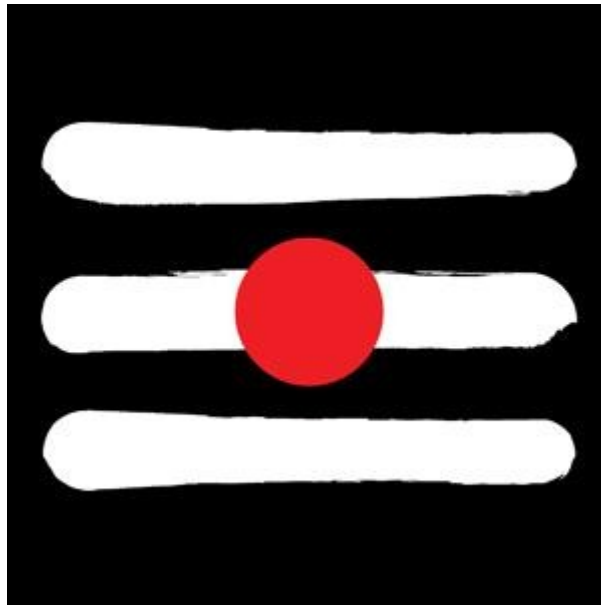


# Śri Rudram

A Spiritual Translation





# Śri Rudram

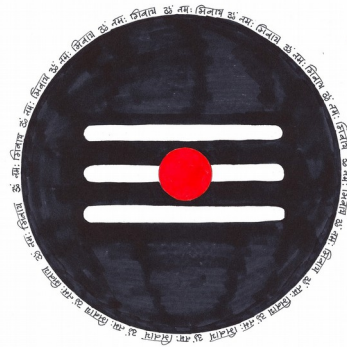
## Śata Rudrīya

A translation of Sri Rudram into English, declaring the spiritual and mystical meaning of each individual mantra is presented in the following pages. Rudram is described and its content revealed. These explanations are provided for the benefit of all spiritual seekers, who are inspired by the mighty energies of Rudram and who wish to probe just a little of its potent and compelling relevance for sadhana. Self-realisation may seem aloof to the seeker, standing as a distant goal. However, through grace, intelligence and a mature purity of mind, realisation is discovered to be no more than conscious alignment with the intimacy of the ever present reality. It is that fullness and magnificence alone to which, in awe and delight, we assign the term God. Rudram knows this and declares it with dignified, passionate and penetrating depth. Through its sacred and powerful language, its intricate detail describes the lord of love as shimmering infinity, eternally flashing now as this moment, appearing everywhere and as everything. Salutations to that wonder.

May you find these verses fruitful.  
harīh om

Derek Thorne  
Fenny Castle, Somerset, England  
Winter 2018

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## Forward

### **The magnificence**

The cosmos is a profound mystery understood by no-one on earth. Yet just a moment's reflection in anyone who sincerely looks, will engender awe and wonder at the stunning properties of existence, consciousness and mind. What is all this? We live at a time where modern physics is revealing more and more of the complexity and order of the universe, theorising an as yet undiscovered reality underlying the fabric of all that is. In the 15<sup>th</sup> century BCE when the Rudram was written down this principle of oneness of the cosmos was fully known and fully expressed, not in the concepts of physics but in poetic, religious and mystical language. The culture and time was very different but the intelligence and insight was not by any measure inferior. In terms of the nature of consciousness, the source of that consciousness and its profound beauty it was far superior, displaying a purity and sophistication that is breathtaking.

Whether then or now, for all spiritually enquiring people, there are perennial questions about existence that demand attention. From where have I come? Why am I here? Who am I? What is God? For many, giving proper attention to these mysteries becomes overshadowed by the demands and interests of life. For others the motivation to seek a fuller understanding of themselves and their meaning becomes an urgent priority. He or she has intuitively realised that the highs, lows and incidents of life are temporary experiences and there is something deeper than the body and mind, a more consistent source reality and a greater beauty to be discovered. Such a person is a spiritual seeker and is known as sadhak. The path to understanding then undertaken is called sadhana. There is no longer a possibility of deferment, something must be done.

The only possible position from which to pursue this journey is the honest position the sadhak finds themselves in. This is more than a position of circumstance in the world, it is a position of mind. The mind is not empty or clear, it carries within it complex impressions, assumptions, attitudes, behaviours and habits which shape perception and action. Some of these are positive allies creating fresh and open experiences and others are obstacles confining the moment and stifling the heart. The sadhak wants this to change and is prepared to invest faith and effort into sadhana.

It is in response to this that Rudram shines, just as the guru shines, to convey an enormous and utterly profound truth. The entire cosmos has appeared upon a single infinite divine energy. Not only is that energy manifesting the things that appear to you in the world, it is also the very same intimate energy expressing as you. It does not appear this way due to ignorance and the present qualities of mind but none the less it is so. This is the single greatest message of the Upanishads and the radiating essence of this Rudropanishad; a message that has the power to inspire the heart and re-position the mind towards higher spiritual understanding and deeper experience.

I first heard Sri Rudram in Tiruvanamalai in December 1999 being chanted by the priests in Ramanasramam. I was in Sri Ramana Maharshi's old room where there is an open grill through to the temple next door. The sounds captivated me immediately with their rhythm and influence, it affected me greatly and I planned my visits to the temple every day so that I could listen to the recitation again and again. I asked in the bookshop about it, bought a recording and came home with it. Over the years my interest did not wane. Although its complexities seemed incomprehensible, daunting and impossible, I wanted to chant parts of it myself but despite attempts to find someone who knew it, deeper access into the Sanskrit hymn eluded me for more

than a decade and I contented myself with listening to it and playing it at satsang meetings. In 2012 however I felt an urgent motivation and could wait no longer. Through the generosity and efforts of an American friend and chanter Martin Wolff I spent two years learning the whole recitation, in close collaboration with my chanting companion Anna Flanagan, whose enthusiasm matched mine and who took on the challenge alongside me. Following completion of this learning phase my chanting became ever more confident and more regular. I felt an affinity with the culture of Rudram, legitimacy as a chanter and settled in the subtle energies of brightness, refinement and expansion which arose most distinctly. At first I was chanting for myself, for my own sadhana and benefit but after a time I no longer wanted to do this and felt the desire to chant for others, for the space itself, for communities, for all people and for the world. I have come to understand that this generosity is very much the nature of Rudram but alongside its vibrations, effect and appeal, what was its actual meaning, what were the mantras saying?

I read about Rudram, studied it and looked more intently at the content, the text is powerful, imaginative and endlessly creative. Rudram is practical, religious and mystical all at the same time. I intuitively knew there was a deeper spiritual meaning but its detail was not evident or clear. Although the direct translations of the Sanskrit words were fairly consistent any interpretations given regarding hidden symbolism were often ambiguous or contradictory. *Nipyaya* is either just a waterfall or it is a flow of illumination. *Isuh* is either just an arrow or a targeted inner change.

Towards the end of 2015 I felt the desire to work on a translation of my own that explicitly focussed on the spiritual and mystical meaning within the mantras. In February 2016 I began a puja sadhana to chant Rudram every morning without break or gap for 1000 days whilst also working on the translation whenever time allowed. I could not translate from the Sanskrit because that was outside my abilities but I could apply all my intelligence, discrimination and spiritual vision to reviewing the English translations in existence and draw out the best consensus of the spiritual meaning in the clearest language possible, while at the same time chanting Rudram every morning and gaining further insights from that influence. This I have done and now two years later the translation is complete. This work cannot possibly be comprehensive or exact, it will have gaps and errors but I have given it the best, most careful attention I can, in the purist spirit possible.

Rudram is mighty indeed, standing above and beyond common categorisation. It will always mystify the heart and confound the mind through its potency and beauty. I give full salutations to that might, to its origins, to the Rishis of old who put it into text, to those across the world who chant it with such reverence and to all those sources both ancient and modern from which I have received assistance in this work. The primary sources from which I have drawn specific information are listed in the acknowledgements with gratitude.

It is a great blessing to feel the desire to pursue spirituality in this life and in all those who read this text this desire will be moving. It is a privilege to live in a time where Brahma Vidya is available, the precision of the teacher is available and to want to give that attention. In this endeavour we are all sadhaks experiencing the mystery, potency and beauty of Sri Rudram as a reflection of the divine reality, just as millions of minds have done across thousands of years. To all those minds, sisters and brothers, my salutations.

Derek Thorne

## What Sri Rudram is

### Context and origins

Sri Rudram is an ancient and sacred mystical hymn. The text is found in Yajur Veda and is around 3500 years old. It is a prayer for the world, for humanity, for the welfare and benevolence of all beings and for the enlightenment of spiritual seekers. The 169 mantras within the Namakam section invoke Rudra/Shiva as the manifestation of Brahman. Reciting the various names and characteristics of that divine energy invokes a benevolent influence in the circumstances of people, communities, environments and inner states. Chanting the Rudram purifies the mind, overcoming the hindrance of entrapping mental habits and the psychological burdens these bring, aligning the mind to stability, purity, clarity and spaciousness.

To be open to this understanding you must entirely overcome the limiting and ignorant notions of the nature of God which may persist in your mind. Rudram, in line with the Upanishads, is speaking of the grandeur of cosmic divine reality, the wonder of all this. Any notion that God is abstract or outside is dispelled. God is the entire manifestation including the very consciousness and intimacy of spirit thriving now as you. God is the glittering essence across all spheres of nature, in all physical forces, throughout all matter and within the bodies and minds of all beings. Despite appearances, you are not separate, it is impossible to be separate and the sense that you are is an illusion. This spiritual knowledge is obscured only by the ignorance and condition of your mind, which is living in a kind of dream. Awakening from that dream is the intent and Rudram is a means for consolidating and activating that for the good of all.

Of course if God is the whole it means everything, not parts of the whole and not everything is glittering, not everything seems good. This realm of experience is mixed, there is the selfless and the selfish, the kind and the unkind, the bitter and the sweet. Rudram is considered as the only hymn of its kind in the religious literature of the entire world which focuses on the idea of God, not only associated with the pleasant and good, but also with hardship and destruction. These seemingly negative energies are actually critical purifying forces, beyond human understanding, overcoming transgressions to evolve all things towards balance and harmony. As a consequence all human beings will experience the light and the dark. Here is the most critical spiritual point; there is the capacity within us to turn our own mind and actions towards the auspicious and the benevolent, to conquer and overcome the negative, the selfish and the destructive. Even if this is a whole life project it is the most worthwhile endeavour in life. Rudram occupies a stellar position in that offer and that intention. Once understood, even a little, it is truly to be respected and revered.

The multitude of individual mantras that form Rudram can be taken literally and chanted for karma-practical benefit, such as safety, well-being and prosperity in life or for jnana. Both these virtues, practical well-being and spiritual enlightenment, are legitimate and mutually supportive aims, operating simultaneously in the dynamic of Rudram. The impact and effect is dependent on the receptivity and vision of those who chant and those who listen to the chant.

Rudram is vast. To the religious minded it is an expression of worship and communication with a personal God. To the materially minded it is a ritual to bring protection and positive benefit in life circumstances. To the spiritually minded it is a transformation of insight and inner change. In all cases Rudram defies full understanding, its nature cannot easily be captured in convention or rationality. It is indeed a mystical energy from a mysterious origin yet despite its antiquity its relevance is immediate, alive and flashing perpetually, here and now.

## Notes on Structure and Presentation

### A translation for sadhaks

The translation is focussing on a spiritual rather than material interpretation of Rudram. It is written for the benefit of those who seek to understand how the ideas and meanings in Rudram are pointing to personal sadhana, inner states, transformation and spiritual realisation.

### Structure of Rudram

Rudram is in two parts. Namakam comes first and has eleven anuvakas or sections. It is principally the recitation of the names, characteristics and powers of Rudra/Shiva and an appeal to those powers. In the first anuvaka the ferocity of Rudra is pacified. From the second to the ninth anuvaka Shiva is acknowledged in multiple ways and forms. In the last two anuvakas prayers are offered to Shiva and all supporting subsidiary powers. The word namo or nama is repeated frequently meaning salutations, I honour or I bow towards. It is invoking the benevolent protective and intervening presence of Shiva and pledging allegiance with that. Chamakam is the second part and also has eleven anuvakas. It is a call for benefits, provisions and blessings, so that life, both physical and psychological may be productive, welfare and security may be in place and spiritual practice may come to fruition. The words *ca me* are repeated after every mantra meaning - to me.

### Point of view

Where possible the interpretation is written for the first person thereby giving it more direct impact. It should be remembered however that as well as yourself the chanting generosity is for all beings.

### Terms for God

The terminology used to describe the supreme divinity includes the words the Lord, Shiva, Rudra, God and Ishvara. However Rudram is constantly pointing to the one all pervading Brahman. Rudra is another more ancient name for the benevolence of Shiva depicting his correcting fierce aspect.

### Gender

The language of Rudram in line with its time is mostly male as are the principle deities described. Obviously spirituality transcends gender. Anuvaka 4 specifically praises the powerful feminine.

### Structure of the translation

The layout describes each anuvaka and mantra in five different ways:

1. A short statement as a prompt indicating the main essence of the anuvaka.
2. The number of the individual mantra as it appears within each anuvaka.
3. The original Sanskrit text presented in Romanised transliteration.
4. A direct translation of the Sanskrit with no interpretation, shown in arial bold.
5. An interpretation conveying the spiritual meaning, shown in arial blue.

### Acknowledgements

In addition to multiple background references the principle sources utilised are listed below:

Swami Sarveshananda - Chinmayananda Mission (particular salutations to this inspired source).

Swami Dyananda Saraswati - Arsha Vidya.

Swami Amritananda - Ramakrishna Mission quoting several traditional sources.

Sankacharya - Kanchi Kamakoti Peetam.

Vedam and Veda Union – Sri Sathya Sai Baba International.





# Śri Rudram

Namakam & Chamakam

The text



## Anuvaka 1

### Refuge and protection

I vow to turn exclusively towards the light. I acknowledge the necessary fierce correcting nature of the lord and appeal that through my own sincere efforts his auspicious nature shine upon me. May all and any enemies that have previously obscured the light become eliminated. It is his power alone to which I give my salutations and towards this goal of liberation that I seek his protection.

