Sri Rudram

with its inner meaning

based on the book Rudra Tattva

by Maunish Vyas

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Gaṇapati Prārthanā

ॐ gaṇānāān' tvā gaṇapatigm' havāmahē kaviṅ'
kavīnāmupamaśh'ravas'tamam ।
jyēśh'ṭha rājam' bram'haṇām' bram'haṇas'pata , ā naśh'
śhṛṇ'van'nūtibhis' sīda sādanam ॥ 1 ॥

Lord of groups, we beckon you! Inspirer of poets, famously heard of as incomparably the best! Senior-most among the shining ones, Lord of Veda mantras and their chanters; hear us, Grace us, sit in this dwelling!

praṇō dēvī sarasvatī vājēbhir'vājinīvatī । dhīnāmavit'ryavatu ।

Appear before us, dēvī Sarasvatī, energizer of energies! Descend; protect our intellect (from bad thoughts)!

gaṇēśhāya namaḥa । saras'vat'yai namaḥa ।
śhrī- gurubh'yō namaḥa । harihi , ॐ ॥ 2 ॥

Namaskāra to Gaṇēśha! Namaskāra to Sarasvatī! Namaskāra to Śhrī Guru!

ॐ śhā-n'tiśh' śhā-n'tiśh' śhā-n'tihi ॥

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

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Śhrī Rudram – Namaka Anuvākaḥa 1

ॐ namō bhagavatē rud'rāya ॥ 1 ॥

Om. Prostrations to Bhagavān Rudra.

ॐ namas'tē rud'ra man'yava , utō ta , iṣhavē namaḥa ।

namas'tē , as'tu dhan'vanē bāhubh'yāmuta tē namaḥa ॥ 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.*

yā ta , iṣhuśh' śhivatamā śhivam' babhūva tē dhanuḥu ।

śhivā śharav'yā yā tava tayā nō rud'ra mṛḍaya ॥ 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.

yā tē rud'ra śhivā tanūraghōrā (a)pāpakāśhinī ।

tayā nas'tanuvā śhan'tamayā giriśhan'tābhi chākaśhīhi ॥ 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.

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yāmiṣhuṅ'giriśhan'ta has'tē bibhar'ṣhyas'tavē ।
śhivāṅ' girit'ra tāṅ' kuru mā
higm'sī[fp]' puruṣhañ' jagate ॥ 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.

śhivēna vachasāt' tvā giriśhāch'chhā vadāmasi ।
yathā nas' sar'vamij'jagadayak'ṣhmagm' sumanā , asate ॥ 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.

adh'yavōchadadhivak'tāp' prathamō daiv'yō bhiṣhake ।
ahīgeśh'cha sar'vāāñ'jam'bhayan'-[t]sar'vāāśh'cha
yātudhān'yaḥa ॥ 7 ॥

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

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asau yas'tām'rō , aruṇa , uta babh'rus' sumaṅ'galaḥa ।
yē chēmāgm' rud'rā , abhitō dik'ṣhuśh' śhritās'
sahas'raśhō (a)vaiṣhāgm'hēḍa , īmahē ॥ 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.

asau yō (a)vasar'pati nīlag'rīvō vilōhitaḥa ।

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.

utainaṅ' gōpā , adṛśhan'nadṛśhan'nudahār'yaḥa ।
utainaṁ' viśh'vā bhūtāni sa dṛṣh'ṭō mṛḍayāti naḥa ॥ 9 ॥

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.

namō , as'tu nīlag'rīvāya sahas'rāk'ṣhāya mīḍhuṣhēē ।
athō yē , as'ya sat'tvān'nō (a)han' tēbh'yō (a)karan'namaḥa ॥ 10 ॥

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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.

pra muñ'cha dhan'vanas'tvamubhayōrārt'niyōrj'yām ।
yāśh'cha tē has'ta , iṣhva[fp]' parā tā bhagavō vapa ॥ 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.

avatat'tya dhanus'tvagm' sahas'rāk'ṣha śhatēṣhudhē ।
niśhīr'ya śhal'yānām' mukhā śhivō nas' sumanā bhava ॥ 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.

vij'yan' dhanu[hk]' kapar'dinō viśhal'yō bāṇavāgm' , uta ।
anēśhan'nas'yēṣhava , ābhuras'ya niṣhaṅ'gathiḥi ॥ 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.

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yā tē hētir'mīḍhuṣh'ṭama has'tē babhūva tē dhanuḥu ।

tayā (a)s'mānᵉ viśh'vatas'tvamayak'ṣhmayā parib'bhuja ॥14॥

Henceforward, may we all become mentally & 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.

namas'tē , ast'vāyudhāyānātatāya dhṛṣh'ṇavēē ।

ubhābh'yāmuta tē namō bāhubh'yān' tava dhan'vanē ॥ 15 ॥

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

pari tē dhan'vanō hētiras'mān' vṛṇak'tu viśh'vataḥa ।

athō ya , iṣhudhis' tavā (ā)rē , as'man'ni dhēhi tam ॥ 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.

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namas'tē , as'tu bhagavan' viś'vēś'varāya mahādēvāyat'

Namastē be unto Bhagavān, Universe Lord, Great Deity,

tryam'bakāyat' tripurān'takāyat' trikāg'nikālāya

three eyed, tri-body destroyer, tri-fire-time,

kālāg'nirud'rāya nīlakaṇ'ṭhāya mṛt'yuñ'jayāya

time-Rudra, blue-throated Rudra, death-defeater,

sar'vēś'varāya sadāśivāyaś'h'

always auspicious,

śhrīman' mahādēvāya namaḥa ॥ 17 ॥

śhrīmat, mahādēva, namaḥa!

