

## SRI RUDRAM with meaning



**Srirudram, also known as Rudraprasna, is a hymn devoted to lord Shiva. Sri Rudram comprises of two parts. The first part known as Namakam (because of the repeated use of word "Namo" in it) is found in the Krishna Yajurveda, Taittiriya Samhita in the fourth chapter. The second part known as Chamakam (because of repeated use of word "Chame") is found in the seventh chapter.**

**It is one of the most sacred and powerful Vedic hymns and is recited in poojas and homam by Vedic pundits for all round benefits. Those who want to go through the meaning may please read Sanskrit phrases and English transliteration here.**

### **Introduction**

**Sri Rudram** is found in the Krishna Yajurveda, Taittiriya Samhita along with its companion text Chamakam. Like all Vedic texts it is pleasing to the ear but confounding to the intellect. The melody and rhythm are unique and comfortable from the first listening, but once you dive into the meaning the problems arise!

In some ways it helps to start with the understanding that these Vedic verses are the cognition of an ancient Rishi. In Sanskrit "rishi" means enlightened seer and this hymn is simply a record of what he saw. All of creation is a manifestation of three forces; creation, preservation, and destruction. The creation force is Brahma, preservation is Vishnu, and destruction is Rudra. So **Sri Rudram** is both recognition and praise for the vital place Rudra holds in creation.

Imagine for a moment that you are a rishi and wish to record your vision of this force of nature. How all encompassing the force of destruction is and varied are the ways in which it manifests in everything from thunder in nature, to war among men. And at the same time there are more desirable and gentle forms of "destruction" as the old makes way for the new and the depth of ignorance gives way to the freedom and happiness of enlightenment. Particularly today we see so much seemingly senseless destruction around us that it becomes completely

bewildering! How can we account for that apparent contradiction? And even if we understand it, what can we do about it?

In the Vedic tradition, all the deities have two seemingly contradictory manifestations; peaceful and fierce. In the Rig Veda, Rudra is associated with the dramatic fierceness of the thunderstorm and lightening which strikes at men and cattle, but which through the rain is the source of peace and plenty. Rudra is the fierce aspect and Shiva the calm aspect of the deity most often referred to as Shiva.

In Chapter 11 of the Bhagavad-Gita, Arjuna is shown the universal form of Krishna as Lord of the Universe. In this vision he sees not only the calm but the fierce and destructive as well. Arjuna says;

"I see thee without beginning, middle, or end, infinite in power; with many arms. The sun and moon are your eyes, the burning fire your face. The whole universe is heated up with your radiance."

"This space between heaven and earth and all the quarters are filled with Thee alone. Having seen this, thy marvellous and awful form, the three worlds are trembling, O high souled Being."

In a moment, Krishna relents and changes back into HIS less frightening aspect. In the same way, Rudram both acknowledges the fierce nature of Rudra and asks for Him to show only the peaceful.

Throughout all of the Vedic tradition, the devotee who turns to God is guaranteed protection. It is the duty of the deity. This surrender by the devotee is called Sharanagati; taking complete refuge in God in body, mind, and soul. And as Rama says to Vibhishana (Ravana's good brother in the conflict of the Ramayana);

"He who turns even once to me and takes refuge in me saying Lord I am yours, save me! I protect him from dangers from all quarters. This is my steadfast vow."

Throughout the Rudram, the seer takes refuge in Rudra while acknowledging his power and fierceness. In the very first line he says;

"Oh Rudra, My salutations to your anger and to your arrows. My salutations to your bow and to your two hands."

Rudra is always known to be easily pleased and through the praise contained in **Sri Rudram** the fierce Rudra is calmed and becomes ready to grant us every conceivable blessing as requested in the Chamakam hymn.

### **Mantras**

There are several mantras found in **Sri Rudram** that are used to bring great peace and enlightenment.

Foremost among the mantras contained in Rudram is the Panchakshari Mantra;

"Om namah Shivaya" Also found is the great mrytunjaya mantra; ["Tryambakam yajamahe Sugandhim pushtivardhanam Urvarukamiva bhandhanamMrityor mukshiya mamirtate."](#)

"He who has divine fragrance, who makes men powerful and full of plenty; Him we worship, the three-eyed Rudra. As easily as a ripe berry falls from its stalk, release me from death, and let me not turn away from immortality and enlightenment."

**The mantra most often used for aarti; the pujas that offers light to the deity;**

**"Namaste astu bhavagan vishvesvaraya mahadevaya triyambakaya triupurantakaya trikal Agni kalaya kalagni Rudraya nilakanthaya mrutyunjayaya sarveshvaraya sadashivaya sriman mahadevaya Namah"**

"Let my salutations be to that great God who is the Lord of the universe; the great God who has three eyes and who destroys Tripura, the three Asura cities.

To that God who is the Dandhya time when the three sacred fires are lit; who is Rudra the fire that consumes the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God."

### **Maha Rudra Yagya**

The yajna is a process that blends the repeated repetition of the **Sri Rudram** and **Chamakam** with various procedures to both calm and empower the force of Rudra in our lives.

Throughout all of Vedic literature, the individual and the gods exist in a cooperative manner; one supporting and feeding the other. Verses 10 through 13 of Chapter three in the Bhagavad-Gita contain a clear reference to this;

"Having created men along with yagya, the Lord of Creation (Prajapati) said; By yajna you will prosper and its performance will bring forth the fulfillment of your desires."

"Through yajna you nourish and sustain the gods and those gods will, in turn, sustain you. By sustaining one another, you will attain the highest good."

"Nourished by the sacrifice, the gods will bestow on you the enjoyments you desire. But he who enjoys their gifts without offering to them is merely a thief."

The performance of these rituals takes three forms; Puja or aarti, Abishekam, and Homam. A puja is an offering of various items such as water, rice, fruit, flowers, light, and incense along with the repetition of some slokas and from 27 to 1008 names of the deity being worshipped. Aarti is a briefer form of the puja in which the offering is the light from burning camphor or ghee lamps along with the signing of appropriate slokas of only a few minutes in length.

As mentioned before, the deities all have their fierce aspects and the Abishekam is intended to soothe and pacify them. The offerings are primarily liquid or mixed with water. They include the following; water, milk, yogurt, buttermilk, ghee, sesame oil, sandal wood, turmeric, saffron, etc. Following the Abishekam the deity is dried and anointed with sandalwood and kumkum and dressed festively.

The homam or fire ceremony is the most elaborate and time consuming of the rituals. It begins with an introductory sloka and puja for Ganesha who is always

worshipped first in every ritual. Then the names and nakshatra (vedic constellation) of each sponsoring individual is read along with slokas that detail the time and place of the yagya, the reason it is being performed, the deities being worshipped, the rituals being performed and the desired results. This section is called the Sankalpam.

The arrangement of vessels used in the ritual always includes a curved pot full of water on which a coconut is placed surrounded by mango leaves or the equivalent. This is called a kalasam and can be quite simple or elaborate depending on the event. Following sankalpam, a Kalasa puja is performed in honor of the seven rivers of India and to invoke the god Varuna to bless and purify the water.

Then the pujas are performed, one for each of the deities for whom the yagya is being offered. The pujas will include the usual offerings of fruit and flowers, a selection of slokas, and 27 to 108 mantras (names) of the deity.

Then the homa fire is lit. First the priest purifies HIS implements and the fire area with water and sacred kusha grass. Then he offers coins as dakshina to the eight directions and their deities. Then he makes offerings to Agni, the god of fire (and incidentally one of the 11 forms of Rudra) who will consume and deliver the offerings of ghee, flowers, fruit, purification herbs, sandalwood, incense, fruits, and nuts.

Then the yagya itself begins. First, as always to Ganesha the remover of obstacles and then to each of the deities being worshipped in turn. Generally the homam uses relatively short introductory slokas and then large numbers of repetitions of the mantras (typically the moola mantra or gayatri). With each mantra the various ingredients are offered into the fire. So a typical mantra will be repeated 108 or 1008 times each time with the offerings into the fire. In the case of our Maharudram yagya, each day the 11 priests will chant Rudram 10 times from start to finish and then perform Rudra Homam with offerings being placed into the fire at the conclusion of every 2 line section. The entire process will take about 4 to 5 hours daily.