### Introductory prayer

om śrī gurubhyo namah harih om gaṇānāṃ tvā gaṇapātiṃ havāmahe kavim  
kavīnāmupamaśravastamaṃ jyeṣṭharājam brahmanām brahmanaspata  
ānaśśrinvannūtibhissīda sādānam om śrī mahāganapataye namah

**Salutations to the guru. We worship the lord of all powers, the creator, the protector of all beings, the illumined one, the exalted one, shining in the hearts of all. We worship you for a pure mind. Please sit at the alter of our hearts with all protective means.**

Om namo bhagavate rudrāya

**Om salutations to you Lord Rudra.**

1.1

om namāste rudra maṇyavā utota iṣave namah namāste astu dhanvane  
bahubhyāmuṭa te namah

**Oh Rudra, salutations to your ferocity and to your arrow, salutations to your bow and to your two arms which wield the bow and hold the arrow, salutations.**

The power of Rudra stands poised with arrow aimed, bow drawn and quiver full, ready to strike in correction, to restore balance. His powers of nature are immense and formidable and I am helpless before him. I give salutations to that glory and humbly seek his mercy.

1.2

yā ta iṣuh śivatamā śivaṃ babhūva te dhanuḥ śivā śaravyā yā tava tayā no rudra  
mr̥daya

**Oh lord, that arrow of yours has quietened now, so has your bow quietened, so has your quiver. With these three, which have become auspicious, bless us with happiness.**

Through my salutations and my sincere intent I invoke the benevolent Shiva form of the lord. He is all seeing and I am naked and revealed before him. The intervening powers contained in his arrows now have the capacity to goad and encourage me to fulfil my spiritual commitment and point my mind towards purity and truth where freedom and happiness resides.

1.3

yā te rudra śivā tanūraghorā pāpakāśinī tayā nāstānuvā śāntamayā  
giriśamtābhicākaśīhi

**Oh Rudra, residing on the mountain and present within the words of the Vedas, may you awaken us through that auspicious Shiva form of yours which illuminates the blemishes and reveals the pure Self.**

The poise and immensity of Shiva is now standing guard, defending me. I take my refuge in his gracious and powerful stance. I appeal for my past oppositions to be exposed and overcome and ask that in the absence of those blemishes the illumination of the Self be realised.

1.4

yāmiṣum giriśantaḥ haste bibharṣyastave śivām giriṭra tām kuru mā himśih  
puruṣam jagat

**Oh Shiva, dwelling in the mountain you are the great protector of those that take refuge in you. The arrow remaining in your hand, poised to be discharged, make it a blessing and do not harm us or other beings in the world.**

The lord is always receptive. I recognise the reality of his intervention and the activity of his assistance. I ask that his arrows of powerful protection stabilise my intent and the intent of all who are so dedicated. I appeal for the welfare of all those present and all beings who are so moved.

1.5

śivena vacasā tvā giriśāccāvadāmasi yathā naḥ sarvamijagādayakṣmaṁ sumanā  
asat

**Oh lord of the mountain, we praise and sing about you so that we attain you. By the purity of our intent may all that belongs to us in this world be free from disease, living in harmony, may it be so.**

My eyes are focussed upon the lord in reverence and awe. The arrows remain ready to fly in response to any wrong actions but now through the auspicious stance of Shiva, the guarding arrow is blessing me with its capacity to instil good and favourable conditions, all according to my continuous spiritual intent.

1.6

adhyavocadadhivaktā prathamo daivyo bhiṣak ahiṁśca sarvaṅjambhayan sarvaśca  
yātudhānyah

**He who stands by his devotees is the first among everything, the inner Self of all the Gods. He who removes the disease of samsara may he annihilate my obstacles, the snakes that harm from the front and spirits that harm from behind, may my cause be not disrupted.**

Obstacles are either known and conscious (coming from the front) such as hardships in life or are unknown (coming from the back) such as negative habits and ghosts in the mind. I appeal to the illuminating and revealing powers of the lord that my cause may not be disrupted. Any remaining obstacles that come will then be known as stepping stones to greater spiritual freedoms.

1.7

aṣau yastāmro aruna uta babhru sumangalāḥ ye cemāṁrudrā abhitō dikṣuśritāḥ  
sahasraśo vaiṣāṁ heḍa īmahe

**He is red in colour when rising, light red after rising and of golden hue thereafter, the benevolent one who is the sun dispelling darkness. Around him are thousands of other smaller Rudras, quartered in all directions just as creation is spread all around, may their anger also be appeased by our praise.**

The lord is perceived in the sun. He is Sattva, illuminating everything, whose radiance overcomes darkness and in whom all other subsidiary powers are dependent, such as the agitation of rajas and the envelopment of tamas. I ask that any contrary movements from any of these subsidiary powers is exposed and turned to benevolence by the potency of the illuminating light.

1.8

asau yo vasarpāti nīlāgrīvo vilohitah utainam gopā adrsannadrśannudahāryah  
utainam viśvā bhūtāni sa dr̥ṣṭo mr̥dayāti nah

**The lord of the blue neck, rises as the copper coloured sun and is seen by all. The cowherds, the maids who carry water from the river and even all the animals of the world see him displayed, let this wonder be recognised and all beings rejoice.**

The sun symbolises the infinite superior power of the lord. When it rises in the morning it touches all without favour. In the same way divinity and spirituality is equally prominent, available and evident for all those with eyes to see. I pray for its universal recognition for the benefit of all.

1.9

namo astu nīlāgrīvāya sahasrākṣāya mīdhuṣe atho ye āsya satvāno ham tebhyo  
karannamah

**My salutations go to the lord with a blue neck and thousands of eyes, omnipresent and all seeing, to the one who grants the desired ends to his devotees and also my salutations to those teachings, attendants and practices that serve him.**

The lord is all seeing and all encompassing. He is nature, he is existence itself. His blue neck is a consequence of containing and guarding within himself the destructive powers that would otherwise destroy the universe. I take refuge in him and give my allegiance to those components in the world that declare, support and serve his knowledge.

1.10

pramunca dhanvanastvamubhayorārtniyorjyām yāścā te hasta iṣavaḥ parā tā  
bhagavo vāpa

**Lord Rudra, untie the string connecting the ends of your bow, drop the arrows from your hand and keep them from our sight, so we may be assured that your weapons have now become harmless to us.**

Once again I acknowledge the legitimate and necessary ferocity of the lord. In case of any uncertainty I petition the lord to completely dismantle his punishing weapons previously trained upon me. In so doing I confirm and reassert that transcending previous obstacles and standing in alignment with him is my sincere vow.

1.11

avatatya dhanustvaṃ sahasrākṣa śateṣudhe nisiryā śalyānām mukhā śivo nah  
sūmanā bhava

**Oh lord with a thousand eyes and with hundreds of quivers, after unstringing your bow blunt the sharp points of your arrows and keep them within your quiver. May you adopt your peaceful and auspicious form, with a calm mind become well-intentioned towards us.**

The lord sees everything and is present everywhere without and within. The bowstring is now within me as the tension of my own ego. By his grace, once unstrung, this imposter and burden is weakened and loses its hold. The quivered arrows of the lord now rest within me as the potentially destructive movements of mind. With these arrows pointed down and blunted such movements become dulled and ineffective.

1.12

vijyam dhanūh kapardino viśalyo bāṇavāṃ uta aneśannasyeṣava ābhurasya  
niṣaṅgathih

**Oh lord, let your bow be without string, may your quiver become empty, let your arrows lose the power to strike, may your scabbard be without sword.**

The lord is raw energy, bright as a million suns, wielding many weapons of intervention as the powers of nature, event and encounter. As well as the unstringing of his bow I appeal that his quivers become empty and even his sword and his scabbard are pacified. In that peaceful radiant sattva let all be auspicious and benevolent.

1.13

yā te hetirmīdhuṣṭama hastē bābhūvā te dhanūh tayā  
smānviśvatastvamayakṣmayā paribbhujā

**You who shower blessings upon your devotees, with those weapons of yours and the bow in your hand, which are now all opposed to injure, completely protect us.**

As a consequence of my vow and in response to the sincerity of my intent, with all weapons withdrawn from harm and made defensive, I rest in his blessings. I praise the benevolent grace of the lord and appeal for his total protection.

1.14

namaste astvāyudhāyānātātāya dhṛṣṇavē ubhābhyām̐ uta te namo bāhubhyām̐ tava  
dhanvane

**My salutations to your weapons which are now at rest, potent but not aimed, salutations again to your two arms and your bow.**

The immensity of the powers and abilities of the lord are my refuge and to that I again give my praise. In his protection and benevolence I now stand, assured, aligned and free from fear.

1.15

pari te dhanvano hetiraśmānvr̥ṇaktu viśvatah atho ya iṣudhistavāre aśmannidhēhi  
tam

**Let your arrows now always pass away from us oh lord, let your quiver be kept ready in the midst of our enemies.**

Striding amidst the protection of the lord I ask for the capacity of those arrows to be retained and kept ready to strike against any prevailing enemies. The enemies that may assail me are pernicious habits of mind and obstacles and difficulties in life that may act in opposition to my vow and intent. Shiva's quiver is my resource giving me fortitude, vision and courage when needed.

## Anuvaka 2

### Mighty and mystical

The lord as Shiva is unfathomably mighty, mystical and immediate both universal and intimate. In wonder and delight I recognise the intense grandeur of his divine attributes. To the immeasurable powers and potencies of the lord I give my profound salutations.

### Additional mantra preceding anuvaka 2

namaste astu bhagavan viśveśvarāya mahādevāya tryambakāya tripurāntakāya  
trikāgnikālāya kālāgnirudrāya nilakaṇṭhāya mrtyunjayāya sarveśvarāya  
sadāśivāya śrīmanmahādevāya namah

**Salutations to you the lord of the universe, you who are all knowing, the effulgence amongst Gods, who has three eyes, who overcomes the three cities, who devours the three periods of time, who consumes the universe at its end, who has a blue throat, who has conquered death, who is lord of everything, who is ever auspicious, who is endowed with all wealth and who is the great and glorious supreme lord, salutations.**

We give salutations to Ishvara the mighty lord, the greatness overarching all creation, infinite in knowledge, infinite in space, infinite in time and infinite in blessings. It is that alone which is the supreme being and nothing less than that to which we offer our devotion and our works and it is to that wonder alone that we align our minds.

### 2.1

namo hiraṇyabāhave senānye diśām ca patāye namo

**Salutations to him whose arms are adorned with golden ornaments, commander of the forces, the lord of the quarters, chief of the four directions, salutations.**

Salutations to the primary benevolent power and lord of all. All forces are under his command. He is illustrious, his whole body golden and shining as effulgent consciousness. The quarters are everywhere, east, west, north and south, both without and within and all are his domain.

### 2.2

namo vṛkṣebhyo harikeśebhyah paśūnām patāye namo

**Salutations to him who shines as trees with fresh green leaves, to him who is the lord of all beings, salutations.**

The lord is the life in all beings. The tree is the jiva growing in ignorance. Only its trunk and branches, as body and mind, is apparent to the unenlightened. The root and sap that sustains all the trees is Brahman and that is to be realised by the wise. The lord brings this illuminating and transforming knowledge, just as green leaves bring new life to the growth and vitality of trees.

### 2.3

namah saṣpinjārāya tviṣimate pathinām patāye namo

**Salutations to him who is light yellow, red tinged and who shines in lustre as fresh tender stalks of grass, to him who is the lord of the pathways, salutations.**

The red is the blood of all life, the light yellow is the prana. The pathways are the channels within the bodies of jivas that enable life and mind and senses to shine. The lord is the transforming and illuminating energy invigorating the jiva. He shines in the lustre of knowledge and the vitality of truth, as pure as fresh tender stalks.

2.4

namo babhluśāyā vivyādhine nnānām patāye 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.**

The bull is the dharma of spiritual wisdom and truth. Shiva strides the bull and rides him triumphantly, leading him through all obstacles and piercing all ignorance. As lord of food, he radiates nourishment as he rides, he is alert and vigilant to all the hungers and is master of the means to satisfy the hungers.

2.5

namo harikeśāyopavītine puṣṭānām patāye namo

**Salutations to him who is always black-haired, who wears the sacred thread and to him who is the lord of the sleek, salutations.**

Black hair symbolises that he is timeless, not ageing and full of sleekness and all vitality. He is the means for his devotees to acquire health and excellent virtues. The sacred thread indicates his auspiciousness and total command of sacred knowledge.

2.6

namo bhavasya hetyai jagatām patāye namo

**Salutations to the instrument that destroys samsara, to the lord of all the world, salutations.**

Shiva is the destroyer of my samsara, my shield against illusion. He is the master of all and is the enlightening power that pervades all existence. It is by his grace alone that I gain freedoms and liberation arises in me.

2.7

namo rudrāyatātāvine kṣetrāṇām patāye namo

**Salutations to him who is Rudra, who protects the world by the might of his drawn bow and who is the lord of fields, salutations.**

Salutations to that who is my protector and my mighty refuge, guarding me against enemies. The fields over which he is lord are my body and mind, the environment of my life experience and the sacred places found within it. He is lord of all the fields of experience. To him I align.

2.8

namah sūtāyāhantyaṅya vanānām patāye namo

**Salutations to him who is the driver of the chariot, to him who can never be harmed and to him who is the lord of the forest, salutations.**

The chariot is my body and mind. The lord is the Self, the master of the chariot. As existence-consciousness he cannot be impeded or destroyed. The forest through which the chariot moves is this world and life. He is truly lord of that realm and also the inhabitant of actual secluded forests which sustain and peacefully bless the world, providing sanctuary and spiritual refuge.

2.9

namo rohitāya sthapatāye vrkṣāṇām patāye namo

**Salutations to him who is red coloured, to him who is protector of everything and to him who is the lord of all trees, salutations.**

The red blood is flowing as the sap of the jivas. He dwells within me sustaining and protecting me, providing life and experience constantly inspiring and encouraging in the form of inner motivation.

2.10

namo mantriṇe vāṇijāya kākṣāṇām patāye namo

**Salutations to the lord of secret Upanishads, to him who is the merchant of all religions and to him who is the lord of dense bushes and thickets, salutations.**

He is the lord of the Upanishads, expressing through their sacred knowledge and witnessing the karmas of all beings, standing as guardian of truth, the holder of hidden knowledge, trading religion and communicating through the inner voice within me. He is everywhere, inhabiting all the dense and inaccessible places of my ignorance and my own unconscious.

2.11

namo bhuvantaye vārivaskṛtāyauśadhīnām patāye namo

**Salutations to him who is the creator of the world, who abides in his devotees and blesses them and to him who is protector of all plants and herbs, salutations.**

Shiva is the lord of nature, enabling the world to come into being and to stay in place, loving his devotees, providing nourishment to me as medicines for my ignorance and remedies for my karma.

