misuse the power and equipment given.
- Spoil the way for those walking behind (literally or figuratively).
- Needlessly exploit the water-holes and mountains.

Namakam 7 – ||42||

From this moment, these tendencies are cast out as “*not mine*”:

- Hunt birds for mere pleasure in marshes and lakes.
- Pollute rivers and ponds.
- Over-exploit well water and underground water.
- Disturb the Planetary Eco-System leading to excessive rain, drought, storms & lightning.

Namakam 7 – ||43||

From this moment, these tendencies are cast out as “*not mine*”:

- Over-exploit fossil-fuel resources and overuse/waste electricity.
- Divert typhoon and tsunami relief material for personal gains.
- Illegally deprive others of their possessions.

Namakam 8



“OM Hara Hara Hara Hara OM”

May my body identification
be forcibly taken away by Hara!

Namakam 8 – ||44||

From this moment, these tendencies are cast out as “*not mine*”:

- Do things which give transient pleasure, then repent and cry later.
- Not render the debts we owe (of all kinds).
- Allow our bestial tendencies the upper hand and suffer on the way.
- Inflict fear and feel dread.

Namakam 8 – ||45||

From this moment, these tendencies are cast out as “*not mine*”:

- Kill by various methods.
- Forget that some day everyone will be dead.
- Needlessly chop trees out of greed.
- Not help others even if in a position to do so.

Namakam 8 – ||46||

From this moment, these tendencies are cast out as “*not mine*”:

- Disturb the peace and spoil someone's pleasure.
- Obstruct the noble activity of others.
- See only the negative in everyone and every place.
- Pollute the sanctity of sacred sites and river-banks.

Namakam 8 – ||47&48||

From this moment, these tendencies are cast out as “*not mine*”:

- Practice unjust favouritism.
- Obstruct the activities of *avatārs*, prophets and saints.
- Obstruct the activities of devotees of God.
- Needlessly uproot young growing plants for extremely transient benefits.
- Over-exploit sand banks and water-sources and thus deprive others.

Namakam 9 – ||49||

From this moment, these tendencies are cast out as “*not mine*”:

- Ridicule a messenger of God who forges a new path through the barren desert of bestiality.
- Search for God ***only*** in stone images outside instead of within our own body-temple.
- Pay undue attention to external head adornment instead of what’s inside it: discriminative intelligence.

Namakam 9 – ||50||

From this moment, these tendencies are cast out as “*not mine*”:

- Be indifferent towards the *Vēda*-chanters, Veda-teachers & their needs.
- Needlessly pamper our body by providing it mansions when a simpler dwelling would suffice.
- Mindlessly over-exploit water and over-underground resources.
- Break our vows to God and get drowned in materialistic thoughts.

Namakam 9 – ||51||

From this moment, these tendencies are cast out as “*not mine*”:

- Be obsessed with external cleanliness while ignoring internal purity.
- Ignore the real *rasa* (essence/*ātmā*) and keep our beings parched and dry (bereft of love).
- Be narrow-minded by not allowing the mind to imbibe Universal thoughts.
- Misuse scientific knowledge.

Namakam 9 – ||52||

From this moment, these tendencies are cast out as “*not mine*”:

- Be indifferent towards the elderly who actually need us in old age.
- Threaten and attack others with sinful intent.
- Cause disturbance/distress to others.

Namakam 9 – ||53||

From this moment, these tendencies are cast out as “*not mine*”:

- Be indifferent towards the needs of the deities in NOT performing *agnihōtras*, *yajñas* and *yāgas* properly or at the appropriate times.
- Be indifferent towards the *ātma-jñānīs*, the contemplative sages and the unremitting practitioners of non-violence, by not heeding their advice.
- Be indifferent towards those indecisive ones who need a push towards spirituality.

Namakam 10 – || 54 ||

- We should tear all our desires to shreds.
- We should not cause others to run helter-skelter, we should not spread darkness in their life.
- We should consider everything else as our own self.
- We should not threaten, antagonize or inflict disease upon anyone.

Namakam 10 – || 55 ||

- We should consider this entire Creation as an auspicious healing entity.
- In turn, it will give us only positive/blessing vibrations, rendering our lives happy.