### **Summary**

Rudram is divided into 11 sections called Anuvakas. In the first Anuvaka, Rudra is asked to turn away his Ghora rupa (fierce appearance) and to please keep his and his follower's weapons at bay. Having been pacified, Rudra is requested to destroy the sins of those for whom it is being chanted

This first Anuvaka is chanted to destroy all sins, obtain leadership and divine benevolence, protection from famine, freedom from fear, obtain food, and protect cows, for absence from untimely fear of death, of tigers, thieves, from monsters, devils, demons. It is also chanted as a shield (kavaca) for virulent fever, to cure diseases, fetal disorders, absolution from evils stars and bad karma, for the fulfilment of one's desires, sumptuous rainfall, family protection, blessings with good children, fulfilment of all material desires and the destruction of enemies.

In the second Anuvaka, Rudra is prayed to as one who pervades the earth and as the green foliage and heritage of medicinal herbs. He is asked to loosen the bonds of samsara (illusion). This Anuvaka is chanted for the destruction of enemies, possession of wealth, getting kingdom (getting Job) and possession of intelligence.

In the third Anuvaka Rudra is described as the Lord of thieves who exists in everything. He is Sarvatma; the self of all. In this context, we who are unenlightened have stolen the immortal status of the Self and replaced it with our own limited conception of ego. And in turn it is Rudra who will come and steal our ignorance from us, restoring us to our natural status of enlightenment. This Anuvaka is also chanted for the cure of diseases.

In the fourth Anuvaka, Rudra is described as the creator and worker of all kinds. He is the cause of both the significant and minor. This Anuvaka is chanted for the cure of tuberculosis, diabetics and leprosy.

In the fifth Anuvaka Rudra's existence in running waters is praised and five activities are described (creation of the universe, preservation of it, destruction at the time of Pralaya, bondage in ignorance and the release or moksha).

In the sixth Anuvaka Rudra is identified with time (Kalarupa). He is described as the source of the different worlds, Shrutis (Vedas) and its essence in Vedanta. The fifth and sixth Anuvakas are chanted for the expansion of one's own assets, victory against enemies, blessings for a son with the stature of Rudra, avoidance of a miscarriage and easy childbirth, averting difficult astrology and protection of one's own son.

In the seventh Anuvaka all pervading presence in waters, rains, clouds, storms and its various forms are described. This Anuvaka is chanted for the increase of intelligence, improvement of health, wealth, progeny, clothes, cows, sons, education, lands, longevity and obtaining liberation.

In the eighth Anuvaka Rudra is described as He who illumines other Gods and confers powers on them. He is seen as ever present in holy rivers and He who can absolve all sins. This Anuvaka is chanted for the destruction of enemies and possession of ones own kingdom (lands).

In the ninth Anuvaka the strength and power of attendant is celebrated because they illumine the Gods and the world and control the forces of the universe. This Anuvaka is chanted for obtaining gold, a good wife, a job, and the blessings of a son who will be devoted to Lord Shiva.

In the tenth Anuvaka Rudra is again asked to shed his fury and shower benevolence by displaying Pinaka bow without arrows and to gracefully appear with tiger skin on body with pleasing countenance ready to shower boons upon devotees. This Anuvaka is chanted for possession of wealth, cure of diseases, removal of fear, getting rid of the enmity of powerful people, absence of fear from all living beings, having the vision of Bhairava (Shiva in most fearful aspect), absence from dangers and fears, blessings and the absolution of sins.

In the eleventh Anuvaka Rudra's accomplishments are profusely praised and benevolence is invoked with unconditional salutations. This Anuvaka is chanted for blessings of one's progeny, the enhancement of longevity, visiting of sacred places, and acquiring knowledge of past, present and future.

## **NAMAKAM FIRST ANUVAKA**

### **OM NAMO BHAGAVATE RUDRAYA!**

Namaste Rudra manyava utota ishava Namah |  
Namaste astu dhanvane bahubhya muta te Namah |

Oh! Rudra Deva! My salutations to your anger and also to your arrows. My salutations to your bow and to your two hands.

Ya ta Ishu shivatama shivam babhuva te dhanuh |  
Shiva sharavya ya tava taya no Rudra mridaya ||

Oh! Rudra! By favour of your arrow, bow, and quiver, which have shed their anger and turned auspicious, please render us happy.

Ya te Rudra Shiva tanura ghora papakashini |  
taya nastanuva shantamaya girishanta bhichakashihi ||

Lord Rudra, who confer happiness, by that form of yours which is not terrible, which will not injure us, and which is highly auspicious, behold and illuminate us.

Yamishum giri shanta haste bibharsya stave |  
shivam giritra tam Kuru ma higmsih purusham jagat ||

My Lord who dwells on Mount Kailas and confers gladness to all! You, who fulfills your vow of protecting all who serve you and take refuge in you; that arrow of yours which you hold ready to let fly, withhold it and make it tranquil and auspicious.

Shivena vachasa tva giri shacchavadamasi |  
Yatha nah sarvam ijjaga dayakshmam sumana asatthu ||

Lord of Mount Kailash of the Vedas! We pray to attain you by our auspicious words. We ask that for all our days, this entire world will be free from ills and discord, and that we may live in amity and concord.

Adyavocha dadhivakta prathamo daivyo bhisak |  
Ahimscha sarvan jam bhyayant sarvascha yatudhanyah ||

Let Him intercede on my behalf and speak in my favour, even Rudra, that foremost one, held high in honour by the gods, the physician. Let him annihilate the enemies of mine like scorpions, snakes, and tigers, and the unseen enemies like the Rakshasas, spirits and demons.

Asau yastamro aruna uta babhru sumangalah |  
You chemam Rudra abhito dikshu shritaha Sahasra sho vaisagum heda imahe ||

This Sun who is copper-red when he arises, then golden-yellow, this highly auspicious and beneficent one is truly Rudra. These other Rudras who are quartered round about in all directions of this earth, may I ward off their anger by my praise.

Asau yo vasarpati nilagrivo vilohitah |  
utainam gopa adrushanna drushannu daharyah |  
Utainam vishva bhutani sa drusto mridayati nah

The black-throated Rudra who has assumed the form of the sun that glows red when rising. Him the cowherds, the women carrying water, and all the creatures behold. He, who is seen by all, let Him send happiness to us.

Namo astu nilagrivaya sahasrakshaya midhushe |  
Atho you asya sattvano ham tebhyo karan namah ||

Let my salutations be to the blue-throated one, who has a thousand eyes. I also bow to his followers.

Pramuncha dhanvanastva mubhayorartni yorjyam |  
yascha te hasta isavah para ta bhagavo vapa ||

Bhagavan Rudra, loosen the string from both ends of your bow. Remove out of sight the arrows from your hands.

Avatatyā dhanustvam sahasraksha Shatesudhe |  
Nishirya shalyanam mukha shivo nah sumana bhava ||

You having a thousand eyes, and bearing a hundred quivers, after loosening your bow, kindly blunt the edges of your shafts. Assume your peaceful and auspicious Siva form and become well-intentioned towards us.

Vijyam dhanuh kapardino vishalyo banavam uta |  
Ane shanna syoushava abhurasya nishangathihi ||

Let the bow of Kapardin, Rudra of the matted locks, be without its string. Let there be no arrows in His quiver. Let His arrows lose their capacity to strike and pierce. Let His scabbard contain little power.

Ya te hetirmidhu stama haste babhuva te dhanuh |  
Taya sman visvatstva mayakshmaya Paribbhujā ||

You, Oh showerer of blessings, with your weapons and the bow in Your hand, completely protect us.

Namaste astvayudhayana tataya dhruṣṇave |  
Ubhabhyam muta te namo bahubhyam tava dhanvane ||

Let there be salutations to your sturdy and potent weapons, and also to both your hands and your bow.

Pari te dhanvano hetir asman vrunaktuvisvatah |  
Atho ya ishudhis tavare asmānidhehi tam ||

Let the arrow of your bow spare us in all ways. And place your quiver of arrows far away from us.