2.12

namā uccairghoṣāyākṛandayāte pattīnām patāye namo

**Salutations to him who shouts loudly, making his enemies weep and to him who is the leader of foot soldiers, salutations.**

Shiva is infinite power, his divine war cry praises and inspires the devotees and is at the same time a fearsome obliterating weapon to the ears of the enemies. As commander of all forces he is the source of the power in all auspicious actions and deeds.

2.13

namāh kṛtsnavītāya dhāvāte satvanām patāye namāh

**Salutations to him who surrounds his enemies completely and cuts off their retreat by running swiftly, to the protector of the good who have taken refuge under him, salutations.**

All pervading and available everywhere in all situations, places and states, he runs with swiftness and immediacy to protect his devotees and to guard their faith. He is completely vigilant and accurate at rooting out, overpowering and destroying the enemies.



## Anuvaka 3

### Thief and guardian

Shiva as consciousness is present in all. He is the thief stealing away the delusion, ignorance and accumulated habits that obscure the heart. His capacities to intervene are in all forms and structures, present everywhere. He is the mighty guardian conquering through penetrating and piercing power.

3.1

namaḥ saḥamānāya nivyaḍdhina āvyādhinīnām patāye namo

**Salutations to him who is all forgiving, constantly ready to strike out to conquer and subdue. He is the lord of the forces who bring affliction, piercing on all sides, salutations.**

The lord wields the power to remove the occupation of the enemies. I may be afflicted by foes such as false identity, doubt, mistaken ideas etc. Shiva is roaming through these forces and is able to pierce from within in any direction. He can subdue anything except himself which is irrepressible. As guardian he is constantly alert ready to respond to my sincerity and surrender.

3.2

namaḥ kakubhāya niṣaḅḅiṇe stenānām patāye namo

**Salutations to him who stands prominent, wielding the sword, he is the lord of thieves who steal under cover of disguise, salutations.**

That which gives power for all the sub-powers to exist is paramount and is Shiva. The stance of Shiva's sword depends on my intent, either chastising or liberating. The thieves are the attachments and ignorance moving within me, occupying and capturing the ground. He is the lord revealing all these intruders and subduing them. He is that which himself steals them away.

3.3

namo niṣaḅḅiṇa iṣudhimate taskarānām patāye namo

**Salutations to him who holds his bow ready to shoot, who has the full quiver on his back, he is the lord of those robbers and bandits who steal openly, salutations.**

The bow is protecting me. The quiver is full with limitless power to supply the bow. It is the ego that is the robber chief, stealing openly from within, taking identity like a bandit, snatching away peace and joy within experience, stealing freedom. The lord with his bow exposes this robber and subdues him.

3.4

namo vancāte parivancāte stāyūnām patāye namo

**Salutations to him who cheats occasionally, to him who cheats repeatedly, to him that cheats through deceit and manipulation, he is the lord of those cheats, salutations.**

Worldliness is the primary deceiving cheat. The intensity I feel to escape the cycles of worldliness is repeatedly thwarted by old desires and false concepts, keeping me away from my true nature. I refuse to be cheated and invoke the divine within those forces to come forward and give no validity to that worldliness.

3.5

namo nicerave paricarāyāraṇyānām patāye namo

**Salutations to the one who wanders around, constantly on the move with intent to steal, to those thieves within the forest, he is the lord of those thieves, salutations.**

My mind is the moving thief, fidgeting and hungry, dwelling in samsara, enticed by the variety of constant movements. Within the forest of the world the stealer is the endless attachment of name and form, obscuring my truth and polluting my nature. He is the lord shining a light upon all these unknown thieves and exposing them.

3.6

namah srkāvibhyo jighāṁsadbhyo muṣṇatām patāye namo

**Salutations to the lord of those who defends themselves with powerful weapons, desirous of destroying others, the lord of those who steal fruits and grains from the field, salutations.**

Wisdom and discrimination are the powerful weapons capable of destroying the ignorance that otherwise prevails as the imposter. The body and mind is the field whose potential fruits and abilities are withered and stolen by the patterns of vasana and the bonds of karma. The lord of the fruit stealers is that ray of wisdom and discrimination (viveka).

3.7

namo simadbhyo naktam caradbhyah prakṛntānām patāye namo

**Salutations to him who carries the sword, who prowls and wanders about at night, to the lord of those who seize others' possessions by brutal force, salutations.**

The dark night is ignorance. The jiva dwells in this dark night looking for fulfilment but persistently repeating actions of bondage. In the moment jiva turns towards God, he is waiting within that darkness and he responds arriving with the sword of knowledge to powerfully pierce and destroy those attachments and deceits which are the servants of ignorance and which bind.

3.8

nama uṣṇiṣiṇe giricarāya kuluncānām patāye namo

**Salutations to him who wears a turban, who wanders about the mountains, to the leader of those that extort and steal the land, salutations.**

The lord is free of attributes but appears in regal and commanding guises to inspire and trigger devotion, enabling me to approach and know him as leader. He is present, wandering constantly amidst the vantage points of the field, overseeing the pure landscape and securing its bounty ready to snatch away the extortion of my attachments.

3.9

nama iṣumadbhyo dhanvāvibhyaśca vo namo

**Salutations to you in the form of those who have arrows and who carry bows, salutations.**

God appears in the form of protector and guardian. As the divine archer I invite him to pierce my heart with devotion and my mind with clarity of understanding. In humility and gratitude I recognise his bounty and am vigilant to the blessings appearing everywhere in multiple forms.

3.10

nama ātanvānebhyah pratidadhānebānebhyaśca vo namo

**Salutations to you who string the bow and you who fit the arrow on the string, salutations.**

There is constant creativity activity and motion. I see the lord in all that capacity and activity. His is the energy that inspires and expresses in all this manifestation. In the guise of the placer of the arrow upon the target of my heart he stands ready to strike as protector of my mind.

3.11

nama āyaccādbhyo visrjadbhyaśca vo namo

**Salutations to him who draws the string, and to him who releases the arrows, salutations.**

With the penetrating divine arrow of Shiva released we are capable of drawing multiple positive subsidiary energies from within us such as service, compassion, forgiveness and tolerance, these can be applied in the world. May I draw forth these aspects and interact with auspicious attitude.

3.12

namo śyadbhyo viddhyadbhyaśca vo namo

**Salutations to you who loosen the arrows and pierce the target, to you salutations.**

To that divine energy that pierces and moves within me, that is powerful, well targeted and has penetrating impact. May I similarly wield that energy in the world and be positive, constructive and committed so that my interventions are as effective as they can be.

3.13

nama āsīnebhyah śayānebhyaśca vo namo

**Salutations to you in the form of those who are seated and who are reclining, salutations.**

Salutations to Shiva in his different forms. To that authoritative supreme power who is seated in meditation and blessing and to that resting peaceful posture in which there is the deepest security.

3.14

namah svapadbhyo jāgradbhyaśca vo namo

**Salutations to you in the form of those who are asleep and awake, salutations.**

Salutations to that existence which is in deep sleep and in the waking state. Shiva is constant across these changes and sustains both. To that reality which is the support of all, my salutations.

3.15

nama stiṣṭhādbhyo dhāvadbhyaśca vo namo

**Salutations to you in the form of those who stand and those who run, salutations.**

That which is still and that which moves, all are expressions of the lord. Shiva is all pervasive, constantly full, seemingly moving fast but always entirely motionless. Within the fast moving mind there is another more powerful category that constantly perceives and is steady and still. Salutations to that perceiving, standing still amidst the running and salutations to the running.

3.16

namah saḥbābhyāḥ saḥbhāpatibhyaśca vo namo

**Salutations to you in the form of those who sit among assemblies and those who preside over them, salutations.**

That which brings forth clarity and wisdom. The sadhaks come together to acquire knowledge to free them from limitations. Salutations to that presiding consciousness expressing in all these jivas inspiring one another and bringing forth illumination.

3.17

namo aśvebhyo śvāpatibhyaśca vo namah

**Salutations to you in the form of the horse and those who are the rider of the horse.**

You are the power in all forms and creatures in the entire universe, all is an expression of Brahman alone. Every aspect of creation has that same divine soul as its essence and form. No being is not worthy of worship, every aspect of the universe is nothing but divine.

## Anuvaka 4

### Goddess and artisan

Salutations to the magnificent feminine, the powerful goddess that generates, creates and nurtures. The divine creative powers are in all transforming forces. The lord is the inclusive artisan operating his and her craft in the detailed manifestation of the world and the mind of the sadhak.

4.1

nama āvyādhinībhyo vīvidhyāntībhyāśca vo namo

**Salutations to you in the form of female power that can pierce from all sides, and in manifold ways, salutations.**

Shiva shines through all aspects of the universe in male and female. As feminine power she is magnificent, nurturing in contrasting ways, either caring with gentle compassion or punishing and terrifying in striking reprimand. In both she is the formidable Shakti, her power is resourcefulness.

4.2

nama ugañābhyastrīhātībhyāśca vo namo

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

Salutations to the superior female powers which are pleasing and benign. Also those goddesses which are fierce and forceful cutting through deceit and bringing destruction of the false, bringing blessings to us and in the world around. Salutations to those magnificent Shaktis.

4.3

namo gr̥tsebhyo gr̥tsapatībhyāśca vo namo

**Salutations to you that covet and are greedy, and the leader of those, salutations.**

Fire is greedy, able to devour anything, not rejecting and never full. That which is giving the motivation to seek for liberation is the lord as this divine fire. The ego is a small kindling fire indulging greedily in the world. Shiva is that vast blaze of a trillion stars which can even more greedily consume the ego and reduce it to nothing.

4.4

namo vrāṭēbhyo vrāṭapatībhyāśca vo namo

**Salutations to you of diverse groups, communities and races, and the leader of them, salutations.**

Shiva is the potency within all groups including groups who are rejected and ostracised. There is invitation and salvation for all to reach into the heart. To that which can lead from within, shining a light upon the uncontrollable thought patterns of all and any who so desire, our salutations.

4.5

namo gaṇebhyo gaṇapatībhyāśca vo namo

**Salutations to the ganas and the leader of them, salutations.**

The ganas are supernatural beings and subsidiary powers acting as the servants of Shiva. Some are benevolent and some can bring trouble to human beings such as temptations, addictions and psychological states. Shiva commands these energies as part of his mystery. Whatever moves in me the substratum always is Shiva, it is impossible for that to be denied or overcome.

4.6

namo virūpebhyo viśvarūpebhyaśca vo namo

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

The lord does not have a form and shines through any form and shape both beautiful and grotesque. Seeing Shiva in the essence of all forms especially non-appealing forms captures our minds with intensity for him.

4.7

namo mahadbhyaḥ kṣullakebhyaśca vo namo

**Salutations to him who is brilliant and glorious and to him who is small and not glorious, salutations.**

In all different people and expressions the same inherent brilliance is the radiance of the lord. Identifying with embodiment and form is small yet the inherent brilliance within is calling and propelling us to reach up. To that lord who reveals this brilliance of his, my salutations.

4.8

namo rathibhyo rathebhyaśca vo namo

**Salutations to you who ride in a chariot and you who do not ride in a chariot, salutations.**

The form and the formless, all is the abundance and intense mystery of Shiva. That which is manifest and that which is not manifest, both are expressions of Ishvara alone.

4.9

namo rathebhyo rathapatibhyaśca vo namo

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

The lord alone is expressing in both sentient and insentient appearance. The jiva that identifies with the form of the body as the chariot in life and the Atman which is the ruler and experiencer of the karma of this life. All is the lord.

4.10

namaḥ senābhyah senānibhyaśca vo namo

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

Wisdom and discrimination are the vanquishing army that respond to the attacking thoughts that perpetuate ignorance. The energetic clarity and brilliance illuminating and leading the army is Shiva. First control is by the application of effort and wisdom, then it is the lord alone illuminating.

4.11

namaḥ kṣattrbhyah samgrahītrbhyaśca vo namo

**Salutations to you in the form of those who teach chariot driving and those who drive, salutations.**

Salutations to the teacher guiding the seeker to gain their own mastery. Salutations to the sadhak who approaches the teacher from out of their own intensity, in respect and humility, burning with a passion to awake.

4.12

namaḥ stakṣābhyo rathakārebhyaśca voḥ namo

**Salutations to you who are in the form of carpenters and designers of chariots, salutations.**  
Ishvara is the great cosmic creator working in harmony with the created to express the wonder of manifestation. Salutations to the harmonious partnership between the lord as designer and the jiva as artisan, acting throughout the fields of the world.

4.13

namaḥ kulālebhyah karmārebhyaśca voḥ namo

**Salutations to you who are in the form of those who mould clay and make pots and artisans working in metals, salutations.**

Through the grace of Shiva my sadhana is constantly moulded and shaped through the experiences of life and the interventions of the teacher. Greater capacities and insights are apparent in me, as subtle beauty is brought forth within the instrument of the body and mind.

4.14

namaḥ punjiṣṭebhyo niṣādebhyaśca voḥ namo

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

The vrittis of the mind are groups of impulses and attitudes moving as flocks and shoals through the airs and waters of consciousness. By the grace and intervention of Shiva the sadhak gains command over these movements. Salutations to that power of the lord.

4.15

namaḥ iṣukrdbhyo dhanvakrdbhyaśca voḥ namo

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

All the capacities within me of will, intent and application are the bows of opportunity resting dormant and available in my mind. Awakened by the principle potency of intense desire for God all the arrows of sadhana are strung upon these bows and are targeted by his grace.

4.16

namo mrgayubhyah śvanibhyaśca voḥ namo

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

From out of the jiva the hunter arises seeking liberation and running tirelessly in all directions. The leader has to guide and target the hounds to the most fruitful pastures where the quarry can be flushed out.

4.17

namaḥ śvabhyah śvapātibhyaśca voḥ namaḥ

**Salutations to you in the form of a dog and the owner of dogs, salutations.**

Shiva is in the very dogs themselves. As soon as he perceives the scent of the sincerity in the sadhak, then the guru appears to communicate with the sadhak. The lord is the entire power creating and fulfilling the awakening of the sadhak, the owner of all the powers of instinct and response.

## Anuvaka 5

### Pervading and illuminating

The lord is Brahman alone, the one, the supreme, that which cannot be shattered. He is the infinity expressing as the entire cosmos and within the direct personal environment of the sadhak. His destructive power is the critical necessity of change. His transformation is freedom and liberation.

5.1

namo bhavāya ca rudrāya ca

**Salutations to the lord who is the source of all things and who is the remover of misery.**

Brahman is the creator of the cosmos and of reality as it is known, bringing all this world and life into being. Shiva is the intervention that stirs and flushes out ignorance and the causes of misery. He is the illuminator and destroyer of that apparent sorrow.