Namakam 10 – || 56 ||

- We invite Rudra to reduce and remove our unwanted *rājasic* tendencies (violence).
- We should ensure tranquility, health and wellness at the smallest level, i.e. the village; which will eventually lead to peace at the universal level.

Namakam 10 – ||57||

- We should not aim for happiness-by-getting. We should aim for contentedness-with-what-we-have.

Swāmi says:

“The one who is contented is a rich man, the one with many desires is a poor man.”

- Once we are contented, God will automatically grant us our needs as and when they arise from time to time.

Namakam 10 – ||58&59||

- We refrain from killing or hurting anyone with thoughts, words and deed – always.
- Also, we should be willing to offer our services and help always, whenever they are needed.

Namakam 10 – || 60&61 ||

- We allow only noble non-violent thoughts near us and keep the violent ones afar.
- We speak up for those in a pitiable state when required to.
- We pray to the Indweller of the heart to direct His destructive power on our inner enemies (greed, lust, etc.), and not on our physical bodies.

Namakam 10 – || 62 ||

- We divert our violent rage towards our own evil thoughts and intentions. If we always act like this, they will be reduced to ashes.
- We keep giving munificently as much as we can. This will shower future prosperity on our children and grand-children.

Namakam 10 – || 63 ||

- We use our inner enemies by diverting their energy towards a positive cause which will benefit everyone, like a wish-fulfilling tree. (e.g. divert greed by collecting old newspapers and using the scrap-generated money for public causes).
- Thus we become benevolent towards each other.

Namakam 10 – || 64&65 ||

- We must endeavour to scatter largesse and hope, whenever feasible.
- We must not incite hatred amongst people for whatever reasons.
- We divert our selfish energy towards the Universal Cause by all means feasible.

Namakam 11 – ||66&67||

- We relax our minds and forgo the violence that we harbored for others around us (by chanting this *Rudra Praśhnaḥa* and practising it with thought, word and deed).
- May the positive vibrations of Love and Peace radiate from us in an area of 10,000 miles around: as we wipe the tears of those moaning and crying. When the others feel these positive vibrations, they too will be inspired to emulate us. As and when this is repeated ten times, it will cover the entire planet Earth!

Namakam 11 – ||68||

- Lord Rudra is Omnipresent and Omnipotent (and Omniscient). We surrender to His Will with our entire being.
- We place our inner and outer enemies into His destructive jaws.

Positive vibrations now cover planet Earth, and the negation of the violence inside us has brought about a positive change outside us. Our future calamities are softened or will bypass us.

Namakam 11 – ||69||

- We worship the Three-eyed One (Lord Śhiva) who is fragrant and excellently nourishes all beings.
- May He liberate us from repeated death to reach immortality just as a ripened cucumber effortlessly severs itself from bondage to its stalk.
- May we not divert ourselves from the Path of Liberation.

Namakam 11 – ||70&71||

- Prostrations to Rudra who is in *agni*, in water and in medicinal plants.
- Prostrations to Rudra who inter-penetrates every single particle of the Universe.
- As per the *Yajña* principles, we worshipfully sacrifice and pray for protection to the One (Death) who destroys whatever is mortal with thousands and tens of thousands of nooses.
- This is sacrificed for Mṛtyuḥu (Death) ; reach the celestial plane (*svāhā*)!!!

Namakam 11 – ||72&73||

- Prostrations to Rudra and Vishnu, you both please rescue me from repeated death!
- We praise Rudra's goodly bow – symbolising good actions; and Rudra's arrows – symbolizing good intentions; for their healing powers: they both decay the very need of medicinal substances.
- We all – the deities, the demons and the humans – honour the power of Rudra and also do *namaskāra* in order to gain clarity and harmony in our minds.

Namakam 11 – ||74||

- This is my hand with powers Divine, this is my hand with powers even more Divine! This is my cure-all potion, the power to heal the Universe. This is the auspicious, loving, healing touch!

OM śhāntiśh-shāntiśh-shāntiḥi

*Peace to the physical-body, mental-body (mind)
and causal-body.*

Chamakam 1 – (physical body & mind) || 1 ||



Agni and Viṣṇu, may these words increase your radiance. May both of you jointly be pleased. Come with radiance and abundance.