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Namaka Anuvākaḥa 2

namō hiraṇ'yabāhavē sēnān'yē diśhāñ' cha pataye namō

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,

namō vṛk'ṣhēbh'yō harikēśhēbh'ya[fp]'

paśhūnām' pataye namō

illegally cut trees (God's hair), hurt & cause pain to animals,

namas' sas'piñ'jarāyat' tviṣhīmatē

pathīnām' pataye namō ॥ 18 ॥

criticize people following 'other' paths or no path at all,

namō babh'luśhāya viv'yādhinē (a)n'nānām' pataye namō

procrastinate cleaning up issues and delay attending to illnesses, over-eat, eat excessively fast, waste food, eat tasty but 'junk' food,

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namō harikēśhāyōpavītinē puṣh'ṭānām' patayē namō

ignore the vows, conduct associated with the sacred thread, give improper nourishment to the five senses of the body,

namō bhavas'ya hēt'yai jagatām' patayē namō ॥ 19 ॥

make someone's life miserable,

namō rud'rāyā (ā)tatāvinēk' kṣhēt'rāṇām' patayē namō

make someone cry, oppress others with words or actions, forcibly occupy someone else's place,

namas' sūtāyāhan'tyāya vanānām' patayē namō

misguide or steer others on the undesirable path, kill others physically or figuratively, create disturbances during worship,

namō rōhitāyas' sthapatayē vṛk'ṣhāṇām' patayē namō ॥ 20 ॥

speak inauspiciously on important occasions (family gatherings or celebrations),

namō man'triṇē vāṇijāya kak'ṣhāṇām' patayē namō

give wrong counsel, unfairly conduct business, leak out business secrets,

namō bhuvan'tayē vārivas'kṛtāyauṣhadhīnām' patayē namō

disturb the planetary ecology, overexploit the oceans, adulterate medicines or administer wrong medicines,

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na[ma] , uch'chair'ghōṣhāyāk'

(ā)kran'da[ya]tē pat'tīnām' pa[ta]yē na[mō] ॥ 21 ॥

unnecessarily shout loudly, wail loudly or make others wail, pervert the Army & Police for selfish purposes,

na[ma[hk]'] kṛt'sna[vī]tā[ya] dhā[va]tē

sat'[tva]nām' pa[ta]yē na[ma]ḥa ॥ 22 ॥

pollute space (inner & outer), not wash one's body & clothes, run after temporary sense-attractions, disturb the sāttvika persons' peace of mind.

Namaka Anuvākaḥa 3

na[mas'] sa[ha]mānāya niv'[yā]dhi[na] ,

āv'[yā]dhi[nī]nām' pa[ta]yē na[mō]

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,*

na[ma[hk]'] ka[ku]bhā[ya] ni[ṣhaṅ]'giṇē[ēs']

stē[nā]nām' pa[ta]yē na[mō] ॥ 23 ॥

allow our prominence to start plundering public or private money,

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namō niṣhaṅ'giṇa , iṣhudhimatē tas'karāṇām' patayē namō

namō vañ'chatē parivañ'chatēs' stāyūnām' patayē namō

namō nichēravē parichacharāyāraṇ'yānām' patayē namō ॥ 24 ॥

criminal tendencies – cheat, con-man, embezzler, burglar, housebreaker, poacher, forest-plunderer –

namas' sṛkāvibh'yō jighāgm'sad'bhyō

muṣh'ṇatām' patayē namō

namō (a)simad'bhyō nak'taṅ'charad'bhya[fp]'

prakṛn'tānām' patayē namō

nama , uṣh'ṇīṣhiṇē giricharāya

kuluñ'chānām' patayē namō ॥ 25 ॥

criminal tendencies – armed-mobster-extortionist, assassin, crop-stealer, killer-slasher, fugitive, killer-butcher, masked-bandit, mountain-brigand, pick-pocket, jewellery-snatcher.

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namaḥ , iṣhumad'bhyō dhan'vāvibh'yaśh'cha vō namō

May we reach the Target :

by keeping the spine perfectly erect, so that the kuṇḍalinī śhakti arises from the mūlādhāra chakra,

namaḥ , ātan'vānēbh'ya[fp]' pratidadhānēbh'yaśh'cha vō namō

by discarding external disturbances during meditation,

namaḥ , āyach'chhad'bhyō viṣṛjad'bhyaśh'cha vō namō

by aiming at the Self in the cave of the heart,

namō (a)s'yad'bhyō vidh'yad'bhyaśh'cha vō namō ॥ 26 ॥

by reaching the Supreme Self.

namaḥ , āsīnēbh'yaśh' śhayānēbh'yaśh'cha vō namō

All this belong to the body, not mine:

physical aspects like being seated, reclining,

namas' svapad'bhyō jāg'rad'bhyaśh'cha vō namō

dreaming or awake,

namas'tiṣh'ṭhad'bhyō dhāvad'bhyaśh'cha vō namō

standing or running,

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namas' sabhābh'yas' sabhāpatibh'yaśh'cha vō namō ॥ 27 ॥

being in an august assembly or its speaker,

namō , aśh'vēbh'yō (a)śh'vapatibh'yaśh'cha vō namaḥa ॥ 28 ॥

being wealthy with fine horses & vehicles.

Namaka Anuvākaḥa 4

nama , āv'yādhinīībh'yō vividh'yan'tībh'yaśh'cha vō namō

nama , uganābh'yas'tṛgm'hatībh'yaśh'cha vō namō

From this moment, these tendencies are cast out as "not mine":

wage war by attacking others, make them miserable with thoughts, word and deed,

namō gṛt'sēbh'yō gṛt'sapatibh'yaśh'cha vō namō

namōv' vrātēēbh' yōv' vrātapatibh'yaśh'cha vō namō ॥ 29 ॥

use cunning ways for selfish purposes, hire unorganized help to avoid taxes and injury liabilities,

namō gaṇēbh'yō gaṇapatibh'yaśh'cha vō namō

join groups for purely selfish purposes and not contribute anything in turn,

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namō virūpēbh'yō viśh'varūpēbh'yaśh'cha vō namō

get mentally entangled with variously manifested forms while forgetting the Universal Form backing them,

namō mahad'bhyaḥa , kṣhul'lakēbh'yaśh'cha vō namō

attend to the greatly important and ignore the trivial,

namō rathibh'yō (a)rathēbh'yaśh'cha vō namō

namō rathēēbh'yō rathapatibh'yaśh'cha vō namō ॥ 30 ॥

be in awe of the affluent and look down upon the indigent, be careless with the maintenance of the human-body-chariot,

namas' sēnāābh'yas' sēnānibh'yaśh'cha vō namō

ignore or encourage the activities of the enemy army within (greed, jealousy, anger, lust, pride, delusion),

namaḥa , kṣhat'tṛbh'yas' saṅg'rahītṛbh'yaśh'cha vō namō

overlook the inner voice, the voice of the conscience,

namas'tak'ṣhabh'yō rathakārēbh'yaśh'cha vō namō

nama[hk]' kulālēbh'ya[hk]' kar'mārēēbh'yaśh'cha vō namō

procrastinate or stubbornly resist attempts to re-form and transform oneself,

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nama[fp]’ **puñ’jiṣh’ṭē**ēbh’**yō**

niṣhā**dēbh’**yaśh’**cha** vō **na**mō || 31 ||

restrict someone else’s freedom and plunder forests due to greed rather than necessity,

nama **, i**ṣhu**kṛd’**bhyō **dhan’**va**kṛd’**bhyaśh’**cha** vō **na**mō

resist the urge to help others even though having the power to do so,

namō **mṛ**ga**yubh’**yaśh’ **śhva**nibh’**yaśh’**cha** vō **na**mō

exploit others’ weaknesses like a predator-hunter,

namaśh’ **śhvabh’**yaśh’ **śhva**patibh’**yaśh’cha** vō **na**maḥa || 32 ||

resist/refuse to control our dog quality within (anger and lust).