5.2

namah śarvāya ca paśupataye ca

**Salutations to him who destroys everything and who is the lord and protector of all beings in bondage.**

The destruction of Shiva is the property of change. Nothing is annihilated yet everything is transformed. Shiva is the momentum moving in me and the capacity in me to let go and transcend. His ultimate protection is to bring me to full realisation of oneness with him.

5.3

namo nilagrīvāya ca śitikanṭhāya ca

**Salutations to the one whose throat is blue, to the one whose neck is white.**

Shiva's purity shines radiant and clear throughout his body but his throat is stained as a consequence of taking into himself the poison that would otherwise have destroyed the universe; this is divine benevolence. It is the protective nature of the lord to absorb threats and hardships.

5.4

namah kapardine ca vruptakeśāya ca

**Salutations to the one who has matted hair, to the one who has a shaven head.**

With the matted hair Shiva is the lord of yoga, the great meditator practising austerities as the repository of spiritual powers. With his shaven head he is the great jnani, the summit of knowledge, stability and wisdom. In both states Shiva is the current of spiritual communication and transmission.

5.5

namah sahasrākṣāya ca śatadhānvane ca

**Salutations to the one who has a thousand eyes, to the one who has a hundred bows.**

That which is all seeing, constantly aware, alert in all directions. With all powers and forces at his gift and disposal, he projects infinite skill and pure accuracy. His actions are targeted, effective and precise.



5.6

namo giriśāya ca śipiviṣṭāya ca

**Salutations to the one who dwells on the mount, to the one by whom everything is pervaded through his rays.**

That which is illuminating the entire cosmos, surveying all from his supreme vantage point of the mountain summit. He is flowing forth as vitality and consciousness through all manifestation in the senses of trillions upon trillions of beings.

5.7

namo mīḍhuṣṭāmaya ceṣumate ca

**Salutations to the one who showers abundant blessings, to the one who bears arrows.**

Encounter constantly comes as events, insights, successes and opportunities for growth all according to individual karma. Shiva is at work throughout all the details of existence, goading and protecting all beings to evolve towards him. This activity is his blessing.

5.8

namo hrasvāya ca vāmaṇāya ca

**Salutations to the one who has a small body, to the one who has small limbs.**

In the smallest particle of existence and smaller than the very smallest the divine presence of Shiva radiates. The lord is in the tiny, in the subtlest energies, he is subtler than the subtlest.

5.9

namo brhate ca varṣiyase ca

**Salutations to the one who is bigger than the biggest, to the one who is full of all excellence.**

In the vast and the very large, in the infinity of the entire cosmos, throughout billions of galaxies, stars and universes Shiva expresses his fullness. Massive, shining and magnificent, peerless in his potent and all pervading powers, Shiva is bigger than the biggest.

5.10

namo vrddhāya ca samvrdhvane ca

**Salutations to the very ancient one who expands himself by the praises showered upon him.**

Revered and respected as the elder, the very ancient one. Shiva is always full and at the same time growing in stature, thriving and becoming ever more lustrous through the prosperity of praises that flow toward him from his trillions of devotees.

5.11

namo agriyāya ca prathamāya ca

**Salutations to the one who existed before creation and to the one who is foremost and first.**

The lord is primary, eternal and continuous, without beginning or end, the primary power of existence, consciousness, bliss. He revels in his infinity and endless bounty. By his being all else arises and falls.

5.12

nama āśave cājirāya ca

**Salutations to the one who pervades everything, to the one who moves swiftly.**

Shiva is the capacity to move and the property of motion itself. He is seen in any movement from the smallest to the greatest, all movements are happening in the lord by his grace and speed.

5.13

namaḥ śīghriyāya ca śībhyāya ca

**Salutations to the one who is in fast moving things, to the one who is in the swift flow of waters.**

The untamed and ignorant mind moves wildly. Shiva is that potential that illuminates a discontent of worldly ways and raises the first desires of sadhana. His influence prompts and stabilises a beginning mind towards righteous actions thereby cultivating a receptive and open mind.

5.14

nama ūrmyāya cāvasvānyāya ca

**Salutations to the one who is in the great waves, to the one who is in the still waters.**

The open mind now desires God and senses the ocean of presence that is Shiva. The waves of sadhana expand such a developing mind towards a mature mind, overcoming agitations and instilling the smooth reflective plane of meditation.

5.15

namaḥ srotasyāya ca dvīpyāya ca

**Salutations to the one who is in rivulets and steams, to the one who is in the islands.**

The ignorant mind previously flowing its own separated course now senses the oneness of the energy of which it is part. Shiva is the focal point rising within the waters of consciousness, his compelling effect is to flood such a mature mind with the purifying sadhana of devotion.

## Anuvaka 6

### Abundant and conquering

Shiva is the lord over time, radiant and flashing in all aspects of nature, swift and powerful in all things; the essence and substance of new growth. He is the passionate protector conquering turmoil to bring balance and transformation to the mind.

6.1

namo jyeṣṭhāyā ca kaniṣṭhāyā ca

**Salutations to him who is elder and to him who is younger.**

He is creator and is ancient, the abode of perfect strength and absolute knowledge. At the same time he is constantly fresh, never decaying. Shiva is expressing through the old, the reliable, the established and through the fresh, the aspiring and the young.

6.2

namah pūrvajāyā cāparajāyā ca

**Salutations to him who is born before and to him who is born after.**

Shiva is timeless and uncreated, always eternal both in becoming and in non-becoming. Immense cycles of existence are his play. Everything that is born is his effect. He is both cause and effect.

6.3

namo madhyamāyā cāpagalbhāyā ca

**Salutations to him who appears in the middle, and to him who appears undeveloped.**

Shiva is manifest in that which is already in place and steady and in that which is just born and coming into being. All aspects of becoming are his rays. States are reflections only. He is beyond states.

6.4

namo jaghanyāyā ca budhniyāyā ca

**Salutations to him who is born from the middle and to him who is born out of roots.**

All that which takes birth either through the womb of animal beings, or through the root birth of plant beings, all sentient forms are that lord. His essence is the core essence of all life.

6.5

namah sobhyāyā ca pratisaryāyā ca

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

The lord strides in this world in all places and all circumstances, constantly providing the opportunity to grow and evolve even where the environment is decayed and dense. He is the movement and change itself.

6.6

namo yāmyāyā ca kṣemyāyā ca

**Salutations to him who is in the worlds of hell and in the worlds of heaven.**

Through his powers and his weapons the lord's nature is to bring all to the harmony and purity of him and to restore balance. He responds with chastisement as karma for destructive deeds and benevolence as karma for auspicious deeds.

6.7

namaḥ urvaṛyāya ca khalyāya ca

**Salutations to him who is in the form of the bountiful fields and the gardens.**

In the sunlight of the motivated mind, passion for God grows vibrantly and fruitfully in us, flowering as bright intellect and radiant heart. These fruits then mature and flourish through disciplined and cultivated efforts.

6.8

namaḥ ślokyāya cā vasāyāya ca

**Salutations to him who is praised in the Vedas and who is praised at the end of Vedas.**

Salutations to that glory which is revealed by the vedic mantras and expounded in the Upanishads. In that knowledge and application I steady my heart, inspire my mind and take my refuge.

6.9

namo vanyāya ca kaksyāya ca

**Salutations to that one who is in the form of trees in the forest and in the creepers and plants in the shade of the trees.**

The lord is radiant in the wild forest of the mind. The creepers that otherwise densely grip the mind are cleared by him. The fresh produce from that clearing can be enjoyed by the sadhaks in the cool of the forest shade, a produce that sprouts from the intensity and sincerity of their tapas.

6.10

namaḥ śravāya ca pratiśravāya ca

**Salutations to him who is of the form of sound and the echo of the sound.**

The power of illuminating sound is the expression of the lord, he is indeed the sound itself. The echo is its reflection, resonating in my own mind and heart as insight. Within the echo is his voice, constantly whispering to me offering answers, encouragement and understanding.

6.11

namaḥ āsuṣeṇāya cāśurathāya ca

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

I invoke you in my heart where there is turmoil. I have tried taming my mind which moves at the speed of light and I cannot. I offer my mind to be tamed by your swift army, led by your chariot which is faster than light; I see you there moving swiftly.

6.12

namaḥ śūrāya cāvabhindate ca

**Salutations to the warrior, the one who shatters his enemies.**

Any stronghold of the enemies is effortlessly and completely destroyed by Shiva. The ego is the fortress in which the enemies have taken refuge. By revealing the illusion of this fortress, just as the beguiling deceit of a mirage is revealed, he shatters the shackles of ignorance.

6.13

namo varminē ca varūthinē ca

**Salutations to the one who is clad in armour and who has provided for the safety of his charioteer.**

The lord is protection itself. Through his presence and grace he is at the side of the sincere devotee, enveloping that devotee in the invincibility of his protection. He is directly reflected in the protected person who now rides their chariot with confidence and joy.

6.14

namo bilminē ca kavacinē ca

**Salutations to him who wears the protecting helmet and breast-plate.**

The lord is the armour itself covering and enveloping the sadhak completely with no gaps or joins through which weapons could pierce. He is the potential for protection, the protection itself and the armour itself.

6.15

namah śrutāyā ca srutasenayā ca

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

Shiva is the supreme being declared within the Vedas. He is Ishvara alone, he is rightly praised. His army of deities working through his powers and manifestations in the world and in the mind are also praised. Salutations to that magnificence, salutations indeed.

## Anuvaka 7

### Purifying ananda

The lord is the ananda that sparkles and shines, glittering in the pure flowing waters, unsullied by any impediment, alert and bright, his shimmering energies are the cascade that irrigates the spiritual and psychological field of the sadhak.

7.1

namo dundubhyāya cāhanayāya ca

**Salutations to the one who is the kettle drum and who is the drum stick.**

The lord is drum and drummer, present in the sound expressing and as the action of the drum and the drumstick. The components of an action may seem separate but it is their unity that burst forth as vitality and life. In appearance all is one and inseparable.

7.2

namo dhr̥ṣṇave ca pramr̥śāya ca

**Salutations to the one who is brave, never running away from battle, who has full knowledge about the enemy and acts prudently.**

The progressive power in the sadhak does not run or shy away from the experiences in samsara, never giving up. The lord is the capacity within the sadhak to determine the truth of a situation and to be adept in response. He is penetrating, he does not falter or avoid.

7.3

namo dūtāya ca prahītāya ca

**Salutations to the one who is in the form of the messenger in battle, the one who protects the welfare of the kingdom.**

To the one who scrutinises, gathering intelligence and gaining insights into every detail of those enemies that obscure luminosity. Always insightful, never deceived by any tactics, acting with precision to ensure victory over the enemies' deceptions. Under that protection I constantly move.

7.4

namo niṣāṅginē ceṣudhimate ca

**Salutations to the one who has a sharp sword and an unending quiver of arrows.**

The sword is vichara by whose blade ignorance is defeated. Should I falter the lord holds within his quiver endless arrows of provocation, such as consuming desires, which because of their unsatisfying nature re-establish in me again and again conviction to aim at the target of liberation.

7.5

nama stīkṣṇeṣave cāyudhine ca

**Salutations to the one who has penetrating arrows and to him who has all other weapons.**

To the one who penetrates through the armour of delusion and attachment, piercing those shields of false identity and ignorance. The versatile armoury of the lord is limitless, equipped with all conceivable weapons, both to protect and provoke in the battle to destroy the enemies.

7.6

namaḥ svāyudhāya ca sudhanvane ca

**Salutations to the one with the best weapons and who has the best quality bow.**

The best quality weapon is jnana whose power shatters limitations. The best bow is discrimination, exposing and defeating the entrapment of distracting temptations and consuming desires.

7.7

namaḥ srutyāya ca pathyāya ca

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

The lord is the path itself and also the guide leading the way through varied and preliminary paths, with all their distractions and meandering pursuits, toward the wide broadwalk of truth. It is a pleasure and a thrill walking with the lord in the wonderful field of my life.

7.8

namaḥ kāṭyāya ca nīpyāya ca

**Salutations to the one who is in the narrow flow of waters and in the waterfalls.**

The landscape of mental agitations is the narrow flow. Whatever must be explored the lord is the protector and the encourager. The destination of the sadhak is to be immersed in that powerful cascade of liberation, like refreshing tumbling clear water.

7.9

namaḥ sūdyāya ca sarasyāya ca

**Salutations to him who is in the marshy lands and in the lake of the lotus.**

The marshy land is the habits and attachments that bog down the sadhak. He is that power rising through this density, a bright lotus sprouting from the mud, thriving through its growth until reaching the clear surface and blossoming as joy, beauty and illumination.

7.10

namo nādyāya ca vaiśantāya ca

**Salutations to him who is in the flowing waters of rivers and the still waters of sacred pools.**

Like the flowing rivers, shakti navigates the nadis within the sadhak. The lord is this transforming shakti, purifying experiences through his own energy, constantly provoking change and leading towards that illuminated sacred pool of realisation.

7.11

namaḥ kūpyāya cāvaṭyāya ca

**Salutations to the one who is in the well and to him who is in the water of the spring.**

The well is the root, the lord is the potency and potential within the sadhak, that power which surges forth like the water in a spring ascending in the form of kundalini-shakti from the confinement of the well to effervescence and expression in the sparkling spring.

7.12

namo varṣyāya cāvarṣyāya ca

**Salutations to the one who is in rain water and in the moisture within the air.**

The rejuvenating rain is the nourishment of knowledge once obstacles and delusion are pierced and washed away. Insights are subtle and cooling to the sadhak, just as the moisture in the air brings cooling and refreshing relief from the dryness of the drought.

7.13

namo meghyāya ca vidyutyāya ca

**Salutations to the one who is in the dark rain clouds and who is also in lightning.**

Shakti penetrating with great energy through the turbulent darkness of obstructions and defences, is both gracious and gentle as mist and as powerful and explosive as lightening, illuminating the clouds of consciousness with great light.

7.14

nama idhriyāya cātapyāya ca

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

Sparkling happiness as the reflection of ananda glitters throughout the sky of consciousness, inspiring and uplifting, just as the spectacle of the rainbow brings fragrance to the sky.

7.15

namo vātyāya ca reṣmiyāya ca

**Salutations to the one who is in the heavy wind, hurricanes, deluge and hail.**

Amidst the field, pain and suffering happen. Even in trying times the lord is there emanating power and grace. Through him we accept the pluses and minuses of life and are invigorated to keep moving forward, pressing on with confidence through all experience and event.