Chamakam 1 – (physical body & mind) || 2 ||

May all of these be *mine*:

- Abundance, creativity, extra effort, motion, good thoughts & ideas, universally beneficial resolutions, tonal hearing, glory, renown.
- Veda hearing & learning, inner illumination, divine cognition, communication with deities, life force, excretion (of breath, bad thoughts,...), proper blood circulation, appropriate nourishment to all parts of the body, life or existence itself.

Chamakam 1 – (physical body & mind) || 3 ||

May all of these be *mine*:

- Keen awareness, learning, speech, mind, eyes, ears, keen-ness (alert-ness) of the *jñānēndriyas*, strength, inner power, vitality, power and might.
- Full life term, maturity in old age, conscience, body, shelter, security, limbs, bones, joints, awareness of subtle bodies.

The ancients have said:

“Body is primarily meant for attaining *dharma*.”

Chamakam 2 – (*prāṇa*-body, *prāṇa*-attainments) || 4 ||

May all of these be *mine*:

- Seniority, overlord-ship, projected anger (e.g. Swāmi revealed that His angry-face sometimes shown to His students is mere drama to correct them), righteous anger (by a righteous man, at the appropriate time, place & circumstance)
- Unfathomability, potable water, win, glory, capacity to give boons, foremost, wide choice, large family/followers, plenitude (of food, wealth & knowledge), growth (spiritual, mental & physical), honesty, self-confidence

Chamakam 2 – (*prāṇa*-body, *prāṇa*-attainments) || 5.a ||

May all of these be *mine*:

- The entire Creation (seen as myself), all kinds of wealth.
- Power to prevail & win over others, inner & outer radiance or aura, sports, gladness.
- Already born, to be born.
- Excellently uttered (*Vēda sūktams*), excellently done, conduct as per *sūktams*.

Chamakam 2 – (*prāṇa*-body, *prāṇa*-attainments) || 5.b ||

May all of these be *mine*:

- Worldly knowledge & wealth, *ātmajñāna*, a good background/history, bright future, good going, excellent paths towards Self-realization, filled granaries (always).
- Innovations, inventions, innovativeness, inventiveness, thinking capacity, good-excellent thoughts.

***Prāṇa śhakti* should predominate
to possess all these qualities.**

Chamakam 3 – (mental powers) || 6.a ||

May all of these be *mine*:

- Peace & tranquility, oneness, quality of mentally becoming one with the target, to love & be loved.
- Needs, desires (beyond needs), cheerfulness, auspiciousness, unselfish actions, to do that which is right.

Chamakam 3 – (mental powers) || 6.b ||

May all of these be *mine*:

- Habitation, fame, Divine qualities, wealth.
- Preceptor, supporter, ease & regularity in obtaining needs, forbearance, fortitude, universal outlook, greatness, feeling of 'equalness' (neither superior nor inferior).

Chamakam 3 – (mental powers) || 7.a ||

May all of these be *mine*:

- Inborn teaching quality, inspiration, ability to inspire others, ability to dig out and become one with hidden truths.
- Acceptance of Cosmic Rhythms (*ṛtam*), immortality beyond and hidden by *ṛtam*.
- No-disease-ness, ***not*** lack-of-digestive-power, access to doctors & medicines, longevity.

Chamakam 3 – (mental powers) || 7.b ||

May all of these be *mine*:

- No enemies or ***no*** 'no-friends', fearlessness.
- Excellent journey, proper sleep, good mornings and days.

Mental powers are essential for acquiring divine qualities and become one with the One at the end of the spiritual journey.

Chamakam 4 – (nourishing the body and mind) || 8 ||

May all of these be *mine*:

- Abundant energy, pleasant and sweet manner of speaking, drink, various juices, ghee, honey, nourishment for all, water for all.
- Farms, appropriate rains.
- Conquest, springing out of the first shoots, elevating thoughts.
- Treasure, kingship, food abundance, good nourishment, broad-minded/all pervading, generous & powerful.

Chamakam 4 – (nourishing the body and mind) || 9.a ||

May all of these be *mine*:

- Whatever is needed and much more.
- Feeling of fullness, satisfaction.
- The condition in which one does not run out of anything.

Chamakam 4 – (nourishing the body and mind) || 9.b ||

May all of these be *mine*:

- Small-sized forest-growing millets, all types of eatables (for the five senses, not just the mouth), the condition in which one never has to go hungry, all types of rice, millets, lentil, til, moong bean, vetch seeds, panic seeds, etc.