**Namasteastu bhavagan vishvesvaraya mahadevaya  
triyambakaya triupurantakaya trikalagni kalaya kalaagni  
Rudraya nilakanthaya mrutyunjayaya sarveshvaraya sadashivaya  
Sriman mahadevaya Namah**

**Let my salutations be to that great God who is the Lord of the universe;  
the great God who has three eyes and who destroys Tripura, the three  
Asura cities.**

**To that God who is the Dandhya time when the three sacred fires are lit; who is Rudra the fire that consumes the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God.**

**NAMAKAM SECOND ANUVAKA**

Namo Hiranya bahave senanyou disham ca pataye namo|

Salutations to Lord Rudra with the golden arms, the leader of hosts, to the Lord of the four direction, salutations.

Namo vrukshebhyo harikeshebhyah pashunam pataye namo Namah||

Salutations to the trees tufted with green leaves; salutations to the Lord of the cattle.

saspincharaya tvishimate pathinam pataye namo|

Salutations to Him who is light youllow-red tinged and radiant; to the Lord of the pathways, salutations.

Namo babhlu shaya vivyadhinen nanam Pataye namo ||

Salutations to Him who rides on the bull, to him who has the power to pierce all things, to the Lord of food, salutations.

Namo harike shayopavitine pustanam pataye namo ||

Salutations to Him who is always black-haired, who wears the yajnopavita (sacred thread); to him the Lord of the sleek, salutations.

Namo bhavasya hetyai jagatam pataye namo |

Salutations to Him the instrument that destroys Samsara (Ignorance); to the Lord of all the worlds, salutations.

Namo Rudrayata ta vine kshetranam pataye namo namah |

Salutations to Him who protects the world by the might of His drawn bow, to Rudra the destroyour of all miseries; to the Lord of the fields and sacred places, salutations.

Suta yahantyya vananam pataye namo |

Salutations to the charioteer, He who cannot be overcome and slain. Salutations to the Lord of the forests.

Namo rohitaya stha pataye vrikshanam pataye namah |

Salutations to the red One, the Lord; to the Lord of trees, salutations.

Namo mantrine vanijaya kakshanam pataye namah||



Salutations to the counselor of assemblies, the chief of traders, to the Lord of dense impenetrable clumps and clusters of thickets, salutations.

[Namo bhuvantayou varivaskrutayau shadhinam pataye namo ||](#)

Salutations to Him who has created the world and spread it broad, the creator of riches and lover of those who are devoted to Him; to the Lord of all vegetation, salutations.

[Nama ucchair ghoshaya krandayate pattinam pataye namo |](#)

Salutations to Him of the fearsome war cry, who causes His enemies to weep. To the leader of the foot-soldiers, salutations.

[Namah krutsnavitaya dhanvate satvanam pataye namah ||](#)

Salutations to Him who surrounds His enemies completely, and cuts off their retreat by running swiftly after the retreating stragglers; to the protector of the good who have taken refuge under Him, salutations.

### **NAMAKAM THIRD ANUVAKA**

[Namah sahamanaya niyadhina avyadhin inam pataye namah |](#)

Salutations to Him who cannot only withstand the shock of the onset of His enemies, but overpower them. He who can effortlessly pierce His enemies; the Lord of those who can fight on all sides, salutations to Him.

[Namah kakubhaya nishanginestenanam pataye namo |](#)

Salutations to Him who stands prominent, the wielder of the sword; to the prince of thieves, salutations.

[Namo nishangina ishudhimate taskaranam pataye namo |](#)

Salutations to Him who holds a dart in His hand to fit in His bow, who has a quiver in His back; to the Lord of those who thieve openly, salutations.

[Namo vanchate pari vanchate stayunam pataye namo |](#)

Salutations to Him who worming himself into the confidence of others cheats them occasionally, and He who cheats them systematically; to Him pretending to be an acquaintance steals and misappropriates articles, salutations.

[Namo nicherave paricharayanyanam pataye namo |](#)

Salutations to Him who moves about guardedly ever with intention to steal; to Him who moves amidst crowds and thronged places for pick-pocketing; to the Lord of forest thieves, salutations.

[Namah shrukavibhyo jigham sadbhyo mushnatam pataye namo |](#)

Salutations to Him who is in the form of those who protect themselves in armor, who want to kill others; to the Lord of those who want to steal crops and wealth, salutations.

Namo simadbhyo naktam charadbhyah prakruntanam pataye namo ||

Salutations to Him who is in the form of swordsmen who wander about at night; to the Lord of those who kill and seize others possessions, salutations.

Nama ushnishine giricharaya kuluncha nam pataye namo |

Salutations to Him who wears a turban, who wanders about the mountains; to the leader of the landlords, salutations.

Nama ishumadbhyo dhanvavibhyascha vo namo |

Salutations to you who bear darts, who carry bows; to you salutations.

Nama atanvanebhyah pratida dhane bhyascha vo namo|

Salutations to you who string your bows and you who fit arrows in them; to them my salutations.

Nama ayacchadbhya visrujad bhyascha vo namo|

Salutations to you who pull the bowstrings and let fly the shafts; to you salutations.

Namo syadbhyo vidhyad bhyascha vo namo ||

Salutations to you who loosen the arrows and pierce the persons you aim at; to you salutations.

Nama ashinebhyash shayane bhyascha vo namo |

Salutations to you Rudras who are seated and who are reclining, salutations.

Namah svapadbhyo jagrad bhyascha vo namo |

To you Rudras who are in the form of those who are asleep and awake, salutations.

Nama stishthadbhyo dhavad bhyascha vo namo |

To you Rudras who are in the form of those who stand and those who run, salutations.

Namah sabhabhya sabhapati bhyascha vo namo|

To you Rudras who are in the form of those who sit as members of assemblies and those who preside over them, salutations.

Namo ashvebhyo svapati bhyascha vo namah ||

To you Rudras who are in the form of horses and those who command them, salutations.

## **NAMAKAM FOURTH ANUVAKA**

[Nama avyadhinibhyo vividhyanti bhyascha vo namo |](#)

Salutations to you who can hit and pierce from all sides, and you who can pierce in diverse and manifold ways.

[Nama uganabhya strumhati bhyascha vo namo |](#)

Salutations to you who are in the form of the superior female Gods and the fierce vengeful and powerful Goddesses.

[Namo grutsebhyo gratsapati bhyascha vo namo |](#)

Salutations to you the covetous and greedy, and the leaders of such men.

[Namo vratebhyo vrata pati bhyascha vo namo |](#)

Salutations to you of diverse crowds and races, and the leaders of them.

[Namo ganebhyo Ganapati bhyascha vo namo |](#)

Salutations to you Ganas and their lords.

[Namo virupebhyo vishvarupe bhyascha vo namo](#)

Salutations to you who assume grotesque and monstrous forms and other diverse shapes.

[Namo mahadbhyah kshullake bhyascha vo namo](#)

Salutations to you the great ones and the small ones.

[Namo rathibhyo rathe bhyascha vo namah](#)

Salutations to you who ride in chariots and you who ride on no conveyance, but walk on foot.

[Namah senabhya senani bhyascha vo namah](#)

Salutations to you who are in the form of chariots and those who own them.

[Namah kshattrubhya sangrahitru bhyascha vo namah](#)

Salutations to you in the form of armies and the leaders of such armies.

[Nama stakshabhyo ratha kar bhyascha vo namah](#)

Salutations to you who are in the form of those who teach the chariot driving to others, and those who drive the vehicles themselves.

[Namah kulalebhyah karmare bhyascha vo namah](#)

Salutations to you who are in the form of carpenters and fashioners of chariots.

Namah punjishtebhyo nishade bhyascha vo namah

Salutations to you who are in the form of those who mold clay and make mud vessels, and artisans working in the metals.

Nama ishukrubhyo dhanva krud bhyascha vo namah

Salutations to you who are in the form of fowlers who net flocks of birds and fishermen who net shoals of fish.

Namo mrugayubhyah sva ni bhyascha vo namo

Salutations to you who are in the form of makers of arrows and bows.

Namah svabhyah svapati bhyascha vo namah

Salutations to you who are in the form of hunters and that of the leaders of the hounds.