7.16

namo vāstavyāya ca vāstupāya ca

**Salutations to the one who is in the form of prosperity and wealth within the household and the guardian of the house.**

The house is the body, experiences are the wealth and prosperity of that body. Both the house and its wealth is Brahman alone. Creative intelligence is the dweller within the house. The lord resides within as guardian, there is nothing outside of him, there is nothing that is not him.



## Anuvaka 8

### Om namah shivaya

The nature of Shiva is Om. His brilliance is conveyed through his glorious names describing a fraction of his infinite majestic attributes. Salutations to all these names and great salutations indeed to *namah shivaya shivataraya ca* - salutations to the one who bestows absolute happiness.

8.1

namaḥ somāya ca rudrāya ca

**Salutations to him who is seated with his consort (his shakti) and is constantly with her.**

Shakti is Shiva's manifesting power, she completes his fullness and he hers, together they are resplendent and inseparable, continuously in love. In me Atman shines as satchitananda, jiva shines as the instrument of perception and expression, together they are resplendent, are one alone and are continuously in love.

8.2

nama stāmrāya cāruṇāya ca

**Salutations to him who is of the copper colour of the dawn and who is of the colour of sun after sunrise.**

Illumination arises in me with the same majesty and subtlety as the sunrise in the morning. The early rays of knowledge spread as a gentle palette of emerging insights, growing in intensity and impact towards the all pervading bright light of Self-realisation.

8.3

namaḥ śaṅgāya ca paśupatāya ca

**Salutations to him who is the source of happiness and who is the lord of all beings.**

Happiness within me is the reflection of Shiva's pure ananda. It is my instinct to desire happiness and to move towards its nature and source. The source is discovered to be ananda, the very substance of God and the primary power within which all is sustained and moves.

8.4

nama ugrāya ca bhīmāya ca

**Salutations to him who is fierce against foes, striking terror at sight into his enemies.**

The lord is infinite power, infinite size, infinite knowledge and has infinite reach. To see the lord in his resplendent nature is breathtaking. To stand in opposition to the lord is a terrible position, to affront the lord is devastating folly.

8.5

namo agrevadhāya ca dūrevadhāya ca

**Salutations to him who moves in front of his devotees, annihilating their enemies even from a distance.**

Progressively the assets that move in me of intelligence, resilience, self-control and capability become strong and established. My nature is reliable and assured. Doubts, negative temptations and deceitful interceptions may still rise but they are spotted swiftly and destroyed before they manifest.

8.6

namo han̄tre ca han̄iyase ca

**Salutations to him who eliminates all the enemies, destroying everything at the end of time.**  
The destiny of the hero is to evolve into a pure awakened state at one with the lord himself. All obstacles are transcended, ignorance is destroyed and illusion is at an end.

8.7

namo vr̄kṣebhyo har̄ikeśebhyo

**Salutations to him who is in the stately green trees with green leaves.**

By the grace of the lord the liberated jiva stands splendidly as the stately one, shining in Self-realisation where all perception, expression and action is as the fresh, nourished growth of pure spiritual radiance.

8.8

namastārāya

**Salutations to him in the form of pranava (Om), rescuing us from the root cause of samsara.**

The lord is the original cause, the great mystic moving in mystery, in subtlety and in the everyday interventions of the world and my life. Through his nature I am brought to the clearest, brightest sunlight of truth, where false burdens are eliminated.

8.9

namaśśambhave ca mayobhave ca

**Salutations to him who gives happiness here and gives happiness in the worlds hereafter.**

As satchitananda Shiva pervades infinity. In all manifestations experiences and realms his fundamental primary reality is the foundation of all existence. Constant everywhere his ananda is paramount.

8.10

namah śamkarāya ca mayaskarāya ca

**Salutations to him who causes happiness and the one who gives liberation.**

It is the property of the lord to bring beings into the awareness and fullness of him. I am never separate from the lord but in ignorance this is not known. The removal of ignorance through the evolution of liberation is his grace and his nature.

8.11

namah śivāya ca śivatārāya ca

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

Standing above all, resplendent as the infinite glory of absolute truth and absolute reality, Shiva is the light that illuminates all other lights. His nature is bright, clear, joyous and shimmering. He is the supreme auspicious power, entirely self-illuminated and self-contained. It is by his inherent rays alone that positivity, prosperity, creativity and pure happiness flood the cosmos. He is the auspicious powerful lord whose sparkling infinity both pervades the universe and shines intimately as my own Self.

8.12

namastīrthyāya ca kūlyāya ca

**Salutations to him who is ever present in holy places, in the mind of the devotee and on the banks of the rivers.**

In all places and locations that inspire me and bring me awe, the lights of the lord shine. It is he I see in the beauty of life and it is he that moves in the motivations within my mind to move closer towards beauty, cultivate insight and explore the delicate subtle and holy places within me.

8.13

namah pāryāya cāvāryāya ca

**Salutations to him who stands on the further shore calling the devotees and on this shore amongst the devotees.**

Shiva seems aloof, standing alone on the mountain of spiritual attainment. I travel there towards him through my sadhana and discover that he has never been aloof but is intimate, present, immediate and within, as consciousness itself. That which inspires me to travel this course is the calling of the lord, blowing his conch, echoing in my yearning for him.

8.14

namah pratarāṇāya cottarāṇāya ca

**Salutations to him who ferries us across the ocean of samsara and brings salvation.**

The waters of life present currents, channels and tributaries. Numerous hazards and obstacles seem to present difficulties and my course may be impeded. The lord is that stable, shining, clear, constant light, ferrying me to the pure shore with great accuracy and grace, as the master navigator.

8.15

nama ātāryāya cālādyāya ca

**Salutations to him within the jiva born again and again tasting the fruits of karmas in the form of actions.**

Jiva claims identity and lives in ignorance, struggling to satisfy its needs, yet all the time satchitananda is the power and light at the very heart of jiva's nature. Through life after life the qualities and insights within the jiva move inexorably towards a mature point of greater openness and spaciousness where the lord begins to be realised.

8.16

namah śaṣpyāya ca phenyāya ca

**Salutations to him who is in the grass by the riverside and who is in the foam of the river.**

All nature is a superimposition within consciousness. Everything everywhere is Brahman, all objects are themselves Brahman. The grasses and the waters can be freely enjoyed as separate experiences but justly enjoyed ever more intensely when they are seen to be one.

8.17

namah sikatyāya ca pravāhyāya ca

**Salutations to him who is in the sand by the side of the river and in the flowing water.**

In things that move and in things that do not, in liquid, in solid, in form and in the formless, the entire wonder in all its apparent parts is none other than Brahman, one alone. To that and to this I give my profoundest salutations.

## Anuvaka 9

### Light in all places

Shiva is the lord of the wilderness and all inhospitable places. In any and all situations he is resplendent, abandonment is impossible. Through his multiple subsidiary powers he controls the universe, shining in the dark as well as the light, continuously illuminating the way for the sadhak.

9.1

nama<sup>1</sup> iriṇyāya ca prapathyāya ca

**Salutations to the one who is in barren desert land and who walks the fertile beaten paths.**

The experience of samsara can be like the desert at times, seemingly arid and bereft of nourishment. The lord dwells in that very desert, enabling forbearance and illuminating the well worn spiritual paths, travelling through the impediments of the desert bringing opportunity for insight and release. The lord is that which fills the desert with energy and devotion.

9.2

namaḥ kimśilāya ca kṣayaṇāya ca

**Salutations to the one who is in the rocky uninhabitable and rugged places and the one who lives in habitable places.**

My experiences in life as a consequence of karma come in a multiplicity of forms with differing characteristics, challenges and strengths just like the wild sea, the warm sand, the cool grass, rocks, splinters and stones. Shiva is present in my mind constantly in all places and all situations.

9.3

namaḥ kapardine ca pulastaye ca

**Salutations to him who has matted locks and wears them majestically ever standing before his devotees.**

The matted hair is the mark of the aesthetic accomplished in spiritual abilities and devoted to constant meditation. Shiva is that lord of the aesthetics and at the same time he is that which is accessible, reaching out with his protection for the well-being of all his devotees. He is close and attending, responding and intervening, keeping the devotee close and in front of him. The lord is intimate and immediate in me.

9.4

namo goṣṭhyāya ca grhyāya ca

**Salutations to him who is in the stable protecting the cows and to him who lives in homes.**

The lord is in all situations both grand and humble, he is the cowherd, the noble and the priest, he is across all spheres, in all actions and in the ordinary domesticity of the home. Within my own mind he is present in the inspired and present in the dull. He is that which maintains constant openness and stability.

9.5

namastalpyāya ca gehyāya ca

**Salutations to him who sits and sleeps on the cot and to him who lives in the mansion.**

The lord as satchitananda is the substratum of the house which is my body and mind, present as the essence of all three states of consciousness, both in sleep, in dreams and in the activity of the waking state (the mansion). His grace is found in the great peace and blessing of sleep and in the perceptions and expressions of life events. My mind in all conditions is always supported by him.

9.6

namah kāṭyāya ca gahvareṣṭhāya ca

**Salutations to him who lives in thorny impenetrable forest and who lives in caves.**

My passage in life goes through different stages, encountering difficulties and transcending obstacles, all amidst the forest of ignorance. Within the forest is the cave of the heart. In coming to the cave of the heart, in the peace and singularity of meditation, I find devotion to the lord is the natural pure air within the cave, which pervades both within and without.

9.7

namo hradayyāya ca niveṣpyāya ca

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

The deep waters are the oneness of Brahman - existence, knowledge and infinity. On a fresh morning, dew drops of insight and penetrating beauty form in my mind as the fresh and sustaining nourishment of spiritual progress and understanding. Dew drops themselves emanate from the deep waters of the liquidity of the lord.

9.8

namah pāṁsavvyāya ca rajasyāya ca

**Salutations to him who is in the visible and invisible dust.**

When sunlight shines upon dust it is seen just as the light of truth exposes the obstacles within me. Dust which is not in the sunlight remains unconscious and not known to us yet it is always and constantly known by the lord. Progressively his sunlit rays expand throughout the whole of my nature, just as pervading sunlight illumines the unseen dust in the air of a darkened room.

9.9

namah śuṣkyāya ca harityāya ca

**Salutations to him who is in dry things and wet green things.**

The dryness is the discrimination and detachment that enables the sadhak to perceive clearly. The wetness is the moist and fertile presence of devotion, abundant within the heart of the very same sadhak. These two apparently contrasting opposites combine and compliment each other powerfully and perfectly, conquering the ego in the knowledge and passion of the lord.

9.10

namo lopyāya colapyāya ca

**Salutations to him who exists in hard soil where grass cannot grow and in grasses.**

In the inauspicious and the seemingly entrenched, where mental habits overwhelm insight and desires for peace seem thwarted, the lord is present, patient and steady. He is there to irrigate the landscape of the mind at the earliest invitation so that the ground slowly softens and the shoots of truth can begin to sprout. Salutations to that lord who sustains that emergence and growth.

9.11

namȧ ūrvyāya ca sūrmyāya ca

**Salutations to him who is in the earth and in the waves and movements of the waters.**

The earth is the body, mind and senses that give structure to this life. The water is consciousness reflecting upon and through me. The waves of consciousness and the movement of those waves is the vitality and opportunity of the lord displaying himself through this abundance of life.

9.12

namȧh parṇyāya ca parṇasādyāya ca

**Salutations to him who is in green leaves and who is in dried leaves.**

The leaves are the teachings sustaining the sadhana of the jivas through the revelation of the Upanishads. Salutations to the lord who can be approached and realised through the puja of these profound and rich sacrificial leaves of jnana.

9.13

namȯ paguramāṇāya cābhighṇate ca

**Salutations to the lord with weapons uplifted, who strikes from the front.**

Striking from the front is decisive and uncompromising. The lord is never inconsistent or ambiguous and is not appeased by insincere appeals or actions. He is the one who in response to transgressions lifts his weapon with raised arm to react precisely and impartially, neither compromised by compassion nor by anger, only acting for perfect justice to restore balance.

9.14

namȧ ākhkhidate ca prakkhidate ca

**Salutations to the lord who afflicts slightly and also grievously.**

The lord prevails over and within the entire creation presiding over all activity. For those who are sincere, accept consequences and seek to change, the lord's response is accurate and merciful, intervening slightly, with compassion or severely and with compassion as needed for truth.

9.15

namȯ vah kirikebhyo devānāṃ hrdāyebhyo

**Salutations to him who showers wealth, in the heart of the devas.**

The wealth is that which is the guru's illuminating power and intervening action, dwelling within all the servants and agents of the lord, affecting me from unseen places. The heart of the devas means the intelligence within me as well as the multiple spiritual powers that directly serve the lord.

**Note:**

Each of the following four mantras are linked to 9.15 and are included in the statement 'in the heart of the devas' Although the words *devanam hrdāyebhyo* are not repeated they are to be assumed.

9.16

namo vikṣīnakebhyo

**Salutations to you who afflicts in various ways and is not liable to decay.**

The lord is eternal, he is infinite without beginning and without end, he is constantly vigilant, tirelessly responding as needed and is undecaying. From that permanent effulgence emanates the power which penetrates intelligence to provoke and nurture the illuminating knowledge in the heart of my mind.

9.17

namo vicinvaṭkebhyo

**Salutations to you who discriminates, granting desires and reprimands.**

The lord grants the desires of those who have become receptive to him. The blessing he gives move as the discriminating knowledge that arises in my mind, enabling sustained and unwavering focus upon Atman and the ability to remain steadfast. In the absence of this blessing I may wander in delusion and be subject to the corrections of the lord.

9.18

nama ānirhatebhyo

**Salutations to your form which does not fail in giving the results of our actions.**

The nature of the lord roots out wrongdoing, his purpose is to destroy ignorance, killing it comprehensively and destroying its roots utterly. He uses every method to make sure the deserving sadhak evolves out of the clutches of ignorance. I invite this intervention of the lord, striving to have enough surrender to submit the entire content of the ego and my mind at his feet.

9.19

nama āmīvaṭkebhyaḥ

**Salutations to your form, which travels everywhere.**

Because of his all pervasiveness the lord provides all results in appropriate time and measure. That power is infinite and all seeing, there is no possibility of hiding or avoiding. The guru is not a concept but is a servant of the lord, appearing physically in form as the direct teacher and challenger, manifesting experiences to train the sadhak.

## Anuvaka 10

### Shower of benevolence

As a consequence of my efforts the direction of the lord is now moving to conquer all enemies on all sides to shower his benevolence upon me. My action is to align my mind entirely to him and to strive ceaselessly to hold the lord within my heart, expressing him in all my actions. He is the mighty protector, tirelessly ready to assist. I pray for that continuous collaboration and its success.