Each imbibing-energy process (eating, drinking, etc.) is to be done with pleasant words, which will definitely reflect in the subtle portion of the food which goes to the mind.

Chamakam 5 – (nature in its varied manifestations) || 10 ||

For a prosperous but non-selfish existence, using wealth for public welfare: may all of these be mine:

- Boulders, soil, hills, mountains, sand, plants, gold, iron, lead, tin, black iron, copper, bronze, alloys, fire, water, creepers, medicinal substances, food which has undergone de-husking, pounding, threshing, cooking etc. processes, raw food.
- Domesticated & wild animals (animal qualities) resolved for giving away in *yajña*.

Chamakam 5 – (nature in its varied manifestations) || 11 ||

May all of these be *mine*:

- Wealth, the generous & knowledgeable disposition of a wealthy person.
- All-round success, the helpful disposition of a successful person, animals & things required in a prosperous house and opportunity to reside peacefully in it.
- Socially relevant work, capacity to vigorously carry it out, money & resources for *sēvā*, goal, motion towards it, actual attainment of it.

Chamakam 6 – (Divine Portfolios)

Explanation:

Each deity invoked (e.g. Savitā) presides over an *external* natural phenomenon (e.g. sun's light) which represents a subtle energy or quality (e.g. discrimination).

We ask for these subtle powers to manifest in our own body and invoke INDRA so that we become the 'master controller' of our body.

Chamakam 6 – (Divine Portfolios) || 12 ||

May all of these be *mine*:

- Heat (entire body via blood circulation, the physical sense organs).
- Delight, discrimination, speech, skin generating Vit. D with sunlight, inborn teaching quality, brightness, 'potential' spaces inside human body, genetic DNA, bones.

Chamakam 6 – (Divine Portfolios) || 13 ||

May all of these be *mine*:

- Circulatory + nervous system, hands, legs, breath through nostrils, excretion as *apāna vāyu*, air movements in the body, touch.
- Form, brain & memory, smell, muscles, excretory organs, expansive thought, dreams, sound, head, taste, reproductive organs

Chamakam 7 – (Divine Powers) || 14.a ||

*These vessels used in soma yāgas represent subtle powers to be directed towards the inner senses, controlling & subduing them. **May all of these be mine:***

- Delight, Vedic knowledge, Sun's unapproachability & overlordship, Bṛhaspati's secrets, Viṣṇu's interpenetration, power over stormy winds, over brightness (*sattvagūṇa*) & darkness (*tamōgūṇa*).

Chamakam 7 – (Divine Powers) || 14.b ||

May all of these be *mine*:

- Cosmic breath, power over celestial bodies, planets & comets, Cosmic reproductivity, Cosmic churning (e.g. rotation of a galaxy), *agni's* powers to lead everyone towards the Cosmic Realm.
- Power of projecting the Universe through the eyes, power of mental focus, Cosmic heat, understanding & grasp of Cosmic Cycles, also that which is beyond grasp, power over planetary heating & cooling.

Chamakam 7 – (Divine Powers) || 14.c ||

May all of these be *mine*:

- Omnipresence, power over winds & ocean currents, overall control as a supervisor, power at the centre of the galaxy, Sun's power of protecting life-force, power of fluid speech, Pūṣhā's power to nourish, energies to carry out these stupendous tasks, power to maintain everything in perfect order.

Chamakam 8 – (yajña materials) || 15.a ||

These physical articles used in a Vedic Yajña symbolize something within us required for performing sacrifices (of any kind). May all of these be mine:

- Energy for *sēvā*, noble blessing instincts, passion & physical energy to do *sēvā*, mentor-guide, hands, inner bliss, sweet speech, correct tones or notes while chanting or singing, hubbub sound of the crowd.
- Lungs, breath control, the human body, the *pañcha prāṇas*, body of the elevated *sādhaka* which can sustain *samādhī*.

Chamakam 8 – (yajña materials) || 15.b ||

May all of these be *mine*:

- Mixing with elevating saints & *yōgīs* for *satsang* which purifies the mind, the preceptor who kindles the fire of knowledge, the mouth leading to the stomach.
- Special enclosure or ashram where one can pursue *sāadhanā* without disturbance, opportunity and place to do *sēvā*, *sāttvik* food, assimilation of the food by the mind-body complex, constant *nāma-smaraṇa*, feeding God in various human bodies.