### **NAMAKAM FIFTH ANUVAKA**

Namo bhavaya cha Rudraya cha

Salutations to Him who is the source of all things and to Him who is the destroyer of all ills.

Namah sharvaya cha pashupataye cha

Salutations to the destroyer and to the protector of all beings in bondage.

Namo nilagrivaya cha shiti kanthaya cha

Salutations to Him whose throat is black and whose throat is also white.

Namah kapardine cha vyuptake shaya cha

Salutations to Him of the matted locks, and to Him who is clean-shaven.

Namah sahasrakshaya cha shatadhanvane cha

Salutations to Him who has a Thousand eyes and a hundred bows.

Namo giri shaya cha sipivishtaya cha

Salutations to Him who dwells on the mount and who is in the form of Vishnu.

Namo middhushta maya ceshumate cha

Salutations to Him who showers blessings very much and who bears arrows.

Namo hrasvaya cha vamanaya cha

Salutations to Him who assumes a small size, and Him who is in the form of a dwarf.

Namo bruhate cha varshiyase cha

Salutations to the great and majestic one, to Him who is full of all excellence.

Namo vruddhaya cha samvrudhvane cha

Salutations to the Ancient One who is loudly praised by the scriptures.

Namo Agriyaya cha prathamaya cha

Salutations to Him who was before all things and who is foremost.

Nama Ashave chajiraya cha

Salutations to Him who pervades all and moves swiftly.

Namah shrighriyaya cha shibhyaya cha

Salutations to Him who is in fast moving things and in headlong cascades.

Nama urmyaya chavas vanyaya cha

Salutations to Him who is in great waves and in the still waters.

Namah srotasyaya cha dvipyaya cha

Salutations to Him who is in the floods and in the islands.

### **NAMAKAM SIXTH ANUVAKA**

Namo jyoushthaya cha kanishthaya cha

Salutations to Him who is senior and who is junior.

Namah purvajaya chaparajaya cha

Salutations to Him who was born before all and who will be born after all.

Namo Madhya maya chapagalbhaya cha

Salutations to Him who appears in the middle, and who appears undeveloped.

Namo jaghanyaya cha, budhniyaya cha

Salutations to Him who is born from the back side and from the under side.

Namah shobhyaya cha, prati saryaya cha

Salutations to Him who is born in the mixed world of good and bad and in things that move.

Namo yamyaya cha, kshemyaya cha

Salutations to Him who is in the worlds of Yama and in the worlds of safety.

Nama urvayaya cha khalyaya cha

Salutations to Him who is in the form of the bountiful fields and the threshing floors.

Nama shlokyaya chavasyanyaya cha

Salutations to Him who is praised by the Vedic Mantras and who is expounded in the Vedantic Upanishads.

Namo vanyaya cha, kakshyaya cha

Salutations to Him who is in the form of trees in the forests and of creepers in the shaded areas.

Namah shravaya cha pratisravaya cha

Salutations to Him who is sound and the echo of the sound.

Nama asu shenaya chashurathaya cha

Salutations to Him whose armies move swiftly and who rides on a swift chariot.

Nama shuraya cha, chavabhindate cha

Salutations to the warrior, He who pierces his enemies.

Namo varmine cha, varuyour cha

Salutations to Him who is clad in armor Himself, and who has provided for the safety of His charioteer.

Namo bilmine cha kavacine cha

Salutations to Him who wears a helmet and breast-plate.

Namah shrutaya cha shrutasenaya cha

Salutations to Him who is praised in the Vedas and whose army is also praised.

### **NAMAKAM SEVENTH ANUVAKA**

Namo dundubhyaya chahananyaya cha

Salutations to Him who is the kettle drum and who is also the drum stick.

Namo dhruvave cha pramrshaya cha

Salutations to Him who never turns his back in fight, but is at the same time prudent.

Namo dutaya cha, prahitaya cha

Salutations to Him who is in the form of the messenger and the representative sent for special purposes.

Namo nisangine cheshudhi mate cha

Salutations to Him who has a sword and a quiver of arrows.

Nama stikshneshave chayudhine cha

Salutations to Him having keen shafts and all weapons.

Namah svayu dhaya cha sudhanvane cha

Salutations to Him bearing a beautiful and powerful weapon and bow.

Namah srutyaya cha payouraya cha

Salutations to Him who is in the narrow footpaths and the broad highways.

Namah katyaya cha nipyaya cha

Salutations to Him who is in the narrow flow of waters and in their descent from higher to lower levels.

Namah sudyaya cha, sarasyaya cha

Salutations to Him who is in the marshy and muddy places and in the lakes.

Namo nadyaya cha, vaishantaya cha

Salutations to Him who is in the flowing waters of rivers and in the still waters of mountain tarns.

Namah kupyaya chavyaya cha

Salutations to Him who is in the wells and in the pits.

Namo varshyaya cha chavarshyaya cha

Salutations to Him who is born in the rivers as river water and in the absence of rains.

Namo meghyaya cha, vidyutyaya cha

Salutations to Him who is in the clouds and in the lightning.

Nama idhriyaya chatapyaya cha

Salutations to Him who is in the glittering white autumn clouds and who is in the rains and mixed with sunshine.

Namo vatyaya cha, reshmiyaya cha

Salutations to Him who is in the rains accompanied by winds and in the rains accompanied by hail.

Namo vastavyaya cha vastupaya cha.

Salutations to Him who is household wealth and the guardian deity of the household.

## **NAMAKAM EIGHTH ANUVAKA**

Namah somaya cha Rudraya cha

Salutations to Him who is with His consort Uma.

Namastamraya charunaya cha

Salutations to Him who is red and rosy-red also.

Nama shangaya cha pashupataye cha

Salutations to Him who brings happiness and who is the Lord of all creatures.

Nama ugraya cha bhimaya cha

Salutations to Him who is fierce and strikes terror at sight into His enemies.

Namo Agrevadhaya cha dure vadhaya cha

Salutations to Him who kills in front and from afar.

Namo hantre cha haniyase cha

Salutations to Him who is in the form of everyone who slays, and who kills all at the time of Pralaya.

Namo vrukshebhyo harikeshebhyo

Salutations to the stately trees with green tufts of leaves.

Nama staraya

Salutations to Him who is the Pravana mantra; Om.

Namash shambhave cha mayo bhava cha

Salutations to Him who is the source of happiness here and hereafter.

Namah shankaraya cha mayaskaraya cha

Salutations to Him who is inherently of the nature of conferring happiness directly in this world and the world hereafter.

Namah Shivaya cha shivataraya cha

Salutations to Him the auspicious one, who is more auspicious than all others.

Nama stiryouraya cha kulyaya cha

Salutations to Him who is ever present in holy places and on the banks of the rivers.

Namah paryaya chavaryaya cha



Salutations to Him who stands in the further shore and on this shore.

[Namah prataranaya chottaranaya cha](#)

Salutations to Him who ferries men over the sins and evils of Samsara (the Illusions of the world), and who by the grant of knowledge ferries them over Samsara altogether.

[Nama ataryaya chaladyaya cha](#)

Salutations to Him who is born again and again in Samsara and who tastes the fruits of Karmas in the form of Jiva.

[Namah shaspyaya cha, phenyaya cha](#)

Salutations to Him who is in the form of tender grass and foam.

[Namah sikatya ya cha pravahyaya cha.](#)

Salutations to Him who is in the form of the sands and flowing water.

### **NAMAKAM NINTH ANUVAKA**

[Nama irinyaya cha prapayouraya cha,](#)

Salutations to Him who abides in saline tracts and in trodden pathways.

[Namah kigim shilya cha kshayanaya cha](#)

Salutations to Him who is in the rocky uninhabitable and rugged tracts and in habitable places.

[Namah kapardine cha pulastayou cha,](#)

Salutations to Him who binds His matted locks and wears them majestically like a crown and Him who ever stands before His devotees.

[Namo goshyouraya cha, grihyaya cha](#)

Salutations to Him who is in the cow pens and in the homesteads.

[Nama stalpyaya cha, gehyaya cha,](#)

Salutations to Him who reclines on couches and who takes his ease in stately store yard buildings.