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Namaka Anuvākaḥa 5

namō bhavāya cha rud'rāya cha ॥ 33 ॥

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,

namaśh' śhar'vāya cha paśhupataye cha

namō nīlag'rīvāya cha śhitikaṇ'ṭhāya cha

pierce/kill subtly or grossly, exploit/hurt animals in our employ or otherwise, spit poison (malicious gossip) or keep quiet even if the situation demands that you speak up,

nama[hk]' kapar'dinē chav' vyup'takēśhāya cha

namas' sahas'rāk'ṣhāya cha śhatadhan'vanē cha ॥ 34 ॥

pay excessive attention to hair and its upkeep, look here and there, everywhere outside, attempt too many tasks succeeding in none,

namō giriśhāya cha śhipiviṣh'ṭāya cha

namō mīḍhuṣh'ṭamāya chēṣhumatē cha

namōōh' hras'vāya cha vāmanāya cha

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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,

namō bṛhatē cha vareṣhīyasē cha

namō vṛd'dhāya cha saṁ'vṛdh'vanē cha ॥ 35 ॥

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,

namō , ag'riyāya chap' prathamāya cha

nama , āśhavē chājirāya cha

namaśh' śhīgh'riyāya cha śhībh'yāya cha

hog the limelight at the cost of the really deserving person, be unnecessarily slow and lazy, act rashly without forethoughts, unnecessarily procrastinate, boast,

nama , ūr'myāya chāvas'van'yāya cha

namas' srōtas'yāya chad' dvīp'yāya cha ॥ 36 ॥

be unsteady in thoughts, exaggerate, make a hue and cry, be in the rat race without being aware, selfishly isolate oneself from society.

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Namaka Anuvākaḥa 6

namōōj' jyēṣh'ṭhāya cha kaniṣh'ṭhāya cha

nama[fp]' pūr'vajāya chāparajāya cha

namō madh'yamāya chāpagal'bhāya cha

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,

namō jaghan'yāya cha budh'niyāya cha

namas' sōbh'yāya chap' pratisar'yāya cha ॥ 37 ॥

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,

namō yām'yāya chak' kṣhēm'yāya cha

nama, ur'var'yāya cha khal'yāya cha

unnecessarily impose excessive controls over employees and family members, cultivate bad company and harvest infamy,

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namaśh' śhlōk'yāya chāvasān'yāya cha

namō van'yāya cha kak'ṣhyāya cha

namaśh' śhravāya chap' pratiśh'ravāya cha ॥ 38 ॥

mouth śhlōkas without implementing their message, ruthlessly exploit forests, hanker to be famous or deliberately shy away from the public gaze,

nama , āśhuṣhēṇāya chā (ā)śhurathāya cha

namaśh' śhūrāya chāvabhin'datē cha

namō var'miṇē cha varūthinē cha

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,

namō bil'minē cha kavachinē cha

namaśh' śhrutāya chaśh' śhrutasēnāya cha ॥ 39 ॥

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).

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Namaka Anuvākaḥa 7

namō dun'dubh'yāya chā (ā)hanan'yāya cha

namō dhṛṣh'ṇavē chap' pramṛśhāya cha

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,

namō dūtāya chap' prahitāya cha

namō niṣhaṅ'giṇē chēṣhudhimatē cha ॥ 40 ॥

disrespect the emissary of an adversary, ignore the voice of the conscience, misuse/abuse power,

namas'tīk'ṣhṇēṣhavē chā (ā)yudhinē cha

namas' svāyudhāya cha sudhan'vanē cha

target/hurt others secretly or openly, misuse the power and equipment given,

namas' srut'yāya cha path'yāya cha

nama[hk]' kāṭ'yāya cha nīp'yāya cha ॥ 41 ॥

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spoil the way for those walking behind (literally or figuratively), needlessly exploit the water-holes and mountains,

namas' sūd'yāya cha saras'yāya cha

namō nād'yāya cha vaiśhan'tāya cha

nama[hk]' kūp'yāya chāvaṭ'yāya cha

hunt birds for mere pleasure in marshes and lakes, pollute rivers and ponds, over-exploit well water and underground water,

namō varṣh'yāya chāvarṣh'yāya cha

namō mēgh'yāya cha vid'yut'yāya cha ॥ 42 ॥

disturb the Planetary Eco-System leading to excessive rain, drought, storms & lightning,

nama , īdh'riyāya chā (ā)tap'yāya cha

namō vāt'yāya cha rēṣh'miyāya cha

over-exploit fossil-fuel resources and overuse/waste electricity, divert typhoon and tsunami relief material for personal gains,

namō vās'tav'yāya cha vās'tupāya cha ॥ 43 ॥

illegally deprive others of their possessions.

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Namaka Anuvākaḥa 8

ॐ hara hara hara hara ॐ

May my body identification be forcibly taken away by Hara!

namas' sōmāya cha rud'rāya cha

namas'tām'rāya chāruṇāya cha

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),

namaśh' śhaṅ'gāya cha paśhupatayē cha

nama , ug'rāya cha bhīmāya cha ॥ 44 ॥

allow our bestial tendencies the upper hand and suffer on the way, inflict fear and feel dread,

namō , ag'rēvadhāya cha dūrēvadhāya cha

namō han'trē cha hanīyasē cha

kill by various methods, forget that some day everyone will be dead,

namō vṛk'ṣhēbh'yō harikēśhēbh'yō namas'tārāya ॥ 45 ॥

needlessly chop trees out of greed, not help others even if in a position to do so,

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namaśh' śham'bhavē cha mayōbhavē cha

namaśh' śhaṅ'karāya cha mayas'karāya cha

disturb the peace and spoil someone's pleasure, obstruct the noble activity of others,

namaśh' śhivāya cha śhivatarāya cha

namas'tīrth'yāya cha kūl'yāya cha ॥ 46 ॥

see only the negative in everyone and every place, pollute the sanctity of sacred sites and river-banks,

nama[fp]' pār'yāya chāvār'yāya cha

nama[fp]' prataraṇāya chōt'taraṇāya cha

nama , ātār'yāya chā (ā)lād'yāya cha

practise unjust favouritism, obstruct the activities of avatārs, prophets and saints, obstruct the activities of devotees of God,

namaśh' śhaṣh'pyāya cha phēn'yāya cha ॥ 47 ॥

needlessly uproot young growing plants for extremely transient benefits,

namas' sikat'yāya chap' pravāh'yāya cha ॥ 48 ॥

over-exploit sand banks and water-sources and thus deprive others.