10.1

drāpe andhasaṣpate daridrannīlalohita eṣām puruṣānāmeṣām paśūnām mā  
bhermāro mo eṣām kimcaṇāmat

**O lord who bestows undesirable results upon transgressors and provides food and nourishment to the devotees, who is without possessions himself, who is coloured blue and red, may you not frighten the beings and the animals, may you not destroy them, may you not afflict them with sickness and disease.**

The lord is the display of nature constantly seeking to bring all into balance and positive growth. I apply myself to transcending my desires and limitations so as to not agitate others. Knowing everything to be the lord may we not threaten, antagonise or bring harm to anyone or any being.

10.2

yā te rudra śivā tanūh śivā viśvābhṛṣajī śivā rudrasya bheṣajī tayā no mrḍa jīvasē  
**Oh lord, God of the world, auspicious in your Shiva form, like medicine healing all afflictions, may you cure the pain of birth and rebirth. Bless me with the highest grant of knowledge that uproots ignorance and the misery of samsara, bless me with illumination.**

With the insight granted to me I come to view and relate to this entire creation as an auspicious and healing entity from whom I receive blessings and positive vibrations, whose very properties of movement and intervention provoke illumination in a devoted and surrendered mind.

10.3

imāṃrudrāya tavase kapardine kṣayadvīrāya prabharāmahe maṭim yathā naḥ  
śamasaddvipade catuṣpade viśvam puṣṭam grāme asminnanāturam

**May our wavering thoughts be fixed on you, the auspicious one, the strong one, opposing and defeating the enemies within. May we offer our dedication to you. May you grant happiness and health to all beings, freeing all from disease and nourishing all.**

I appeal to the lord to remove all remaining agitating tendencies within me so that I align entirely with him, striving for tranquillity, health and wellness in all my associations and all my relations. May my entire mind radiate generosity of spirit to all beings in all situations.

10.4

mrḍā no rudrota no mayāskrdhī kṣayadvīrāya namasā vidhema te yaccam ca yośca  
manurāyaje pitā tadaśyāma tava rudra pranītau

**Oh lord confer on us happiness in this world and liberation for the world beyond. You who give blessings and destroy transgressions, we serve you by our devotions. The freedom from sorrow that you bestow on mankind, we shall taste it only by your grace.**

I can know God only when I am not desiring or distracted by agitations. I must see beyond the agitation of dependent happiness and recognise contentedness with what I have and what I receive. In that state freedom prevails, then provision will come to me as needed by natural grace.



10.5

mā nō mahāntamuta mā nō arbhakam mā na ukṣāntamuta mā na ukṣitam mā nō vadhīh pītaram mota mātaram priyā mā nastanuvo rudra rīriṣah

**Oh Rudra do not harm or afflict the elders in our midst, nor the tender babe, nor the youth, nor the child in the womb, nor the father or mother, nor our own bodies dear to us.**

As I move and act in the world, in my approach, attitude and actions, may I strive to respect all aspects of my life and strive to refrain from hurting anyone with thoughts, words or deeds. The opportunity for realisation is a great blessing, may all the people and forces around me that enable that opportunity, also be blessed.

10.6

manāstoke tanāye mā na āyūṣi mā nō goṣu māno aśveṣu rīriṣah vīrānmā nō rudra bhāmīto vadhīr haṣmanto namasā vidhema te

**Oh Rudra despite your anger at our transgressions do not harm our life, nor our children, our cattle and horses, nor our servants or leaders of our community. With offerings in our hands we shall serve and calm you by our sincere salutations.**

I seek to overcome all limiting tendencies that are counter to dharma. May my karma be a stepping stone for me to grow, pushing me towards insight and good actions, from selfishness to selflessness. May I offer my services and help wherever they are needed. May my actions benefit others. May I refrain from critical and negative thoughts or actions. This intent is my offering.

10.7

ārātte goghna uta pūruṣaghne kṣayadvīrāya sunnamasme te astu rakṣā ca nō adhi ca deva brūhyathā ca nah śarma yacca dvībarhāh

**May that terrible form of yours that afflicts our cattle, our children and our warriors be far away from us. Let that form of yours which confers happiness be near to us and protect us. You are the bestower of worldly happiness and liberation, may you grant us both.**

I will permit only noble non-violent thoughts to be near me. I will permit only true and honest attitudes to be near me. I will permit only auspicious actions to be near me. I will send the opposites of these far from me until the lord is the total of my mind.

10.8

ṣṭuhi śrutam gartasadam yuvānam mrganna bhīmamupahatnumugram mṛdā jaritre rudra stavāno anyante asmānivāpantu senāh

**Oh mind always think of the lord revealed as the ever young, always abiding in the lotus of our heart, he who destroys the wrong doers, who is fearless and unconquerable like the lion. Your praises we sing, bless us with happiness, bound as we are in this ageing body, may your army of devas bless us, protect us and strike at the enemies.**

I am not scared of my mind, I choose to not waste its powers, I am not weak, I choose to command the mind. I pray to the in-dweller of the spiritual heart to direct his destructive power onto the enemies within that are affecting this mind, overcoming them and defeating them utterly.

10.9

pariṇo ruḍrasya hetirvṇaktu pari tveṣasya durmatiraghāyoh avā sthirā  
maghavadbhyastanuṣva mīḍhvastokāya tanayāya mrḍaya

**May the destructive weapons of Rudra not touch us on any side. Let your power, shining in anger based on our transgressions not hurt us and depart from us. Oh showerer of blessings may your unfailing weapons be withdrawn from us who are developing in our sadhana and worshipping you. May the generations after me also benefit and be happy by these deeds.**

I divert the intelligent power of my will towards any intruding consuming thoughts and inauspicious habits and I do so again and again. If I always act like this these energies will come to be reduced to ashes. I am devoted to my sadhana and am walking with the lord. These developments will grow and grow in me seeding future states and benefiting all those who are with me.

10.10

mīḍhuṣṭama śivaṭama śivo nah sumanā bhava parame vṛkṣa āyudhannidhāya  
krttim vasāna ācara pinākam bibhradāgahi

**Oh fulfiller of desires, supreme auspicious one, make our heart pure, be peaceful and affectionate to us. Place your frightening weapons on some tall and distant treetop. Approach us wearing your tiger skin garment, bearing your pinaka bow without arrow, to protect us.**

Through my sacrifice may I become a suitable vehicle to express you. May the purity of your heart reflect in my heart. May your auspicious potency come very close to me and be the only power to which I refer. With your shield of protection around me I will transcend the enemies within.

10.11

vikirida vilohita namaste astu bhagavah yāste sahasraṁhetayo  
nyamaṣmannivāpantu tāh

**Oh showerer of wealth through all benevolent qualities, you white one, vanquisher of all sins, salutations to you. Let your thousands of weapons not destroy us, but rather protect us and destroy the enemies within us that are not aligned with your glory.**

I will share hope and positivity whenever possible as expressions of your grace and never incite resentments, divisiveness and hatred which I shun and deny. All that is opposed to you is opposed to me. By your grace may benevolence conquer and prevail in all my responses.

10.12

sahasraṇi sahasradhā bāhuvostava hetayah tāsāmīśāno bhagavah parācīnā mukhā  
krdhi

**In your arms exist thousands of kinds of weapons in countless numbers. Oh lord you have exquisite skill and are master of them all. Turn their hurtful faces away from us.**

We must all experience suffering in life, difficulties are unavoidable. The prarabdha karma is the prasad of the lord, providing opportunity to come out of experiences better, freer and stronger. I elect to use this life to transcend all selfish energy and seek to align with the universal cause by all and any means.

## Anuvaka 11

### All the rudras align

The rudras are the expressions, functionalities and powers that move in nature and in mind. They are the agents of Shiva's capacity to create, sustain and transform. Salutations to all these powers under his command, may they all act in positive response to my vow to overcome ignorance, align with the lord and abide with him alone.

11.1

sahasrīṇi sahasraśo ye ruḍrā adhi bhūmyām teṣāṃ sahasrayojane vadhanvāni  
tanmasi

**There are thousands of rudras (expressions, functionalities and powers) existing in thousands of forms across the earth, through our salutations and praise we make them as one with bowstrings untied and thousands of miles away from us.**

Through this Rudram and the protection of the lord we relax and clear our minds, progressively loosening the multiple taught bowstrings of attachment that result in various reactive states. May positive vibrations of love and peace flow from us, radiating benevolence thousands of miles around, assisting and inspiring others.

11.2

asminmahatyārnave ntarikṣe bhavā adhi

**To those rudras who dwell in the sublime ocean and the space between sky and earth, may their bowstrings be untied and kept far away.**

Ocean and sky are beyond measure. Similarly the greatness of the lord overseeing all the diverse properties of heart and mind is also immeasurable. He is the principal vast power maintaining balance, function and order throughout all existence. To these powers we appeal.

11.3

nīlagrīvāh śitikaṇṭhāh śarvā adhah kṣamācarāh

**Those rudras who are blue throated and white throated, dwelling within the earth, may their bowstrings be untied and kept far away.**

Those powers maintaining the balance on earth, having the property to bless or harm, are the servants of the lord. These powers are multiple and in different individual forms yet at the same time they express one universality of Shiva. We acknowledge these powers as the lord himself and appeal for their blessings.

11.4

nīlagrīvāh śitikaṇṭhā divam rudrā upāśritāh

**Those rudras who are blue throated and white throated, dwelling in heaven, may their bowstrings be untied and kept far away.**

Those powers maintaining the balance in heaven, in the unseen and in dimensions which are unconscious to us yet impacting upon us, having the property to bless or harm, are the servants of the lord. We acknowledge these powers as the agency of the lord and appeal for their blessings.

11.5

ye vṛkṣeṣu saspinjarā nilagrīvā vilohitāh

**To those Rudras who are the deities in trees, having the colour of tender grass with blue neck and red in colour, may their bowstrings be united and kept far away.**

Those powers in forests, in nature and also in my mind having the property to bless or harm are the servants of the lord. We acknowledge these powers as the lord and appeal for their blessings.

11.6

ye bhūtānāmadhipatayo viśikhāsah kapardīnah

**Presiding deities of beings without hair and with matted hair may their bowstrings be united and kept far away.**

Those powers amidst the aesthetics and the renunciates who are far upon their spiritual path, having the property to bless or harm are the servants of the lord. We acknowledge these powers as the lord and appeal for their blessings.

11.7

ye annēṣu vīvidhyanti pātreṣu pibāto janān

**Those rudras who stand in the food and in the liquids ready to pierce the persons who eat the food and drink the liquids, may their bowstrings be united and kept far away.**

Those powers existing in food, having the power to bless or harm, are the servants of the lord. We acknowledge these powers as the lord and appeal for their blessings.

11.8

ye pāthām pathīrakśaya ailabrdā yavyudhah

**Those existing to protect the pathways, give us food and fight the enemies, may their bowstrings be united and kept far away.**

There is a path through known life and there is a path through the unknown. May the rudra devatas be close at hand on both these roads, nourishing us with all that we need for the success of our spiritual practice. May they all protect us from hazards and untrustworthy enemies.

11.9

ye tīrthāni praacaranti srkāvanto niṣangiṇah

**Those who carry sharp weapons and swords, who protect the sacred waters and sacred places, may their bowstrings be united and kept far away.**

On the pilgrimage through life, along the sacred pathway and in the temples, both outer and inner, may obstacles be transcended through the blessings and assistance of the rudra devatas.

11.10

ya etāvantaśca bhūyāṃśaśca diśo rudrā vitasthire teṣāṃ sahasrayojane vadhanvāni tanmasi

**Those rudras so far mentioned and over and above them as well, who have entered the quarters and occupied them in all directions, we make their bows as one with untied bowstrings kept far away through our salutations and praise.**

Those powers that are innumerable, existing in all phenomena with thousands of weapons existing in thousands of forms, to either punish or reward in accordance with karma. Through our salutations we pray their bowstrings are united and loosened so that all enemies are progressively overcome and their multiplicity of destructive weapons stay thousands of miles away from us.

11.11 (containing 3 mantras)

namo r̥udrebhyo ye pr̥thivyām ye n̄tarikṣe ye divi yeṣāmannam vāto  
var̥ṣamiṣavastebhyo daśa pr̄ac̄irdaśa dakṣiṇā daśa  
pr̄atic̄irdaśod̄ic̄irdaśordhvāstebhyo namaste no mr̄dayantu te yam dviṣmo yaśca no  
dveṣṭi tam vo jambhē dadhāmi

**Salutations to those rudras who exist on earth for whom food is the arrow, salutations to those rudras who are in the space between the earth and beyond for whom the air is the arrow, salutations to those rudras for whom the rains are the arrow. I salute them with ten fingers facing east, ten fingers facing south, ten fingers facing west, ten fingers facing north and ten fingers facing up. Salutations to them in all directions, let them shower us with blessings and bring us happiness. We who offer the salutations place the enemies whom we reject and those enemies who oppose us in your open mouths.**

With all my senses and assets of mind I salute the benevolence and abundance of the life providing nourishments by which I am blessed; that abundance which I constantly imbibe in all directions, the spaces in which I move, the vitalised air and the rains that cleanse and satisfy thirsts. All negative aspects both within and without that may move to impede my salutations to the lord are at the mercy of your ferocious and insatiable hungers. I am dedicated to liberation, only that. Through the lord's grace and the alignment of his agents in the blessing of that grace, may the ten senses which display as my mind and action, all come together in unison upon that goal.