[Namah katyaya cha, gahvareshtaya cha,](#)

Salutations to Him who is in the thorny impenetrable forest places and in accessible mountain caves.

[Namo hradayyaya cha niveshpya ya cha](#)

Salutations to Him who is in deep waters and in the dew drops.

[Namah pam savyaya cha rajasyaya cha](#)

Salutations to Him who is in the visible and invisible dust.

Nama shuskyaya cha Harityaya cha

Salutations to Him who is in dry things and green things.

Namo lopyaya cholapya cha

Salutations to Him who exists in hard places which do not sustain even grass and in coarse and other grasses.

Nama urvyaya cha surmyaya cha

Salutations to Him who is in the earth and in the fair waves.

Namah parnyaya cha parnashadyaya cha

Salutations to Him who is in the green leaves and the dried ones.

Namo paguramanaya chabhighnate cha,

Salutations to the Rudraganas (soldiers of Rudra) who have their weapons uplifted and who strike from the front.

Nama akkhyidate cha, prakkhi date cha,

Salutations to them (Rudraganas) who afflict slightly and also grievously.

Namo vah kirikebhyo devanam hrudayou bhyo,

Salutations to you who shower wealth and who dwell in the hearts of the Gods.

Namo vikshina kebhyo,

Salutations to you who are not liable to decay (and who abides in the hearts of the Gods).

Namo vichinvakte bhyo,

Salutations to you who search and examine the good and bad that each one does (and who abides in the hearts of the Gods).

Nama anir hatebhyo

Salutation to them who have rooted out sin utterly (and who abides in the hearts of the Gods).

Nama amivaktebhyaha ||

Salutation to them who have assumed a gross form and stand in the material shape of the universe (and who abide in the hearts of the Gods).

### **NAMAKAM TENTH ANUVAKA**

Drape Andha saspate daridran nilalohita, esham purushanam  
esham pushunam ma bhermaro mo esham kim chanamamat

You who makes sinners lead contemptible lives, Lord and dispenser of food. You who choose to remain poor amidst your riches. You are dark in the neck and red elsewhere. Frighten not our near and dear persons or our cattle. Let not even one among them perish or get ill.

Ya te Rudra Shiva tanu Shiva vishvaha beshaji, Shiva Rudrasya  
Bhesaji tasya no mruda jivase ||

Oh Lord Rudra! By that form of yours which is peaceful and auspicious, more highly auspicious since it is a panacea for human ills for all days, most highly auspicious since by the grant of knowledge and illumination, it utterly uproots ignorance and the entire misery of samsara, by that gracious form of yours make us lead a full and happy life.

Imam Rudraya tavase kapardane kshayadviraya  
Prabhara mahe matim,  
Yatha na sha masa dvipade chatushpade vishvam pushtam  
Grame asminnana turam |

May we foster and cherish this attitude of mind towards Rudra even, the strong one with the matted locks, opposing whom his enemy warriors are defeated and meet their doom. May we adopt a mental inclination which results in Rudra maintaining friendship with our human relations and our wealth of cattle; sleek and content.

Mruda no Rudrota no maya skrudhi kshayadviraya  
Namasa vidhema te, yacchamcha yoscha manurayaje pita  
Tadshyama tava Rudra pranitau ||

Lord Rudra! Confer on us happiness in this world, and in the next. You who has destroyed our sins, we shall serve and worship you by our salutations. That freedom from sorrow which Manu, our progenitor, sought for and the happiness which he obtained, we shall taste it, if You are inclined and gracious to us.

Ma no mahanta muta ma no arbhakam ma na ukshanta Muta ma na ukshitam,  
ma no vadhih pitaram mota Mataram priya ma nastanuvo Rudra ririshaha ||

Lord Rudra! Afflict not the elders in our midst, nor the tender babe, nor the procreating youth, nor the child in the womb, nor the father or mother, nor our bodies dear to us.

Ma nastoke tanayou ma na ayusi ma no goshu ma no Ashveshu ririsaha |  
Viranma no Rudra bhamito vadhirhavi - shmanto namasa vidhema te ||

Lord Rudra! Getting angry at our transgressions hurts not only our children, our sons in particular, but also our cattle and horses, and our warriors. Making offerings into the sacred fire, we shall serve and calm you by our Namaskars (salutations).

Aratte goghna uta purushaghne kshayadviraya sumna masme Te astu, Raksha  
cha no adhi cha deva bruhyatha cha nah Sharma yacchavi barhah ||

Oh Deva! Let that terrible form of yours be far away from us—that which afflicts our cattle, our sons and grandsons, and wastes your enemy warriors. Let that form which confers happiness be near to us. Protect us. Recommend us to the other Gods and bespeak in our favor. You who increases the happiness of both

worlds. Please confer happiness upon us.

Stuhi shrutam garta sadam yuvanam mrugannabhima mupahat numugram,  
mruda jaritre Rudra Satvano anyante asmanna pantu senaha ||

I praise you the famous one, seated in the heart, the ever-youthful, terrible like the lion, fierce for the purpose of destruction. Lord Rudra, having been praised by us, let your armies strike at others than us.

Parino Rudrasya hetir vrunaktu pari tve shasya durmati raghayoho |  
Ava sthira maghavah bhyastanushva midhvasttokaya tanayaya mridaya

Let the weapon of Rudra give us wide berth. Let the fixed displeasure of Rudra blazing with just anger based on our sins, and keen to punish us, depart from us. Showerer of Blessings! Your purpose and your shaft are ever unerring; loosen them in regard to us; we who approached you with sacrifices and prayers. Make our sons and their sons happy.

Midhushthama shivatama shivo nah sumana bhava parame vriksha Ayudhan  
nidhana kritim vasana achara pinakam bibhradagahi |

Supreme showerer of blessings. Supreme auspicious One! Be auspicious and beneficent, and bear goodwill to us. Place your threatening and hurtful weapons on some tall and distant tree. Approach us wearing your elephant hide garment. Come bearing your Pinaka bow.

Vikirida vilohita Namaste astu bhagavaha, Yaste sahasragam hetayo  
nyamasmanniva pantu tah ||

Showerer of wealth! You white One! Lord Bhagavan! Salutations to you. Let your thousands of weapons not destroy us, but rather destroy our enemies.

Sahasrani sahasradha bahuvostava hetayah |  
Tasamishano bhagavah parachina mukha krudhi ||

In your arms exist thousands of kinds of weapons in thousands of numbers. But Bhagavan, You art Lord and master of them. Turn their hurtful faces away from us.

### **NAMAKAM ELEVENTH ANUVAKA**

Sahasrani sahasrasho you Rudra Adhi bhumyam, teshagam  
Sahasra yojane vadhanvani tanmasi ||

Those Rudras who live on the face of the earth in thousands of varieties, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Asmin mahatyarnaven tarikshe bhava adhi

Those Rudras who dwell in the sublime ocean and the space between sky and earth, we shall cause the strings of their bows to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

Nilā griva shiti kantha sharva adhah kshama charah

The Rudra Ganas, blue throated, where the Kalakuta poison rested; and white throated in other portions; those Rudras who dwell in the nether regions; we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

[Nila griva shiti kantha divam Rudra upashritaha||](#)

Blue throated where the poison rested and elsewhere white throated Rudras who dwell in the heaven, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

[Yo vrikshesu saspinjara nilagriva vilohitaha,](#)  
[Yo bhutana madhi patayo vishikhasah kapardianaha,](#)

Those Rudras of the color of tender grass who are black throated, those who are red in color, who live in trees, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

[You annesu vividhyanti patresu pibato janan](#)

Those Rudras who stand in the food and in the liquids, and pierce the persons who eat the food and drink the liquids, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

[You patham pathi rakshaya ailabruda yavyudhah,](#)

Those Rudras who are the protectors of the pathways, the givers of food, who fight with one enemies, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

[You tirthani pracharanti srukavanto nisanginah](#)

Those Rudras who haunt the sacred places wearing short daggers and long swords, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

[You etavanta scha bhuyam sascha disho Rudra vitasthire,](#)

Those Rudras so far mentioned, and over and above them, who have entered the quarters and occupied them, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

[Tesagam sahasra yojane vadhanvani tanmasi.](#)

Those Rudras who are on this earth, to whom food turns into shafts, I bow to them with my speech. With my ten fingers joined, I bow to them with my body facing the east, the south, the west, the north, and upwards, I bow to them with my mind. May they render me happy. Oh Rudras, to whom we bow! I consign him whom we hate and he who hates us, into your yawning mouths.