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Namaka Anuvākaḥa 9

na[ma] , i[riṇ]'[yā]ya chap' pra[path]'[yā]ya cha

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,

na[ma[hk]'] kigm'[śhi]lā[ya] chak' kṣha[ya]ṇāya cha

*search for God **only** in stone images outside instead of within our own body-temple,*

na[ma[hk]'] ka[par']di[nē] cha pu[las']ta[yē] cha ॥ 49 ॥

pay undue attention to external head adornment instead of what's inside it: discriminative intelligence,

na[mō] gōṣh'[ṭhyā]ya cha gṛh'[yā]ya cha

be indifferent towards the Veda-chanters, Veda-teachers & their needs,

na[mas']tal'[pyā]ya cha gēh'[yā]ya cha

needlessly pamper our body by providing it mansions when a simpler dwelling would suffice,

na[ma[hk]'] [kāṭ']'[yā]ya cha gah'va[rēṣh']'ṭhā[ya] cha

mindlessly over-exploit water and over-underground resources,

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namōōh' hraday'yāya cha nivēṣhp'yāya cha ‖ 50 ‖

break our vows to God and get drowned in materialistic thoughts,

nama[fp]' pāgm'sav'yāya cha rajas'yāya cha

namaśh' śhuṣh'kyāya cha harit'yāya cha

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),

namō lōp'yāya chōlap'yāya cha

nama , ūr'vyāya cha sūr'myāya cha ‖ 51 ‖

be narrow-minded by not allowing the mind to imbibe Universal thoughts, misuse scientific knowledge,

nama[fp]' par'ṇyāya cha par'ṇaśhad'yāya cha

be indifferent towards the elderly who actually need us in old age,

namō (a)paguramāṇāya chābhigh'natē cha

threaten and attack others with sinful intent,

nama , āk'khidatē chap' prak'khidatē cha ‖ 52 ‖

cause disturbance/distress to others,

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namō va[hk]' kirikēbh'yō dēvānāgm' hṛdayēbh'yō

be indifferent towards the needs of the deities in NOT performing agnihōtras, yajñas and yāgas properly or at the appropriate times,

namō vik'ṣhīṇakēbh'yō namō vichin'vat'kēbh'yō

nama , ānirehatēbh'yō nama , āmīvat'kēbh'yaḥa ॥ 53 ॥

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.

Namaka Anuvākaḥa 10

drāpē , an'dhasas'patē darid'ran'nīlalōhita ।

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.

ēṣhām' puruṣhāṇāmēṣhām' paśhūnām' mā bhēr'mā

(a)rō mō , ēṣhāṅ' kiñ' chanā (ā)mamate ॥ 54 ॥

We should consider everything else as our own self. We should not threaten, antagonize or inflict disease upon anyone.

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yā tē rud'ra śhivā tanūśh' śhivā viśh'vāhabhēṣhajī ।

We should consider this entire Creation as an auspicious healing entity.

śhivā rud'ras'ya bhēṣhajī tayā nō mṛḍa jīvasēē ॥ 55 ॥

In turn, it will give us only positive/blessing vibrations, rendering our lives happy.

imāgm' rud'rāya tavasē kapar'dinēēk'

kṣhayad'vīrāyap' pra bharāmahē matim ।

We invite Rudra to reduce and remove our unwanted rājasic tendencies (violence).

yathā naśh' śhamasad'dvipadē chatuṣh'padē viśh'vam'

puṣh'ṭaṅ' grāmē , as'min'nānāturam ॥ 56 ॥

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.

mṛḍā nō rud'rōta nō mayas'kṛdhik'

kṣhayad'vīrāya namasā vidhēma tē ।

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

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yach'chhañ' cha yōśh'cha manurāyajē
pitā tadaśh'yāma tava rud'rap' praṇītau ॥ 57 ॥

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

mā nō mahān'tamuta mā nō , ar'bhakam' mā na ,
uk'ṣhan'tamuta mā na , uk'ṣhitam ।
mā nō vadhī[fp]' pitaram' mōta mātaram'
priyā mā nas'tanuvō rud'ra rīriṣhaḥa ॥ 58 ॥
mānas'tōkē tanayē mā na , āyuṣhi mā nō gōṣhu mā nō ,
aśh'vēṣhu rīriṣhaḥa ।

We refrain from killing or hurting anyone with thoughts, words and deed – always.

vīrān'mā nō rud'ra bhāmitō
vadhīrē haviṣh'man'tō namasā vidhēma tē ॥ 59 ॥

Also, we should be willing to offer our services and help always, whenever they are needed.

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ārāt' tē gōgh'na , uta pūruṣhagh'nēk'

kṣhayad'vīrāya sum'namas'mē tē , as'tu ।

We allow only noble non-violent thoughts near us and keep the violent ones afar.

rak'ṣhā cha nō , adhi cha dēvab' brūh'yadhā

cha naśh' śhar'ma yach'chhad' dvibarehāāḥa ॥ 60 ॥

We speak up for those in a pitiable state when required to.

stuhiśh' śhrutaṅ' gar'tasadañ' yuvānam'

mṛgan' na bhīmamupahat'numug'ram ।

mṛḍā jarit'rē rud'ras' stavānō , an'yan' tē ,

as'man'ni vapan'tu sēnāāḥa ॥ 61 ॥

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.

pariṇō rud'ras'ya hētir'vṛṇak'tu parit'

tvēṣhas'ya dur'matiraghāyō-ḥo ।

We divert our violent rage towards our own evil thoughts and intentions. If we always act like this, they will be reduced to ashes.

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avas' sthirā maghavad'bhyas'tanuṣh'va
mīḍh'vas'tōkāya tanayāya mṛḍaya ॥ 62 ॥

We keep giving munificently as much as we can. This will shower future prosperity on our children and grand-children.

mīḍhuṣh'ṭama śhivatama śhivō nas' sumanā bhava ।
paramē vṛk'ṣha , āyudhan' nidhāya kṛt'tiṁ' vasāna ,
ā charā pinākam' bibh'radā gahi ॥ 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.

vikirida vilōhita namas'tē , as'tu bhagavaḥa ।

We must endeavour to scatter largesse and hope, whenever feasible.

yās'tē sahas'ragm'
hētayō (a)n'yamas'man'ni vapan'tu tā-ḥa ॥ 64 ॥

We must not incite hatred amongst people for whatever reasons.