Chamakam 9 – (types of yajña) || 16.a ||

The actual Vedic yajñas and circumstances conducive to perform them represent sēvā and mental/physical requirements for properly undertaking it.

May all of these be *mine*, for selfless *sēvā*:

- Energy to carry out noble sacrifices, warmth, inner illumination, positive thoughts, dedication & perseverance, steadiness of mind, fulfillment of physical/mental needs, open mind, generosity, dazzling aura, harmony, guide, directions (to the goal).

Chamakam 9 – (types of yajña) || 16.b ||

May all of these be *mine, for selfless sēvā*:

- Esoteric meanings of the Veda-mantras, ecstasy at the climax of the *yāga*, attitude of *sēvā*, reminding oneself of the *ātmic* presence within, ability to sing melodiously, initiation into the spiritual path, discipline in life, appropriate timing, adhering to promises, continuity, good wishes and blessings, expansiveness & end of ‘body feeling’.

It is very noble and elevating to ask anything for the purpose of giving it away to those who need it and are not in a position to obtain it.

Chamakam 10 – (economic powers) || 17 ||

*Various types of cattle – which represented the economic power of a rich and wealthy person in Vedic times – are demanded from God **only to give away in yajña to others to earn a livelihood. May all of these be mine, to give away in yajña:***

- Foetuses, new-borns, 1½ to 4-year-old-he/she, stud-bull used for procreation only, infertile cow, excellent bull, cow that miscarries or with still-born calf, draught-ox for pulling, milch-cow.

Chamakam 10 – (economic powers) || 18 ||

May all of these be *mine*, to give away in yajña:

- Full life-term, life-force, excretory system, the circulatory system for nourishing all the parts of the body in equal and appropriate measure, eyes, ears, mind, power of speech, soul, the *yajña* (sacrifice, *sēvā*, etc.) itself with its benefits

This is the high point of the Chamakam where, by giving away our entire being, the *yajña* itself and its benefits in *yajña*, we attain the state of ‘no-desires-no-demands’ and self-realization.

Chamakam 11 – (omnipotence)

Explanation:

1. Having experienced the Ultimate Absolute upon cessation of all ‘desires-demands’, we identify with the Creator and His Creation.
2. With this profound experience, we now state through the words “*cha mē*”: “**The ‘One’ too am I, ‘three’ too am I, ‘five’ too am I...**”, the number ‘One’ representing the Supreme Brahman and the other numbers symbolizing His myriad manifestations in Creation.

Chamakam 11 – (omnipotence) || 19 ||

All this *am I*:

- The 'One' **only** am I, no other exists,
- the **3** worlds/*guṇas*, the **5** elements/breaths, the **7** planes of existence/*ṛṣhis*, the **9** planets/numerals/gems/holed body/types of devotional *bhāva*, the **11** *rudras/anuvākaḥs* of Rudra-namakam, the **13** Sanskrit vowels sounds, the **15** days of lunar calendar (implies time),...
- The **4** Vedas/*Puruṣhārthas/āśhramas*, the **8** directions, the **12** months, the **16** aspects of the *pūrṇa-avatāra/kalās* of the moon/*siddhis*,...

Chamakam 11 – (omnipotence) ||20||

All this *am I*:

- Embodiment of energy, source of abundance for all, the entire Creativity, the creation of the Universe, the greatest sacrifice, the dazzling radiance
- The highest, the One who consumes and digests everything, the One who leads to Liberation, final dissolution, Liberation, the Creator, the Creation, the Master-Supervising-Over-Lord.

Chamakam 11 – Shānti Pātha || 21 ||

- As Idā leads the deities to pacify Rudra's *manyu* (projected anger), as Manu leads mankind to *sēvā*, as Bṛhaspati utters the mantras that pacify Rudra's *manyu*, and as all other deities chant *Vēda-sūktas*, O Mother Earth, may we LOVE you and refrain from needlessly exploiting you.
- May we think, grow, speak & act lovingly; in doing so, may we shine spiritually & make our forefathers glow with pride.