[Namo Rudrebhyo you pruthivyam you ntarikshe, You divi yousa mannam vato](#)  
[varsamisa vastebhyo Dasha cirdasha dakshina dasa prati cirda sho](#)  
[dicirda shor Dhvastebhyo Namaste no mridayantu te yam dvismo Yascha no](#)

dvestim tam vo jambhe dadhami.

Those Rudras who dwell in the middle region between the heaven and the earth, for whom the wind furnishes the shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May then render me happy. They whom we hate, and they who hate us, I consign them into their yawning mouths. Those Rudras who dwell in heaven, to whom rain serves as a shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May then render me happy. He whom we hate, and he who hates us, I consign them into your yawning mouths.

**Tryambakam yajamahe sugandhim pushtivardhanam urvarurkamiva  
bhamdhanam mriyora mukshiya mamritate.**

He who has divine fragrance, He who makes men powerful and full of plenty, Him even we worship, the three-eyed Rudra. Like a ripe berry from its stalk, release me from death, and let me not turn away from immortality and enlightenment.

Yo Rudro agnau yo apsu ya oshadhishu yo Rudro vishva bhuvana vivesha tasmai  
Rudraya namo astu

That Rudra who has even entered into and pervaded fire, the waters, vegetation, and all the worlds, let my salutations be to that Rudra.

Tamu shthuti yah svishuh sudhanva yo vishvasya shyati bshhajasya  
Yakshvamahe saumanasaya Rudram namo bhrdevamasuram duvasya

He who holds a beautiful and powerful shaft and a strong bow, He who is the source and repository of all medicines, praise Him alone. To gain the favor and goodwill of that supreme and effulgent God Rudra, let us worship Him, honor and adore Him by salutations.

Ayam me vishvabhesajo yam shivabhimarshanaha

Due to its contact with the Linga image, this right hand of mine is fortunate. Indeed this hand of mine is a panacea for all human beings for all ills.

Yo te sahasramayutam pasha mriyora martyaya hantave  
Tanyagyasya mayaya sarvanava yajamahe

Oh Death in the form of Rudra. Those countless nooses of yours by which You destroy all mortal creatures, we shall loosen them by the efficiency of our worship of you.

Mriyave Svaha, Mriyave Svahaha

I offer this sacred food offering in sacrifice to Rudra the Destroyer.

OM Namah Bhagavate Rudraya  
Vishnave mriyume pahi

Om. Salutation to the omnipresent Bhagavan Rudra. Protect me from death.

Prananam granthirasi rudro ma vishantakaha.  
Tenan nenapyayasva.  
OM Namah Bhagavate Rudraya Vishnave mriyume pahi  
Prananam granthirasi rudro ma vishantakaha.

Tenan nenapyayasva.

Kamadhenu, the divine cow discovered the hymns by which the gods are invoked. Manu was the sacrificer. Brihaspathi repeated the Sasthra Mantras which gladden. May the Visva Devas praised in the hymns and Mother Earth not cause me any suffering. Let me think sweet thoughts; let me perform sweet actions which bear sweet fruits; let me bear sweet offerings, let my speech and praise be sweet; let me utter words which sound sweet to the Gods; let me utter sweet words to men who would lend their ears. Let the Gods illumine me and render my speech sweet. Let the Prithis, the forefathers feel glad and approve of me.

### **END OF NAMAKAM**

#### **Sri Rudram Chamakam**

After praying and identifying Rudra with everything in the Namakam, the Chamakam is recited, in which the devotee identifies himself with Lord Shiva and asks him to give him everything!!

These excellent prayer is intended for the bulk of the people and every thing to be cherished in the world is included in this ascend to the state of Jnani to attain Moksha i.e. eternal happiness. Chamakam assures granting of what all you ask in a full-throated manner unabashed. The creator makes no distinction between the things of the world and the other world. Both belong to him and desire born out of Virtue is really manifestation of divinity and Dharma.

Chamakam furnishes completely the ideal of human happiness and defines in the highest degree the desires and do not delimit to be asked or to be granted.

In the First Anuvaka prayer is made to keep fit in the human being his vitalities internal and sensory organs and mind hale and healthy, a long and peaceful and happy old age.

The Second Anuvaka prominence and leadership, common sense, intellectual acumen, capability to face trying circumstances, Spiritual elevation, worldly splendour and enjoyments.

The third develops innate urge of God and meditative flights and spiritual ecstasy, service to Divinity and humanity and a condition where the world wants him and he wants the world for upliftment.

The fourth assures of courtesy, fitness of the body and the best food for the body, cosy and comfort.

The fifth asks for the Nava ratnas, the precious stones and all the animals to sub-serve his interest and the qualified materials best in their form for his rituals.

The sixth emphasizes the importance of Indra as a co-sharer in the offerings to the other Gods. Thus makes him big to get the major obtainers of Havis among all Gods and his special honour and supremacy.

The Seventh lists the various instruments necessary for some and sacrifices in the "Homa Kunda", the site of offerings to the fire God with Svahakara.

The ninth is the prime prayer consists of all the contents of four Vedas.

The tenth invokes all the biological species to co-operate in his daily wealth and also for the sacrificial fire. It also involves higher spiritual elevations, and makes it as Jnana Yajna.

The Eleventh Anuvaka brings out the long list of benedictions asked for in the odd divine number and even human numbering. Chamakam roots are firmly implanted in the worldly desires ultimately leading to the divine fulfillment. It is prayed that the Divine is immortal, infinite and is the cause of earth and heaven, space and time, reborn after the end of every thing and is the presiding deity.

Chamakam Namakam caiva purusa suktam tathaiva ca |  
Nityam trayam prayunjano Brahmaloke mahiyate ||

He who ever recites Namakam and Chamakam along with Purusa suktam daily will be honoured in Brahmaloaka.

### **CHAMAKAM FIRST ANUVAKA**

Om Agnaavishhnuu sajoshhasemaa vardhantu vaam girah  
Dyumnairvaajebhiraagatamh  
Vaajashcha me prasavashcha me prayatishcha me  
prasitishcha me dhiitishcha me kratushcha me  
svarashcha me shlokashcha me shraavashcha me  
shrutishcha me jyotishcha me suvashcha me  
praanashcha me apaanashcha me vyaanashcha me  
asushcha me chittam cha ma aadhiitam cha me  
vaakcha me manashcha me chakshushcha me  
shrotram cha me dakshashcha me balam cha ma ojashcha me



sahashcha ma aayushcha me jaraa cha ma aatmaa cha me  
tanuushcha me sharma cha me varma cha me  
angaani cha me asthaani cha me paruushhi cha me shariiraani cha me

Let God grant me food, permit me to eat the food, ensure purity of food and keen desire to relish, digest and cause it to obtain. Let me recite, chant Vedic mantras with Specific intonation with pleasing and absorbing voice with proper hearing, mental alacrity and bless me to reach the abode of Gods. Cause the proper functioning of the three airs prana, Apana and Vyana and the mukhya prana circulation and the secondary airs of udana and samana mental knowledge, powerful speech and a perfect and harmonious mind, Keen vision and hearing, healthy and active functioning of sense organs, highest intelligence (ojas) and the strength and virility and vigour to crush the enemies, assured longevity and honourable old age; and a sustainable egotism and a sound and well built body with full happiness ensuring protection to all the limbs and well arranged bones and joints. Ensure birth in esteemed and noble bodies for ever and in future.

These thirty six items are prayed in this Anuvaka for the body which is the cornerstone for upholding Dharma.