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sahas'rāṇi sahas'radhā bāhuvōs'tava hētayaḥa ।
tāsāmīśhānō bhagava[fp]' parāchīnā mukhā kṛdhi ॥ 65 ॥

We divert our selfish energy towards the Universal Cause by all means feasible.

Namaka Anuvākaḥa 11

sahas'rāṇi sahas'raśhō yē rud'rā , adhi bhūm'yāām ।
tēṣhāgm' sahas'ra yōjanē (a)va dhan'vāni tan'masi ।
as'min' mahat'yar'ṇavēē (a)n'tarik'ṣhē bhavā , adhi ।
nīlag'rīvāśh' śhitikaṇ'ṭhāāśh' śhar'vā ,
adhaḥa , kṣhamācharā-ḥa ।
nīlag'rīvāśh' śhitikaṇ'ṭhā divagm' rud'rā , upaśh'ritā-ḥa ।
yē vṛk'ṣhēṣhu sas'piñ'jarā nīlag'rīvā vilōhitā-ḥa ।
yē bhūtānāmadhipatayō viśhikhāsa[hk]' kapar'dinaḥa ।
yē , an'nēṣhu vividh'yan'ti pāt'rēṣhu pibatō janāne ।

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yē pathām' pathi rak'ṣhaya , ailabṛdā yav'yudhaḥa ।
yē tīr'thānip' pracharan'ti sṛkāvan'tō niṣhaṅ'giṇaḥa ॥ 66 ॥
ya , ētāvan'taśh'cha bhūyāgm'saśh'cha diśhō
rud'rā vitas'thirē ।
tēṣhāgm' sahas'ra yōjanē (a)va dhan'vāni tan'masi ॥ 67 ॥

We relax our minds and forgo the violence that we harbored for others around us (by chanting this Rudra Praśhna 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!

namō rud'rēbh'yō yē pṛthiv'yāñ' yēē (a)n'tarik'ṣhē yē
divi yēṣhāman'naṁ' vātō vareṣhamiṣhavas'tēbh'yō
daśhap' prāchīr'daśha dak'ṣhiṇā daśhap'
pratīchīr'daśhōdīchīr'daśhōrdh'vās'tēbh'yō

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namas'tē nō mṛḍayan'tu tē yan' dviṣh'mō
yaśh'cha nōd' dvēṣh'ṭi taṁ' vō jam'bhē dadhāmi ॥ 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 (catastrophes, calamities) 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.

Additional Rudra Mantras

tryam'bakañ' yajāmahē sugan'dhim' puṣh'ṭivar'dhanam ।
ur'vārukamiva ban'dhanān'
mṛt'yōr'muk'ṣhīya mā (ā)mṛtāāte ॥ 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.

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yō rud'rō , ag'nau yō , ap'su ya , ōṣhadhīṣhu yō rud'rō

viśh'vābhuvanā (ā)vivēśha tas'mai rud'rāya namō , as'tu ॥ 70 ॥

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.

yē tē sahas'ramayutam' pāśhā mṛt'yō mar'tyāya han'tavē ।

tā-ne yaj'ñas'ya māyayā sar'vānavayajāmahē ।

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.

mṛt'yavēs' svāhā mṛt'yavēs' svāhā ॥ 71 ॥

This is sacrified for Mṛtyuhu (Death); reach the celestial plane (svāhā)!!!

prāṇānāṅ' gran'thirasi rud'rō mā viśhān'takaḥa ।

tēnān'nēnāp'yāyas'va ।

Please don't undo the knot of the prāṇa and kill the body! Swell it and re-inforce it with food.

namō rud'rāya viṣh'ṇavē mṛt'yur'mē pāhi ॥ 72 ॥

Prostrations to Rudra and Viṣhṇu, you both please rescue me from repeated death!

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ta$^{muṣh'}$ ṣhṭu$_{hi}$ yas' sv$_{iṣhus'}$ su$_{dhan'}$vā$_{yō}$

viśh'$^{vas'}$$_{yak'}$ kṣha^{ya}ti bhē$_{ṣha}$jas'^{ya} ।

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.

yak'ṣhvā^{ā}$_{ma}$hē sau^{ū}$_{ma}$$_{na}$sā^{ya} rud'ran'

namō^{ō} bhir'$_{dē}$vama^{su}ran' duvas'ya ॥ 73 ॥

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.

a$_{yam'}$ mē has'$_{tō}$ bha^{ga}vā$_{na}$yam' mē bha^{ga}vat'taraḥa ।

This is my hand with powers Divine, this is my hand with powers even more Divine!

a$_{yam'}$ mē^{ē} viśh'va bhē^{ē}ṣha$_{jō}$

$_{(a)}$yaṁ' śhi$_{vā}$bhi$_{ma}$$_{re}$śhanaḥa ॥ 74 ॥

This is my cure-all potion, the power to heal the Universe. This is the auspicious, loving, healing touch!

ॐ śhā-n'$_{tiśh'}$ śhā-n'$_{tiśh'}$ śhā-n'^{ti}ḥi ॥

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

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Chamaka Anuvākaḥa 1

ॐ ag'nā viṣh'ṇū sajōṣhasēmā var'dhan'tu vāṅ' giraḥa ।

Agni and Viṣhṇu, may these words increase your radiance. May both of you jointly be pleased.

dyum'nair'vājēbhirā gatam ॥ 1 ॥

Come with radiance and abundance.

vājaśh'cha mēp' prasavaśh'cha mēp' prayatiśh'cha mēp'
prasitiśh'cha mē dhītiśh'cha mēk' kratuśh'cha mēs'
svaraśh'cha mēśh' śhlōkaśh'cha mēśh' śhrāvaśh'cha mēśh'

May all of these be mine: *abundance, creativity, extra effort, motion, good thoughts & ideas, universally beneficial resolutions, tonal hearing, glory, renown,*

śhrutiśh'cha mēj' jyōtiśh'cha mē suvaśh'cha mēp'
prāṇaśh'cha mē (a)pānaśh'cha mēv'
vyānaśh'cha mē (a)suśh'cha mē ॥ 2 ॥

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,

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chit'tañ' cha ma , ādhītañ' cha mē vāk' cha mē
manaśh'cha mē chak'ṣhuśh'cha mēśh' śhrōt'rañ' cha mē
dak'ṣhaśh'cha mē balañ' cha ma ,
ōjaśh'cha mē sahaśh'cha ma ,

keen awareness, learning, speech, mind, eyes, ears, keen-ness (alert-ness) of the jñānēndriyas, strength, inner power, vitality, power and might,

āyuśh'cha mē jarā cha ma , āt'mā cha mē tanūśh'cha mē
śhar'ma cha mē var'ma cha mē (a)ṅ'gāni cha mē (a)s'thāni cha
mē parūgm'ṣhi cha mē śharīrāṇi cha mē ॥ 3 ॥

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."