## Concluding mantras for Namakam

tryāmbakaṁ yajāmahe sugandhim puṣṭivardhanam urvārukamiva bandhanān  
mr̥tyormukṣīya māmrtāt

**We salute and worship the three-eyed lord who has divine fragrance, who nourishes us, just as the cucumber drops from the vine, release me from ignorance and bring me salvation.**

yo rudro agnaḥ yo apsu ya oṣadhīṣu yo rudro viśvā bhuvanā vivesā tasmāi  
rudrāya namo astu

**Salutations to that rudra, who is in the fire, in waters and in the plants and trees, and who is in everything in the world.**

tamuḥ ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvaśya kṣayāti bheṣajasya yakṣvāmahe  
saumanasāya rudraṁ nabhōbhirdevamasuraṁ duvasya

**Salutations to the lord who holds beautiful arrows and a powerful bow, who is the source and repository of all medicines and cures. The lord who is effulgent and supreme, let us worship and honour him for making our minds clear, happy and pure.**

ayaṁ me hasto bhagavānayaṁ me bhagavattarah ayaṁ me viśvabhēṣajo yaṁ  
śivābhimarśanaḥ

**This hand of mine is blessed, this hand of mine is highly blessed with all medicines and cures, for this hand, through worship, has come into contact with Shiva.**

ye te sahasramayutaṁ pāsā mr̥tyo martyāya hantāve tān yajnyasya māyayā  
sarvānavā yajāmahe mr̥tyave svāhā mr̥tyave svāhā

**Oh lord Rudra in the form of death (time), those countless weapons of yours that cause afflictions to life-forms, may they all be loosened by the dedication of our worship of you. This offering is offered in sacrifice to the lord of death, to the lord of death.**

om namo bhagavate rudrāya viṣṇave mr̥tyurme pāhi prāṇānām granthirasi rudro  
mā viśāntakah tenānenāpyāyāsva

**Salutations to rudra of infinite limitless virtues, who is all pervasive, the remover of suffering. You are the one who lives in the junction of the soul and senses, uniting and sustaining all the organs of perception and action, you are the one who resolves all of them, may you fully enter my heart with the food I eat and abide within me.**

namo rudrāya viṣṇave mr̥tyurme pāhi

**Salutation to Rudra, may you bless me and release me from the knots and bondage of limitations so that I merge with you.**

sadāśivom

**Homage to Shiva (with him I abide).**

om śāntiḥ śāntiḥ śāntiḥ

**Let there be peace, peace, peace.**

## Chamakam

Chamakam is so called because of the repetition after every phrase of *ca me* - meaning to me. It is the second portion of Rudram and is different both in context and in the sound and rhythm of the chanting. Chamakam is one continuous mantra flowing as one long sentence, it is split into anuvakas only for practical convenience. After the expression of Namakam in which the glory and potency of the lord was declared, Chamakam now asks for a long series of boons, benefits and attributes, all as a means to establish security in life and mind, whereby sadhana can be pursued and realisation achieved. The phrase *yajnena kalpatam* which features in anuvaka ten means - as sacrifice to the lord for the good of all. This invocation applies to the entire content of Chamakam and is applied at the end of every individual *ca me*. By convention this is not recited and repeated, rather it is assumed in the attitude of the chanter, so that each specific aspect of Chamakam is invoked with this auspicious and generous intent, for the good of all.

### introductory prayer

om agnāvisnū sajosāsemāvārdhantu vām girāh dyumnairvājēbhirāgātam

**I offer my praise to Agni and Vishnu, may these words that praise you, draw forth your radiance, may you come close to me with your love and bless me with your abundance. Please come.**

*Agnavishnu* is Brahman, the lord. We invoke and call upon the all pervasive majesty of the divine. May all those powers that impact upon us and sustain us bring us the necessities and abundance we need to act with benevolence and effectiveness in the world, focus on our spiritual lives and invest our energies in realising you. May this be for the benefit of all beings.

## Anuvaka 1

### Food and vitalities

There are physical nourishments needed for life, a healthy body, a healthy mind, strength of body and strength of mind, intelligence, security and the means to follow sadhana. May they all come to me for the good of all.

vājaśca me prasavaśca me prayatiśca me prasitiśca me dhitiśca me kratuśca me  
svaraśca me ślokaśca me śrāvaśca me śrutiśca me jyotiśca me suvaśca me prāṇaśca  
me pānaśca me vyānaśca me suśca me cittaṃ ca mā ādhītaṃ ca me vākca me  
manaśca me cakṣuśca me śrotraṃ ca me dakṣaśca me balaṃ ca mā ojaśca me  
sahaśca mā āyūśca me jarā ca mā ātmā ca me tanūśca me śarma ca me varma ca me  
ngāni ca me sthāni ca me parūṃṣi ca me śarīrāni ca me

**Food to me, purity to me, right attitude to me, continuation to me, loss of ego to me, strength to worship to me, constant remembrance of God to me, capacity to instruct to me, capacity to listen to me, illumination to me, heavens to me, pranas to me, breath to me, control of mind to me, brightness of learning to me, speech to me, sight to me, hearing to me, right understanding to me, skilful action to me, strength to me, powers to me, conviction to me, long life to me, ageing well to me, knowledge of atma to me, good body to me, comfort to me, armour of protection to me, limbs to me, bones to me, joints to me, all health to me.**

The prayer for food and other vitalities calls for all aspects of nourishment to come to me for the attainment of an effective and wholesome life. These gifts include gross food to sustain life, subtle energy to experience a bright intelligent mind and the subtlest and purest ananda that is the essence of spiritual sustenance. Purity and strength to worship points to the clarity of intellect and the stainless enthusiasm to learn and teach in a selfless attitude of openness, thereby bringing freshness and buoyancy to my sadhana. Speech is the ability to give efficient and inspiring positive communication. Sight is intuition through the illumination of insight. Hearing is the continuous receiving of the illuminated teachings. Skilful action is the ability to focus meticulously on the detail of my karma with application and effectiveness. Strength is rigorous steadiness in staying focussed on the spiritual path. Conviction is the capacity to stand firm and hold ground in the face of distraction and the false. Armour is the protective powers and forces that guard the body and mind from harmful intrusion that would interfere with my goal. Through these forces my commitment to live a life of benevolence, productivity and intense sadhana is sustained.



## Anuvaka 2

### Virtues and abilities

Excellence and abilities of mind. Knowledge, insights and bright mental attributes, confidence and all capabilities over behaviour, circumstance and actions, conquering obstacles and the means to follow sadhana. May they all come to me for the good of all.

jyais̥ṭhyāṃ ca ma ādhipatyam ca me manyusca ca me bhāmaśca me maśca me  
mbhaśca me jemā ca me mahimā ca me varimā ca me prāthimā ca me varṣmā ca me  
drāghuyā ca me vṛddham ca me vṛddhiśca me satyam ca me śraddhā ca me jagacca  
me dhanam ca me vaśaśca me tviṣiśca me krīḍā ca me modaśca ca me jātam ca me  
janīṣyamāṇam ca me sūktam ca me sukṛtam ca me vittam ca me vedyam ca me  
bhūtam ca me bhaviṣyacca me sugam ca me supatham ca ma rddham ca ma  
rddhiśca me klptam ca me klptiśca me maṭiśca me sumatiśca me

**Excellence in everything which is worthy to me, lordship over mind and the mental states of anger to me, lordship over behaviour and expressions of anger to me, lordship over immeasurable forces that cannot be fathomed by my enemies to me, cool sweet water to me, capacity to achieve and conquer to me, greatness and attainment through righteous success to me, capacity to be worthy of honour to me, property and growth in assets to me, strong offspring to me, unbroken lineage to me, abundance of wealth and food to me, growth of spiritual knowledge to me, capacity for speaking truth to me, faith in God the Self and guru to me, moveable wealth to me, other wealth which does not move to me, the capacity to bring things under control to me, shining inner body to me, sporting with life as play to me, delight on account of play to me, knowledge already born to me, knowledge yet to be born to me, blessings and fruits of mantras to me, tenacity of mind resulting from chanting the mantras to me, righteously earned virtues from my efforts to me, virtues yet to be earned from my efforts to me, virtues already arisen to me, future virtues yet to arise to me, auspicious places and attainments to me, protection and safety in my sadhana to me, fruits of karma performed so far to me, fruits of karma from ritual and sadhana to me, fruits from sadhana yet to be performed to me, materials needed to perform my sadhana to me, capability and skill to realise my efforts to me, decisiveness and determination over ordinary encounters to me, decisiveness and determination over complicated and difficult encounters to me.**

May I become the best I can be for the benefit of all. May my sadhana be successful and the powers which arise as a result of acquiring jnana come to me. May I conquer the mind and all those forces which obscure and confine. May I reside in the Self alone. May this be my greatness and may my virtues intensify for the benefit of all. May the power of exhausting that which has been accumulated be my attainment. May the knowledge of the truth be my greatest knowledge. May I derive my joy from the bliss of the Self and express this joy in the play of the world. May I conquer all.

### Anuvaka 3

#### Spirituality and purity

Spiritual values and abilities are my primary refuge, intensity for sadhana, pure influences, pure teachings, sharing and benevolence with others, unbroken contact with the joy and passions of the lord. May they all come to me for the good of all.

śam ca me mayāśca me priyam ca me nukāmaśca ca me kāmāśca me saumaṇasaśca  
me bhādraṃ ca me śreyaśca me vasyāśca me yaśāśca me bhagaśca me draviṇam ca  
me yaṅtā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvam ca me mahaśca me  
samvicca me jnātram ca me sūśca me prasūśca me sīram ca me layaśca ma ṛtam ca  
me mṛtam ca me yakṣmaṃ ca me nāmayacca me jīvātuśca me dīrghāyutvam ca  
me namitram ca me bhayam ca me sugam ca me śayanam ca me sūṣā ca me  
sudinam ca me

**Happiness in this world to me, happiness in the next world to me, the object of my love to me, the highest love of the lord to me, the intensity that leads to that love to me, the results of that intensity to me, peace within to me, auspicious mind to me, capacity to extract the greatest good to me, congenial place to dwell to me, recognition of spiritual qualities to me, good fortune to me, flowing of spiritual benefits to me, a great teacher to me, teacher as protector to me, teacher as guiding example to me, stability and fortitude to me, beneficial manifestations to me, benevolence for others to me, purest of influences to me, effective abilities to me, capacity to inspire others to me, capacity to compel discipline and obedience to me, capacity to provide to me, compassion to remove obstacles in others to me, ability to sacrifice to me, sharing the fruits of sacrifice with others to me, absence of debilitating diseases to me, absence of minor diseases to me, recovery from illness to me, medicine to me, long life for benefit of others to me, freedom from enemies to me, removal of fear in others to me, benevolent influence on others to me, enabling success in others to me, bright motivation in the morning to me, auspicious day to me, sadhana to me, constant focus on the lord to me.**

May the realisation that the supreme Self, the source of all love and consciousness is my own true Self come to me. May the increase of spiritual qualities that lead to that goal come to me. May there be insight and awareness in every moment of existence as consciousness and may my mind be pure and fit for that realisation. I ask for my spiritual endeavour to be blessed and for all the resources that are needed to support it, both within and without to come to me. May I be protected from obstacles that obscure this goal. May there be constant focus on the spiritual path for which this life has been provided. May love for the lord be paramount in me always.

## Anuvaka 4

### Provision and nurture

Those provisions that sustain life, productivity and well-being include good food, nourishment, wealth and community. May they all come to me for the good of all.

ūrka' me sūnrtā' ca me payāśca me rasaśca me ghr̥tam ca me madhu' ca me  
sagdhiśca me sapithisca me kṛṣiśca me vr̥ṣtisca me jaitram ca ma audbhidhyam ca  
me rayiśca me rāyaśca me puṣtam ca me puṣtiśca me vibhu ca me prabhu ca me  
baḥu ca me bhūyaśca me pūrnam ca me pūrnataram ca me kṣitiśca me kūyavāśca  
me nnam ca me kṣucca me vr̥hayaśca me yavaśca me māśāśca me ṭilaśca me  
mudgāśca me khalvaśca me godhūmaśca me maśuraśca me priyamgavaśca me  
ṇavaśca me śyāmākaśca me nīvāraśca me

**Food and nourishment to me, truthfulness of speech and honesty to me, milk to me, the taste and essence of milk to me, ghee to me, honey to me, eating with relatives and others to me, drinking with relatives and others to me, agriculture to me, life giving rains to me, healthy fields to me, growth of crops to me, gold to me, gems to me, abundance of gold and gems to me, strength and nourishment to me, increasing yield of grains and food to me, small grains to me, desirable foods to me, satisfying of hungers to me, rice to me, barley to me, black mung beans to me, sesame seeds to me, green mung beans to me, kidney beans to me, other beans to me, wheat to me, lentils to me, peppers to me, fine rice to me, wild rice to me.**

Life will continue all according to karma. There are requirements for the maintenance of the body, society and practical life which are my expression in the world and the foundation for my higher spiritual goal. This anuvaka lists some of these necessities as examples of the provisions needed for a successful productive human life and seeks the provision of these requirements. With these things in place such as society, security, fitness, nourishment, materials and welfare, I am then enabled to address the higher spiritual purpose of life. For these blessings I pray.

## Anuvaka 5

### Provision and assets

Other provisions that sustain life, productivity and well-being include minerals, crops, animals, security and all attainments. May they all come to me for the good of all.

aśmā ca me mṛttikā ca me girayaśca me parvatāśca me sikatāśca me vanaspata-  
yaśca me hiraṇyam ca me yaśca me sīsam ca me trapuśca me śyāmam ca me loham  
ca me gniśca ma āpaśca me vīrudhaśca ma ośadhayaśca me kṛṣṭapaçyam ca me  
kṛṣṭapaçyam ca me grāmyāśca me paśava āraṇyāśca yajñena kalantāṃ vīttam ca  
me vīttiśca me bhūtam ca me bhūtiśca me vasu ca me vasatiśca me karma ca me  
śaktiśca me rthaśca ma emaśca ma itiśca me gatiśca me

**Stones to me, soil to me, mountains to me, hills to me, sand to me, non-flowering fruits to me, gold to me, iron to me, lead to me, tin to me, steel to me, other metals to me, fire to me, water to me, climbing plants to me, medicinal herbs to me, cultivated crops to me, wild uncultivated crops to me, domesticated animals to me, wild animals to me, all materials for the fire sacrifice to me, inherited abundance to me, wealth I generate by my efforts to me, healthy, wealthy, children to me, cows to me, buildings to me, karma to me, sadhana to me, sacrifice to me, capacity to fulfil duty to me, capacity to enjoy benefits to me, capacity to attain to me, attainments themselves to me.**

Further objects and attributes are given as examples of the materials needed for a fruitful and secure life. With these things in place such as minerals, buildings, plants, wealth and medicines I am enabled to be creative and productive and address the higher spiritual purpose of life. For these blessings I pray.