### **CHAMAKAM SECOND ANUVAKA**

Jyaishhthyam cha ma aadhipathyam cha me manyushcha me  
bhaamashcha meamashcha meambhashcha me  
jemaa cha me mahimaa cha me varimaa cha me  
prathimaa cha me varshhmaa cha me draaghuyaa cha me  
vridham cha me vriddishcha me satyam cha me  
shraddhaa cha me jagachcha me dhanam cha me  
vashashcha me tvishhishcha me kriidaa cha me  
modashcha me jaatam cha me janishhyamaanam cha me  
suuktam cha me sukritam cha me vittam cha me  
vedyam cha me bhuutam cha me bhavishhyachcha me  
sugam cha me supatham cha ma riddham cha ma riddhishcha me  
kliptam cha me kliptishcha me matishcha me sumatishcha me

I implore for granting of these to me. Recognition as the most cherished senior and eminent person overriding among men; combat resentment and control internal anger, and the outward manifestation of anger; and the in depth mind and general character, and obtaining sweet waters; commanding and victory over enemies. The wealth and fame derived by me, from these successes, longed and valued by others; Increase of my worldly possessions, and my offspring and perennial progeny to posterity and

superiority born out of knowledge and personality, conscious of truth always, discipline and staunch belief in Vedas and scriptures in the days ahead and enhancement in both movable and immovable assets and treasure in Gold and Silver and in the special attractiveness and personal charm, Feeling pride of body; and in the diversion towards sports and other games and the pleasures accrued by such avocations and all that I inherited through heritage and for future acquisitions and proficiency in Vedic mantras and the auspiciousness derived due to the conduct of such sacred rites and rituals. The wealth of past and future prosperity with great advanced strides with excellent and harmonious resorts for my stay and recreation as diversion, secured and well guarded path ways for my movements of coming and going, assured increased spiritual benefits and merits during and after life and all befitting sumptuous requirements to make my life journey most pleasing and comfortable and the will and ability to put them for efficient use, a perfect and balanced intellect and wisdom and the dexterity to tackle difficult situation gloriously with tremendous success.

These thirty eight things are requested in this Anuvaka.

### **CHAMAKAM THIRD ANUVAKA**

Shancha me mayashcha me priyam cha menukaamashcha me  
kaamashcha me saumanasashcha me bhadram cha me  
shreyashcha me vasyashcha me yashashcha me  
bhagashcha me dravinam cha me yantaa cha me  
dhartaa cha me kshemashcha me dhritishcha me  
vishvam cha me mahashcha me samvichcha me  
gyaatram cha me suushcha me prasuushcha me  
siiram cha me layashcha ma ritam cha me  
amritam cha meyakshmam cha meanaamayachcha me  
jiivaatushcha me diirghaayutvam cha meanamitram cha me  
abhayam cha me sugam cha me shayanam cha me  
suushhaa cha me sudinam cha me

Let Lord Shiva grant us happiness in both worlds on (earth and heaven). All the materials dearer and attractive and worthy of possession in heaven and endearing relations. Material and spiritual welfare; prosperity, cosy and comfort; name, fame and fortune and enormous riches, proper guidance from elders and well wishers, palatial mansions, and due support from all including parents. The capacity to protect all belongings earned and bequeathed, undaunted courage, chivalry, valour, stand fastness possessing the community pleasure and honour and be an embodiment of Vedic knowledge and the proficiency to impart the same to all others, command obedience and service from the progeny, capacity to develop expertise in cultivation of agricultural works.

Ardent desire to conduct spiritual rituals and there by gain the fruits of the holy acts. Be free from bodily ailments, ensuring longevity, circumventing untimely death, devoid of enemies and antagonism, assured of bountiful sleep and a very successful and glamorous day and dawn.

These thirty six aspirations are prayed to be fulfilled in this third Anuvaka.

#### **CHAMAKAM FOURTH ANUVAKA**

Uurkcha me suunritaa cha me payashcha me  
rasashcha me ghritam cha me madhu cha me  
sagdhishcha me sapiitishcha me krishhishcha me  
vrishhtishcha me jaitram cha ma audbhidyam cha me  
rayishcha me raayashcha me pushhtam cha me  
pushhtishcha me vibhu cha me prabhu cha me  
bahu cha me bhuuyashcha me puurnam cha me  
puurnataram cha me akshitishcha me kuuyavaashcha me  
annam cha meakshuchcha me vriihiyashcha me  
yavaashcha me maashhaashcha me tilaashcha me  
mudgaashcha me khalvaashcha me godhuumaashcha me  
masuraashcha me priyamgavashcha meanavashcha me  
shyaamaakaashcha me nivaaraashcha me

Let me be granted food, good reception, hospitality, milk, tasty sweet bountiful juices, ghee, honey and blessed with participating at food, drinking with others company, abundant agricultural activities, Sumptuous rains, Virgin cultivable fertile lands; with lushy tall sky high green trees and foliage, flower beds, gold, and costly and rare navaratna stones; blessed with great grand children with a pleasant feeling of possession and oneness and complete security and protection, with a well built and nourished and maintained body, with teaming cereals, pillets, pulses profusely available and proliferating, ever on the increase, devoid of hunger by consuming them perpetually with complete satisfaction, always with growing paddy, barley black gram, gingerly seeds, green gram castor oil seeds, wheat and White Bengal gram, with elongated bushy millets (small paddy) and fine Superior paddy and excellent roots and all readily available grains in the Jungles.

All the above thirty eight desires are prayed for to be fulfilled in this Anuvaka.

#### **CHAMAKAM FIFTH ANUVAKA**

Ashmaa cha me mrittikaa cha me girayashcha me  
parvataashcha me sikataashcha me vanaspatayashcha me  
hiranyam cha me ayashcha me siisam cha me

trapushcha me shyaamam cha me loham cha me  
agnishcha ma aapashcha me viirudhashcha ma oshhadhayashcha me  
krishhtapachyam cha me akrishhtapachyam cha me graamyashcha me pashava  
aaranyaashcha yagyena kalpantaam  
vittam cha me vittishcha me bhutam cha me bhutishcha me  
vasu cha me vasatishcha me karma cha me  
shaktishcha me arthashcha ma emashcha ma itishcha me gatishcha me

Let Lord grant me stone, earth spectrum of mountain ranges, basins of river waters, hillocks, sands, Medicinal herbs, tall and fruit bearing trees, gold, silver, lead, tin, steel, bronze and copper. Be blessed with fire, water, creepers, fine foliage ever lasting green vegetation, cultivable products, and stray growth millets, and sacrificial animals wild and domestic, wealth ancestral and acquired, progeny and property under acquisition, all worldly benefits, and accompanying advantages, hard earned income and valued belongings minor and major, cosy and comfortable dwellings and abodes to my progeny and the capability to perform sacred rituals and sacrificial rites such as yajnas perfectly and very successfully and enjoying the fruits there of, assuring harmony, happiness and prosperity achieving my desired objects and finally attaining the goal of liberation.

Thirty one specific desires are prayed to be fulfilled in this fifth Anuvaka.

#### **CHAMAKAM SIXTH ANUVAKA**

Agnishcha ma indrashcha me somashcha ma indrashcha me  
savitaa cha ma indrashcha me sarasvatii cha ma indrashcha me  
puushhaa cha ma indrashcha me brihaspatishcha ma indrashcha me  
mitrashcha ma indrashcha me varunashcha ma indrashcha me  
tvashhtaa cha ma indrashcha me dhaataa cha ma indrashcha me  
vishhnushcha ma indrashcha meashvinau cha ma indrashcha me  
marutashcha ma indrashcha me vishve cha me devaa indrashcha me  
prithivii cha ma indrashcha meantariiksham cha ma indrashcha me  
dyaushcha ma indrashcha me dishashcha ma indrashcha me  
muurdhaa cha ma indrashcha me prajaapatishcha ma indrashcha me

This Anuvaka is titled as 'Arthendram' because all Gods are clubbed with Indra and Indra is God of Gods and he gets a share of all sacrificial offerings along with every God. Thus a bigger share is offered to Indra, the Antaryami. Thus twenty five Gods are invoked along with Indra to grant us benevolence. Agni, Indra, Soma and Indra; Sivata and Indra; Saraswati and Indra; Pusa and Indra; Bruhaspati and Indra; Mitra and Indra; Varuna and Indra; Tvasta and Indra; Vishnu and Indra; The two Aswins and Indra; The Maruts and Indra; The Visve devas and Indra; the earth and Indra; the intervening

space in between celestial earth and Indra; the four sides (Disas) and the space above Indra and prajapati and Indra.