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Chamaka Anuvākaḥa 2

jyaiṣh'ṭhyañ' cha ma , ādhipat'yañ' cha mē man'yuśh'cha mē

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),

bhāmaśh'cha mē (a)maśh'cha mē (a)m'bhaśh'cha mē

jēmā cha mē mahimā cha mē varimā cha mēp'

prathimā cha mē varṣh'mā cha mēd'

righteous anger (by a righteous man, at the appropriate time, place & circumstance), unfathomability, potable water, win, glory, capacity to give boons, foremost, wide choice,

drāghuyā cha mē vṛd'dhañ' cha mē vṛd'dhiśh'cha mē

sat'yañ' cha mēśh' śhrad'dhā cha mē ॥ 4 ॥

large family/followers, plenitude (of food, wealth & knowledge), growth (spiritual, mental & physical), honesty, self-confidence,

jagach'cha mē dhanañ' cha mē vaśhaśh'cha mēt'

tviṣhiśh'cha mēk' krīḍā cha mē mōdaśh'cha mē

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the entire Creation (seen as myself), all kinds of wealth, power to prevail & win over others, inner & outer radiance or aura, sports, gladness,

jātañ' cha mē janiṣh'yamāṇañ' cha mē

sūk'tañ' cha mē sukṛtañ' cha mē

already born, to be born, excellently uttered (Veda sūktams), excellently done, conduct as per sūktams,

vit'tañ' cha mē vēd'yañ' cha mē bhūtañ' cha mē

bhaviṣh'yach'cha mē sugañ' cha mē supathañ' cha ma ,

worldly knowledge & wealth, ātmajñāna, a good background/history, bright future, good going, excellent paths towards Self-realization,

ṛd'dhañ' cha ma , ṛd'dhiśh'cha mē kḷp'tañ' cha mē

kḷp'tiśh'cha mē matiśh'cha mē sumatiśh'cha mē ॥ 5 ॥

filled granaries (always), innovations, inventions, innovativeness, inventiveness, thinking capacity, good-excellent thoughts.

Prāṇa Śhakti should predominate
to possess all these qualities.

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Chamaka Anuvākaḥa 3

śhañ' cha mē mayaśh'cha mēp' priyañ' cha mē
(a)nukāmaśh'cha mē kāmaśh'cha mē saumanasaśh'cha mē
bhad'rañ' cha mēśh' śhrēyaśh'cha mē vas'yaśh'cha mē

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, habitation,*

yaśhaśh'cha mē bhagaśh'cha mēd' draviṇañ' cha mē
yan'tā cha mē dhar'tā cha mēk' kṣhēmaśh'cha mē
dhṛtiśh'cha mē viśh'vañ' cha mē mahaśh'cha mē
saṁ'vich'cha mēj' ॥ 6 ॥

fame, Divine qualities, wealth, preceptor, supporter, ease & regularity in obtaining needs, forbearance, fortitude, universal outlook, greatness, feeling of 'equal-ness' (neither superior nor inferior),

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jñāt'rañ' cha mē sūśh'cha mēp' prasūśh'cha mē
sīrañ' cha mē layaśh'cha ma ,
ṛtañ' cha mē (a)mṛtañ' cha mē (a)yak'ṣhmañ' cha mē
(a)nāmayach'cha mē jīvātuśh'cha mē

*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,*

dīr'ghāyut'vañ' cha mē (a)namit'rañ' cha mē
(a)bhayañ' cha mē sugañ' cha mē śhayanañ' cha mē
sūṣhā cha mē sudinañ' cha mē ‖ 7 ‖

*longevity, 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.

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Chamaka Anuvākaḥa 4

ūrk' cha mē sūnṛtā cha mē payaśh'cha mē rasaśh'cha mē
ghṛtañ' cha mē madhu cha mē sag'dhiśh'cha mē
sapītiśh'cha mē kṛṣhiśh'cha mē vṛṣh'ṭiśh'cha mē

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,*

jait'rañ' cha ma , aud'bhid'yañ' cha mē rayiśh'cha mē
rāyaśh'cha mē puṣh'ṭañ' cha mē
puṣh'ṭiśh'cha mē vibhu cha mēp' prabhu cha mē ॥ 8 ॥

conquest, springing out of the first shoots, elevating thoughts, treasure, kingship, food abundance, good nourishment, broad-minded/all pervading, generous & powerful,

bahu cha mē bhūyaśh'cha mē pūr'ṇañ' cha mē
pūr'ṇatarañ' cha mē (a)k'ṣhitiśh'cha mē

whatever is needed and much more, feeling of fullness, satisfaction, the condition in which one does not run out of anything,

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kūyavāśh'cha mē (a)n'nañ' cha mē (a)k'ṣhuch'cha mēv'
vrīhayaśh'cha mē yavāāśh'cha mē māṣhāāśh'cha mē
tilāāśh'cha mē mud'gāśh'cha mē khal'vāāśh'cha mē
gōdhūmāāśh'cha mē masurāāśh'cha mēp'
priyaṅ'gavaśh'cha mē (a)ṇavaśh'cha mēśh'
śhyāmākāāśh'cha mē nīvārāāśh'cha mē ॥ 9 ॥

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.