## Anuvaka 6

### Divine powers

There are a multitude of life-giving attributes of nature that sustain me and on which I depend. These powers are themselves one in Indra (Brahman). May they all come to me for the good of all.

agnīśca ma indraśca me somaśca ma indraśca me savitā ca ma indraśca me  
sarasvatī ca ma indraśca me pūṣā ca ma indraśca me brhaspatiśca ma indraśca me  
mitraśca ma indraśca me varuṇaśca ma indraśca me tvaṣṭā ca ma indraśca me  
dhātā ca ma indraśca me viṣṇuśca ma indraśca me śvinau ca ma indraśca me  
marutaśca ma indraśca me viśve ca me devā indraśca me prthivī ca ma indraśca me  
ntarikṣam ca ma indraśca me dyauśca ma indraśca me diśaśca ma indraśca me  
mūrdhā ca ma indraśca me prajāpatiśca ma indraśca me

**Fire to me, Indra to me, moon to me, Indra to me, sun to me, Indra to me, knowledge to me, Indra to me, nourishment to me, Indra to me, wisdom to me, Indra to me, congenial environment to me, Indra to me, waters to me, Indra to me, atmosphere to me, Indra to me, containment to me, Indra to me, preservation to me, Indra to me, medicine to me, Indra to me, physiological motion to me, Indra to me, powers in all directions to me, Indra to me, the earth to me, Indra to me, spaces between worlds to me, Indra to me, spaces beyond worlds to me, Indra to me, the ten directions to me, Indra to me, natural order to me, Indra to me, creation to me, Indra to me.**

Indra is the lord of all. The different gods and groups of gods mentioned in this anuvaka represent specific attributes and powers of nature. None of these powers stand alone. Here each of these divine potencies is purposefully joined with Indra, expressing the reality that all powers are one Brahman alone, that magnificence to whom the jiva devotes and seeks to realise. By chanting the divine names in this way, the blessings and properties of each deity, as aspects of nature are being invoked and equally shared with all humanity, all creatures and the whole universe.

## Anuvaka 7

### Sacrificial vessels

All properties that enable sadhana through the sacrifice and transformation of my mind. May they all come to me for the good of all.

aṁśuśca me raśmiśca me dābhyaśca me dhīpatisca ma upāṁśuśca me ntaryāmaśca  
ma aindravāyavaśca me maitrāvaruṇaśca ma āśvinaśca me pratiprasthānaśca me  
śukraśca me manthī ca ma āgrayanaśca me vaiśvadevaśca me dhruvaśca me  
vaiśvānaraśca ma rtugrahāśca me tigrāhyaśca ma aindragnaśca me vaiśvadevaśca  
me marutvatīyaśca me māhendraśca ma ādityaśca me sāvitraśca me sārasvataśca  
me pauṣṇaśca me pātnīvataśca me hāriyojanaśca me

**The vessels of the moon to me, the rays of sun to me, the vessels of dabhyas to me, the vessels of dhipatis to me, the vessels of upamsus to me, the vessels of ntaryamas to me, the vessels of aindravayavas to me, the vessels of maitravarunas to me, the vessels of asvinas to me, the vessels of pratiprasthanas to me, the vessels of sukras to me, the vessels of manhi to me, the vessels of agrayanas to me, the vessels of vaisvadevas to me, the vessels of dhruvas to me, the vessels of vaisvanaras to me, the vessels of rtugrahas to me, the vessels of tigrahyas to me, the vessels of aindragnas to me, the vessels of vaisvadevas to me, the vessels of marutvatiyas to me, the vessels of mahendras to me, the vessels of adithyas to me, the vessels of savitras to me, the vessels of sarasvas to me, the vessels of pausnas to me, the vessels of patnivatatas to me, the vessels of hariyojanas to me.**

The vessels are the specific named pots and containers used in the elaborate Soma Yagna fire ritual. The ritual is undertaken to purify those partaking in it and cleanse the atmosphere both externally and within the psyche, invoking and appeasing celestial forces and conferring well-being on the whole of humanity. Symbolically this refers to the inner transformation of the jiva through the ritual of sadhana. The pranas of the jiva merge in Brahman, just as the sacrificial materials merge in the fire. The sadhak is giving himself as the offering.

## Anuvaka 8

### Sacrificial objects

All capacities that enable surrender and the pursuit of sadhana towards Self-realisation. May they all come to me for the good of all.

idhmaśca me barhiśca me vediśca me dhiṣṇiyāśca me srucaśca me camasāśca me  
grāvāṇaśca me svaravaśca ma uparavāśca me dhiṣavaṇe ca me droṇakalaśaśca me  
vāyavyāni ca me pūtabhrcca ma ādhavanīyāśca ma āgnīdhraṁ ca me havirdhānaṁ  
ca me grhāśca me sadaśca me puroḍāśāśca me pacatāśca me vabhrthaśca me  
svagākāraśca me

**Tender twigs of banyan to me, durbha grass to me, fire platform to me, place to sit to me, ladles to me, pouring ladles to me, stones for crushing the soma to me, wooden pieces to me, fire pit to me, fig wood ladle to me, drona pot to me, wooden vessels to me, clay vessels to me, mud containers to me, fire cup and stick to me, platform for offerings to me, place for preparation to me, place for attendees to me, cooked rice to me, cooked offerings to me, ceremonial bathing place to me, mantras for invocation to me, all the materials required for the fire sacrifice to me.**

The tether of identity between consciousness, body and mind appears strong. Just as objects are utilised in the yagna so may this small and temporary identity be like dry wood offered in the sacrifice, so that delusion is consumed and I realise the divine reality. I am Atman, I am not different from Brahman. May my hair be like the grass offered into the fire, may my chest be the fire platform, may the ritual objects described be my obstacles and limitations, given as offerings to the holy consuming flame which is not fire but is the divine illumination of Brahman.

## Anuvaka 9

### Transformation

Life circumstances, opportunities, encounters and insights are the field that enables intensity for sadhana. My devotion and sacrifice is applied within the experiences of the field. May they all come to me for the good of all.

agnīśca' me dharmāśca' me rkaśca' me sūryaśca' me prāṇaśca' me śvamedhaśca' me  
prthivī ca me ditiśca me ditiśca me dyauśca me śakvārīraṅgulāyo diśaśca me  
yajñena kalpantāmrka me sāma ca me stomaśca me yajuśca me dīkṣā ca me  
tapaśca ma rtuśca me vrataṁ ca me horātrayorvrṣṭā brhadrathantare ca me yajñena  
kalpetām

**Fire that is lit to me, daily sacrifice to me, dawn sacrifice to me, sun sacrifice to me, prana sacrifice to me, horse sacrifice to me, deities of earth and other realms to me, all the limbs of the cosmic lord to me, the lord reflecting in all directions to me, the lord reflecting in organs and senses to me, mantras removing limitations to me, cleansing recitation to me, dedication to me, application to me, completion to me, purification to me, longevity for sadhana to me, discipline to me, timely fertile stable rains to me, may all aspects of my life efforts be given as sacrifice for all beings.**

The various types of sacrifice depict the varying intensities and opportunities for sadhana arising in the sadhak as a consequence of maturity and increasing ripeness. Illumination comes progressively from within leading to an increasing recognition that all is the lord alone. For the maturing of that realisation suitable encounters, environments and experiences are required, all according to the karma and latent abilities residing within the sadhak. Just as the fire sacrifice develops in style and purpose, so sadhana develops across the incidents of life. The sadhak's life is a yagna undertaken for Self-realisation and the benefit of all beings.



## Anuvaka 10

### Stability and welfare

Balance and order, the fruitful vitality of the household and community, fulfilment of family needs, health and stability are conducive circumstances for sadhana. May they all come to me for the good of all.

garbhāśca me vatsāśca me tryavisca me tryavī ca me dityavāt ca me dityauhī ca me  
pañcāviśca me pañcāvī ca me trivatsāśca me trivatsā ca me turyavāt ca me turyauhī  
ca me paṣṭhavāt ca me paṣṭhauhī ca ma ukṣā ca me vaśā ca ma ṛṣabhaśca me  
vehacca me naḍvāncā me dhenuśca ma āyuryajnena kalpatām prāṇo yajnena  
kalpatāmapāno yajnena kalpatām vyāno yajnena kalpatām cakṣuryajnena  
kalpatām śrotraṁ yajnena kalpatām maṇo yajnena kalpatām vāgyajnena  
kalpatāmātmā yajnena kalpatām yajno yajnena kalpatām

**Cows with calves in the womb to me, calves to me, one and half year old bulls to me, one and half year old cows to me, two year old bulls to me, two year old cows to me, two and half year old bulls to me, two and half year old cows to me, three year old bulls to me, three year old cows to me, three and half year old bulls to me, three and half year old cows to me, four year old bulls to me, four year old cows to me, breeding bulls to me, barren cows to me, bullocks for the cart to me, cows which have young calves to me, by the sacrifice that I perform may I have long life, let my sacrifice give me inhaled air, let my sacrifice give me exhaled air, let my sacrifice give me able eyes, let my sacrifice give me able ears, let my sacrifice give me able mind, let my sacrifice give me able words, let my sacrifice give me able body with able deeds, to find firm abidance in Atma, this completeness is my true sacrifice in this life.**

The sadhak needs facilities, preserving stability and welfare, for the seamless running of the environment and the family. When all is in balance, there is time and opportunity to focus on spiritual unfoldment. The blessings of conducive circumstances are here being invoked. This requirement is expressed and symbolised by the various types of cattle needed for a healthy herd and fruitful agriculture. The fertility of cattle, the strength of young bulls and cows also depict the various attributes in the changing and refining mind of the sadhak. Inhaled and exhaled air and sharp, able senses, is the vitality to apply sadhana, towards realisation and abidance in Atma.

## Anuvaka 11

### Illumination

The sustaining properties of life, mind, consciousness, vitality, senses, intelligence, divine order and spiritual knowledge of that order are the essential architecture of manifestation and experience by which I am I know and I love. May they all come to me for the good of all.

ekā ca me tiśrasca me pañca ca me sapta ca me navā ca mā ekādaśa ca me  
trayodaśa ca me pañcadaśa ca me saptaśadaśa ca me navādaśa ca mā ekaviṃśatiśca  
me trayaviṃśatiśca me pañcaviṃśatiśca me saptaviṃśatiśca me navaviṃśatiśca  
mā ekatviṃśatiśca me trayastviṃśatiśca me catvāśatiśca me ṣṭau ca me dvādaśa ca me  
ṣoḍaśa ca me viṃśatiśca me catvriṃśatiśca me ṣṭāviṃśatiśca me dvātriṃśatiśca me  
ṣaṭtriṃśatiśca me catvāriṃśatiśca me catuṣcatvāriṃśatiśca me ṣṭācatvāriṃśatiśca me  
vājaśca prasavaścāpijaśca kratuśca suvaśca mūrdhā ca  
vyaśniyaścāntyāyanaścāntyaśca bhauvanaśca bhuvanaścādhipatiśca

**One to me, three to me, five to me, seven to me, nine to me, eleven to me, thirteen to me, fifteen to me, seventeen to me, nineteen to me, twenty one to me, twenty three to me, twenty five to me, twenty seven to me, twenty nine to me, thirty one to me, thirty three to me, four to me, eight to me, twelve to me, sixteen to me, twenty to me, twenty four to me, twenty eight to me, thirty two to me, thirty six to me, forty to me, forty four to me, forty eight to me, dharma to me, understanding to me, growth of dharma to me, the fulfilment of dharma to me, the enjoyment of that fulfilment to me, the sun which enables all this to me, the sky which holds the space of opportunity to me, the blessings to grow and evolve to me, that which is born at the end of effort to me, that which is sustained at the end of effort to me, Atman through every expression of the world to me, the lord expressing within to me, may these divine expressions be invoked through the code of odd and even numbers.**

One is Brahman, three are the gunas, five are the elements, seven are the five senses plus the mind and the intellect, nine is the physical gates of the body, eleven are the nine gates plus the two subtle gates, thirteen are the devatas ruling the pranas plus the three central nadis, fifteen are the fourteen major nadis plus sushumna, seventeen are the limbs of the subtle-body, nineteen are the ayurvedic herbs, twenty one are the vital parts of the human system, twenty three are the protections from the twenty three diseases, twenty five are the feminine celestial spirits, twenty seven are the masculine nature spirits, twenty nine are the illuminating stars, thirty one are the worlds and realms of existence, thirty three are the Gods, four are the principal Vedas, eight are the complete Vedas, twelve are the teachings and systems, sixteen are the siddhis, twenty are the gross and subtle material constituents, twenty four are the tattvas, twenty eight are the domestic animals, thirty two are the rhythms and meters of chanting, thirty six are the next rhythms and meters of chanting, forty are the next rhythms and meters of chanting, forty four are the next rhythms and meters of chanting, forty eight are the last rhythms and meters of chanting complete. Through the consciousness that shines in these wonders, may I realise myself as one with the lord.

### **Final prayer of blessing**

My vow, my pledge, my declaration and my appeal for the great blessing of grace, that alongside my sincere efforts enables the spiritual purpose of my life to come to fruition, for the benefit of all beings and in devotion to the cosmic wonder of the lord of love.

om īḍā devahūrmanūryajnanīrbrhaspatirukthāmadāni śamśiśadviśvedevāh  
sūktavācah prthivimātarmā mā hiṃsīrmadhū maṇiṣye madhu jaṇiṣye madhu  
vakṣyāmi madhu vadiṣyāmi madhumatiṃ devebhyo vācamudyāsaṃ śuśrūṣeṇyām  
maṇuṣyebhyastaṃ mā devā avantuśobhāyai pitaro numadantu om śāntiḥ śāntiḥ  
śāntiḥ

**May my intensity for Brahma Vidya be the invocation that invites all the devas to come and bless me in my sadhana, may I follow in the footsteps of the great enlightened ones by whose example I am led to this path, may I follow the path and draw wisdom in each step so that every action leads me to moksha and not away from it, may the pleasures and sorrows of my karma not entrap me in repetition, may I vow to focus my every energy in meditating upon Brahma Vidya, may I compose sweet praises and speak sweet words, may my thoughts be sweet, may I deal with others with sweetness in action and never in harm, may I offer these truthful, sweet expressions as my oblations to the lord, may I pledge this life for the purpose of realising oneness with God for the benefit of all, may I invoke the blessings of all the ancestors that have gone before me towards this goal, may I invoke all the Gods' blessings with these auspicious words.**

I affirm my spiritual intent for life, my vow, my sacrifice, my commitment, my aspiration, my sadhana and my dedication and love for God. To that alone I bow. To that alone I devote. To that alone I appeal. To that alone I give my service, my heart, my mind and my all. May these blessings pervade me always, may they pervade all who similarly align. May these blessings flow from me into the hearts and minds of all creatures, in all the circumstances of my life, throughout all my days, may this be my sacrifice, may this be my worship.

om śāntiḥ śāntiḥ śāntiḥ

**May peace pervade every aspect of my life, physical, psychological and spiritual. May such powerful and profound peace touch the lives of all beings and inspire all beings towards God.**

hariḥ om

**God is all.**