### **CHAMAKAM SEVENTH ANUVAKA**

Ashushcha me rashmishcha meadaabhyashcha me  
adhipatishcha ma upaashushcha me  
antaryaamashcha ma aindravaayashcha me  
maitraavarunashcha ma aashvinashcha me  
pratipasthaanashcha me shukrashcha me  
manthii cha ma aagrayanashcha me  
vaishvadevashcha me dhruvashcha me  
vaishvaanarashcha ma ritugraahaashcha me  
atigraahyaashcha ma aindraagnashcha me  
vaishvadevaashcha me marutvatiyaashcha me  
maahendrashcha ma aadityashcha me  
saavitrashcha me saarasvatashcha me  
paushhnashcha me paatniivatashcha me haariyojanashcha me

Let the vessels used in the sacred soma sacrifice be granted to us. They are the Amsu, the Rasmi, the Adhabya; Adhipati (for curds), the Upamsu (for Soma Juice) the Antaryama, the vessels for Mitra, Varuna, the twin Aswins, the pratiprastana, the Sukra, the Manthi, the Agramana, the Vaisvadeva, the Dhruva, the Vaisvanara, the Rtugrahas, the Atigrahas, Indra and Agni, for the Visvedas, for Maruts, the supreme Indra, Aditya, Savita, Saraswati, Pusa, Patnivata and the Hariyojanas.

### **CHAMAKAM EIGHTH ANUVAKA**

Idhmashcha me barhishcha me vedishcha me  
dhishhniyaashcha me sruchashcha me chamasaashcha me  
graavaanashcha me svaravashcha ma uparavaashcha me  
Adhishhavane cha me dronakalashashcha me vaayavyaani cha me puutabhriccha  
me aadhavaniiyashcha ma aagniidhram cha me  
havirdhaanam cha me grihaashcha me  
sadaashcha me purodaashaashcha me  
pachataashcha me avabhritashcha me svagaakaarashcha me

May God blesses me with all the external Sacrificial practices to perform the sacrifices. Such as sacred samidhaas (holy sticks) darbha (dried grass on the river banks) the vedica the flat form (Homa Kunda) to perform the Yagna, the money (Dakshina) and the raised seat for the Hotha, the vessels for Homams, the wooden vessel for keeping the soma juice and the instrument to prepare the juice, wooden knives and the four Homa gundams (the pits for offering the Homa) dravya, wood from fig trees, vessel made of banyan tree in which the crushed juice is stored, and the mud pots, and the

lighting place of fires; the raised elevated place for keeping the Havis and the wives of the priests and the high raised seating place for the udhghata who chants the mantras and to keep the rice and cooked offering in the sacrificial Homa fire and for the auspicious bath at the end of the Homa ritual and for invoking Gods in the Sacrificial fire by mantras.

### **CHAMAKAM NINTH ANUVAKA**

Agnishcha me dharmashcha mearkashcha me  
suuryashcha me praanashcha meashvamedhashcha me  
prithivii cha meditishcha me ditishcha me  
dyaushcha me shakkvariirangulayo dishashcha me  
yagyena kalpantaam rikcha me saama cha me stomashcha me  
yajushcha me diikshaa cha me tapashcha ma ritushcha me  
vratam cha me ahoraatrayorvrishhtyaa brihadrathantare cha me  
yagyena kalpetaamh

Let Lord grant me the sacrificial fire, the pravarga for performing soma yaga, the Arka, Suurya and praana Homa and the horse Sacrifice and the deities earth Aditi, Dhiti, heaven, the pointing finger of the holy sacrifices, and all the requisite necessities for the performance of the holy sacrifices, and the powerful mantras in the veda i.e, Rig veda, Sama Veda, Stoma Mantras in Adharvana veda and yajur veda, the Diiksha to perform the ritual and the necessary time to conduct the Homa, the vrata, the oaths, the disciplines codified and sumptuous constant rains day in and day out with the two i.e, Bruhat and Ritantara hymns for the successful efficacious sacrifices.

### **CHAMAKAM TENTH ANUVAKA**

Garbhaashcha me vatsaashcha me travishcha me  
travii cha me dityavaath cha me dityauhii cha me  
pajnchaavishcha me pajnchaavii cha me trivatsashcha me  
trivatsaa cha me turyavaath cha me turyauhii cha me  
pashhthavaath cha me pashhthauhii cha ma ukshaa cha me  
vashaa cha ma rishhabhashcha me vehashcha me anadvaajncha me  
dhenushcha ma aayuryagyena kalpataam praano yagyena kalpataamapaano yagyena  
kalpataam vyaano yagyena kalpataam chakshuryagyena kalpataam shrotram yagyena  
kalpataam mano yagyena kalpataam vaagyagyena kalpataam aatmaa yagyena  
kalpataam yagyo yagyena kalpataamh

Let me be granted the protection of calves in the wombs of the cows new born and one half year old male and female off springs, and two year male and female calves, two and half year old male and female calves and also three years calves males and females and four years calves male and female and five years calves male and female, the majestic breeding bulls, the virgin cows and the non conceived cows, the newly

delivered ones the luggage pullers and all these are made efficacious to be very useful for multipurpose and be granted long life full of sacrifices with praana, Apaana, Vyaana airs, the eye and ear with sacrifices of the mind, speech, the Ego 'I' along with sacrifices with perfection in the truest term.

This tenth Anuvaka consists of thirty one specific desires to be granted as ultimate ones.

### **CHAMAKAM ELEVENTH ANUVAKA**

Ekam cha me tishatishcha me panchatishcha cha me sapta cha me nava cha ma ekadasha cha me trayodasha cha me panchadasha cha me saptadasha cha me navadasha cha ma eka vishatishcha me trayovishatishcha me panchavishatishcha me saptavishatishcha me navavishatishcha ma

ekatrishachcha me trayastrishachcha me chatasrashcha me ashtau cha me dvaadasha cha me shodasha cha me vishatishcha me chaturvishatishcha meashhtaavishatishcha me vaatrishachcha me shattrishachcha me chatvarishachcha me

chatushchatvaarishachcha meashhtaachatvaarishachcha me vaajashcha prasavashchaapijashcha kratushcha suvashcha muurdhna cha vyashniyashcha antyaayanashcha antyashcha bhuvanashcha bhuvanashchaadhipatishcha

Let me be granted the uneven number one, three, five, seven, Nine, eleven, thirteen, fifteen, seventeen, Nineteen, twenty one, twenty three, twenty five, twenty seven, twenty Nine, and thirty one, thirty three, and even numbers four, eight, twelve, and sixteen, twenty, and twenty four, twenty eight, thirty two thirty six, and forty and forty four, forty eight to ensure food and its production, its continuity, and the urge to enjoy, the origin of all productions, the sun, the heaven, the head of all, the infinite, the all pervading like the sky, time and the like present at the end of total consummation exists at the end of it on the earth as universal form, the Antaryami the immortal, the inner ruler of every thing, the omni present and omni potent.

### **CHAMAKAM SHANTI PATHA**

Idam devahurmanuryagyaniirbrihaspatirukthaamadaani shasishhadvishvedevaah suktavaachah prithiviimaatarmaa maa hisiirmadhu manishhye madhu janishhye madhu vakshyaami madhu vadishhyaami madhumatiim devebhyo vaachamudyaasa shushruushhenyaam manushhyebhyastam maa devaa avantu shobhaayai pitaroanumadantu

The Divine Gods are implored through the mantras of Kamadhenu. Manu does the Sacrifices, Bruhaspati recites the pleasant mantras. Let these praises of Visva devas and mother earth save me from sufferance. Let my pleasant thoughts bring forth pleasant actions and the resultant enjoyable fruits. Let my Joyous offerings bear fine and worthy speech and my words please the divinity, make men lend their ears to gladden and Gods enlighten me and invoke my speech very powerful and my fore fathers feel excellently glad over it and bless me to perpetuate it.

**Om shaantih shaantih shaantih.**