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Chamaka Anuvākaḥa 5

aśh'mā cha mē mṛt'tikā cha mē girayaśh'cha mē
par'vatāśh'cha mē sikatāśh'cha mē vanas'patayaśh'cha mē

For a prosperous but non-selfish existence, using wealth for public welfare, ***may all of these be mine:*** *boulders, soil, hills, mountains, sand, plants,*

hiraṇ'yañ' cha mē (a)yaśh'cha mē sīsañ' cha mēt'
trapuśh'cha mēśh' śhyāmañ' cha mē lōhañ' cha mē
(a)g'niśh'cha ma ,

gold, iron, lead, tin, black iron, copper, bronze, alloys, fire,

āpaśh'cha mē vīrudhaśh'cha ma , ōṣhadhayaśh'cha mē
kṛṣh'ṭapach'yañ' cha mē (a)kṛṣh'ṭapach'yañ' cha mēg'
grām'yāśh'cha mē paśhava , āraṇ'yāśh'cha
yaj'ñēna kal'pan'tām' ॥ 10 ॥

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,

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vit'tañ' cha mē vit'tiśh'cha mē bhūtañ' cha mē
bhūtiśh'cha mē vasu cha mē vasatiśh'cha mē

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.

kar'ma cha mē śhak'tiśh'cha mē (a)r'thaśh'cha ma ,
ēmaśh'cha ma , itiśh'cha mē gatiśh'cha mē ॥ 11 ॥

socially relevant work, capacity to vigorously carry it out, money & resources for sēvā, goal, motion towards it, actual attainment of it.

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Chamaka Anuvākaḥa 6

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.

ag'nishch'cha ma , in'draśch'cha mē sōmaśch'cha ma ,
in'draśch'cha mē savitā cha ma , in'draśch'cha mē
saras'vatī cha ma , in'draśch'cha mē pūṣhā cha ma ,
in'draśch'cha mē

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,*

bṛhas'patiśch'cha ma , in'draśch'cha mē mit'raśch'cha ma ,
in'draśch'cha mē varuṇaśch'cha ma , in'draśch'cha mēt'
tvaṣh'ṭā cha ma , in'draśch'cha mē
dhātā cha ma , in'draśch'cha mē ॥ 12 ॥

inborn teaching quality, brightness, 'potential' spaces inside human body, genetic DNA, bones,

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viṣh'ṇuśh'cha ma , in'draśh'cha mē

(a)śh'vinau cha ma , in'draśh'cha mē

maru taśh'cha ma , in'draśh'cha mē

viśh'vē cha mē dēvā , in'draśh'cha mē

pṛthivī cha ma , in'draśh'cha mē

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,

(a)n'tarik'ṣhañ' cha ma , in'draśh'cha mēd'

dyauśh'cha ma , in'draśh'cha mē

diśhaśh'cha ma , in'draśh'cha mē

mūr'dhā cha ma , in'draśh'cha mēp'

prajāpatiśh'cha ma , in'draśh'cha mē ॥ 13 ॥

expansive thought, dreams, sound, head, taste, reproductive organs.

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Chamaka Anuvākaḥa 7

These vessels used in sōma yāgas represent subtle powers to be directed towards the inner senses, controlling & subduing them.

agm'śhuśh'cha mē raśh'miśh'cha mē (a)dāābh'yaśh'cha mē (a)dhipatiśh'cha ma , upāgm'śhuśh'cha mē (a)n'tar'yāmaśh'cha ma , ain'dravāyavaśh'cha mē mait'rāvaruṇaśh'cha ma ,

May all of these be mine: *delight, Vedic knowledge, Sun's unapproachability & overlordship, Bṛhaspati's secrets, Viṣhnu's interpenetration, power over stormy winds, over brightness (sattvaguṇa) & darkness (tamōguṇa),*

āśh'vinaśh'cha mēp' pratip'ras'thānaśh'cha mē śhuk'raśh'cha mē man'thī cha ma , āg'rayaṇaśh'cha mē

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,

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vaiśh'vadēvaśh'cha mēd' dhruvaśh'cha mē
vaiśh'vānaraśh'cha ma , ṛtug'rahāśh'cha mē
(a)tig'rāh'yāāśh'cha ma , ain'drāg'naśh'cha mē
vaiśh'vadēvaśh'cha mē

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, omnipresence,

marut'vatīyāāśh'cha mē māhēnd'raśh'cha ma ,
ādit'yaśh'cha mē sāvit'raśh'cha mē
sāras'vataśh'cha mē pauṣh'ṇaśh'cha mē
pāt'nīvataśh'cha mē hāriyōjanaśh'cha mē ॥ 14 ॥

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.

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Chamaka Anuvākaḥa 8

These physical articles used in a Vedic yajña symbolize something within us required for performing sacrifices (of any kind).

idh'maśh'cha mē bare hiśh'cha mē vēdiśh'cha mē
dhiṣh'ṇiyāśh'cha mēs' sruchaśh'cha mē
chamasāśh'cha mēg' grāvāṇaśh'cha mēs'
svaravaśh'cha ma , uparavāśh'cha mē

May all of these be mine: *body heat, 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, general hubbub sound of the audience-crowd,*

(a)dhiṣhavaṇē cha mēd' drōṇakalaśhaśh'cha mē
vāyav'yāni cha mē pūtabhṛch'cha ma ,

lungs, breath control, the human body, the pañcha prāṇas, body of the elevated sādhaka which can sustain samādhī,

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ādhavanīyaśh'cha ma , āg'nīīdh'rañ' cha mē

havir'dhānañ' cha mē gṛhāśh'cha mē sadaśh'cha mē

mixing with elevating saints & yōgīs for satsaṅg which purifies the mind, the preceptor who kindles the fire of knowledge, the mouth leading to the stomach, special enclosure or aśhram where one can pursue sādhanā without disturbance, opportunity and place to do sēvā,

purōḍāśhāāśh'cha mē pachatāśh'cha mē

(a)vabhṛthaśh'cha mēs' svagākāraśh'cha mē ॥ 15 ॥

sāttvik food, assimilation of the food by the mind-body complex, constant nāma-smaraṇa, feeding God in various human bodies.

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Chamaka Anuvākaḥa 9

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

ag'niśh'cha mē ghar'maśh'cha mē (a)r'kaśh'cha mē
sūr'yaśh'cha mēp' prāṇaśh'cha mē (a)śh'vamēdhaśh'cha mē

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,*

pṛthivīcha mē (a)ditiśh'cha mē ditiśh'cha mēd'
dyauśh'cha mē śhak'varīraṅ'gulayō diśhaśh'cha mē

fulfillment of physical/mental needs, open mind, generosity, dazzling aura, harmony, guide, directions (to the goal),

yaj'ñēna kal'pan'tāmṛk' cha mē
sāma cha mēs' stōmaśh'cha mē yajuśh'cha mē

esoteric meanings of the Veda-mantras, ecstasy at the climax of the yāga, reminding of the ātmic presence within, ability to sing melodiously, attitude of sēvā,

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dīk'ṣhā cha mē tapaśh'cha ma , ṛtuśh'cha mēv'

vratañ' cha mē (a)hōrāt'rayōōr' vṛṣh'ṭyā

initiation into the spiritual path, discipline in life, appropriate timing, adhering to promises, continuity, good wishes and blessings,

bṛhad'rathan'tarē cha mē yaj'ñēna kal'pētām ॥ 16 ॥

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.

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Chamaka Anuvākaḥa 10

*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.*

gar'bhāāśh'cha mē vat'sāśh'cha mēt' tryaviśh'cha mēt' tryavī cha mē dit'yavāṭ' cha mē dit'yauhī cha mē

pañ'chāviśh'cha mē pañ'chāvī cha mēt' trivat'saśh'cha mēt' trivat'sā cha mē tur'yavāṭ' cha mē tur'yauhī cha mē

paṣh'ṭhavāch' cha mē paṣh'ṭhauhī cha ma , uk'ṣhā cha mē vaśhā cha ma , ṛṣhabhaśh'cha mē vēhach'cha mē

(a)naḍ' vāñ'cha mē dhēnuśh'cha ma , ॥ 17 ॥

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,*

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āyur’yaj’ñēna kal’patām’ prāṇō yaj’ñēna kal’patāmapānō
yaj’ñēna kal’patāṁ’ vyānō yaj’ñēna kal’patāñ’
chak’ṣhur’yaj’ñēna kal’patāgeśh’ śhrōt’rañ’
yaj’ñēna kal’patām’ manō yaj’ñēna kal’patāṁ’
vāg’yaj’ñēna kal’patāmāt’mā yaj’ñēna kal’patāñ’
yaj’ñō yaj’ñēna kal’patām ॥ 18 ॥

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.

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Chamaka Anuvākaḥa 11

*Having experienced the Ultimate Absolute upon cessation of all 'desires-demands', we identify with the Creator and His Creation. 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 Bramhan and the other numbers symbolizing His myriad manifestations in Creation.*

ēkā cha mē tis'raśh'cha mē pañ'cha cha mē sap'ta cha mē
nava cha ma , ēkādaśha cha mēt' trayōdaśha cha mē
pañ'chadaśha cha mē sap'tadaśha cha mē
navadaśha cha ma , ēkavigm'śhatiśh'cha mēt'
trayōvigm'śhatiśh'cha mē pañ'chavigm'śhatiśh'cha mē
sap'tavigm'śhatiśh'cha mē navavigm'śhatiśh'cha ma ,
ēkat'trigm'śhach'cha mēt' trayas'trigm'śhach'cha mē

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/anuvākas of Rudra-namaka, the* ***13*** *Sanskrit vowels sounds, the* ***15*** *days of lunar calendar (implies time)…, the* ***33*** *dēvatās,*

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chatas'raśh'cha mē (a)ṣh'ṭau cha mēd' dvādaśha cha mē
ṣhōḍaśha cha mē vigm'śhatiśh'cha mē
chatur'vigm'śhatiśh'cha mē (a)ṣh'ṭāvigm'śhatiśh'cha mēd'
dvāt'rigm'śhach'cha mē ṣhaṭ'trigm'śhach'cha mē
chat'vārigm'śhach'cha mē chatuśh'chat'vārigm'śhach'cha mē
(a)ṣh'ṭāchat'vārigm'śhach'cha mē ॥ 19 ॥

*the **4** Vedas/puruṣhārthas/āśhramas, the **8** directions, the **12** months, the **16** aspects of the pūrṇa-avatāra/kalās of the moon/siddhis…, the **40** red-horses of Indra…*

vājaśh'chap' prasavaśh'chāpijaśh'chak' kratuśh'cha
suvaśh'cha mūr'dhā chav' vyaśh'niyaśh'chā (ā)n'tyāya
naśh'chānt'yaśh'cha bhauvanaśh'cha
bhuvanaśh'chādhipatiśh'cha ॥ 20 ॥

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.

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Śhānti Mantra

iḍā dēvahūr'manur'yaj'ñanīr'bṛhas'patiruk'thāmadāni
śhagm'siṣhad'viśh'vē dēvās' sūūk'ta vācha[fp]' pṛthivi
mātar'mā mā higm'sīr'madhu maniṣh'yē madhu janiṣh'yē
madhu vak'ṣhyāmi madhu vadiṣh'yāmi madhumatīn'

As Iḍā 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 Veda-sūktas, O Mother Earth, may we LOVE you and refrain from needlessly exploiting you.

dēvēbh'yō vāchamud' yāsagm' śhuśh'rūṣhēṇ'yāām'
manuṣh'yēēbh'yas'tam' mā dēvā ,
avan'tu śhōbhāyai pitarō (a)nu madan'tu ॥ 21 ॥

May we think, grow, speak & act lovingly; in doing so, may we shine spiritually & make our forefathers glow with pride.

ॐ śhā-n'tiśh' śhā-n'tiśh' śhā-n'tiḥi ॥

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

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Samasta Lōkāḥa Mantra

Prayer for Peace

ॐ svas'tip' prajābh'ya[fp]' paripālayan'tām ।
May the common people (subjects) be governed and nourished by the rulers. Let there be happiness and peace for the people.

nyāyēna mār'gēṇa mahīm' mahīśhā-ḥa ॥
May those who rule the land, tread the path of justice.

gōb' brām'haṇēbh'yaśh' śhubhamas'tu nit'yam ।
May knowledge and the teachers of knowledge be ever well.

samas'ta lōkās' sukhinō bhavan'tu ॥ (3x)
May all the worlds be happy.

ॐ śhā-n'tiśh' śhā-n'tiśh' śhā-n'tiḥi ॥
Peace for the body, mind and soul.

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"*We should not neglect the Vedas. The secret of the entire creation is contained in them. They reveal to us the goal and purpose of life. The Vedas are replete with divine mysteries and deep spiritual truths. Rudram forms a very important section of Kṛṣhṇa Yajur Veda. Rudram is generally understood to be a prayer to Lord Rudra. In fact, it is the essence of all the Vedas, viz. Ṛg Veda, Yajur Veda, Sāma Veda and Atharvaṇa Veda.*"

Bhagavān Sri Sathya Sai Baba,
Ati Rudra Mahā Yajña, August 2006
(Sanātana Sārathī of September 2006)

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In this chanting booklet, the text of the Sri Rudram is presented in RCCS format (Roman Coloured Coding Script), along with the majestic inner meaning of its mantras.

This visual and intuitive coding of the rhythm and the tune of the Veda mantras will help you in your learning and chanting of this most powerful and sacred Vedic chant.

It enables everyone to access Vedic chanting and is our humble attempt to act upon Swāmi's Saṅkalpa (Divine Wish) that everybody should learn and chant the Vedas, irrespective of religion, nationality or caste.

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