

Sri Rudram - Namakam and Chamakam

Srirudram, also known as Rudraprasna, is a hymn devoted to lord Shiva. It is part of the Yajur Veda and one of the greatest of the Vedic hymns. Sri Rudram is in two parts. The first part, chapter 16 of the Yajurveda, is known as Namakam because of the repeated use of the word "Namo" in it. The second part, chapter 18 of the Yajurveda, is known as chamakam because of the repeated use of the words "Chame".

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

Apart from being a hymn devoted Lord Shiva, Srirudram also contains many hidden secrets in coded format. For example the verses contain coded instructions for preparing various ayurvedic medicines.

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

In the second Anuvaka, Rudra is prayed to as one who pervades the earth and as the green foliage and heritage of medicinal herbs. He is asked to loosen the bonds

of samsara (illusion). This Anuvaka is chanted for the destruction of enemies, possession of wealth, getting kingdom (getting Job) and possession of intelligence.

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

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

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

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

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

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

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

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

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

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

These excellent prayer is intended for the bulk of the people and every thing to be cherished in the world is included in this ascend to the state of Jnani to attain

Moksha i.e. eternal happiness. Chamakam assures granting of what all you ask in a full-throated manner unabashed. The creator makes no distinction between the things of the world and the other world. Both belong to him and desire born out of Virtue is really manifestation of divinity and Dharma.

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

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

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

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

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

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

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

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

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

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

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

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

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

Srirudram - Namakam

Namakam (Chapter 16 of Yajur-Veda)

Anuvaka 1

Om namo bhagavate rudraya

Namaste rudramanyavautota ishhave namah

Namaste astu dhanvane bahubhyamuta te namah

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

My salutations to your bow and to your two hands.

Yata ishuh shivatama shivam babhuva te dhanuh

Shiva sharavya ya tava taya no rudra mridaya

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

Yaa te rudra shiva tanu raghoraapapakashini

Taya nastanuva shantamaya girishantabhichakashihi

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

Yamishhum girishanta haste bibharshhyastave

Shivam giritra tam kuru ma hisih purushham jagath

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

Shivena vachasa tva girishachchha vadamasi

Yatha nah sarvamijjagadayaxmasumana asath

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

Adhyavochadadhi vakta prathamo daivyo bhishhakh

Ahishcha sarvajambhayantsarvashcha yatudhanyah

Let Him intercede on my behalf and speak in my favor, even Rudra, that foremost one, held high in honor by the gods, the physician.

Let him annihilate the enemies of mine like scorpions, snakes, and tigers, and the unseen enemies like the Rakshasas, spirits and demons.

Asau yastamro aruna uta babhruh sumangalah

Ye chemarudra abhito dixu Shritah sahasrashoavaishhaheda imahe

This Sun who is copper-red when he arises, then golden-yellow, this highly auspicious and beneficent one is truly Rudra.

These other Rudras who are quartered round about in all directions of this earth, may I ward off their anger by my praise.

Asau yoavasarpati nilagrivo vilohitah

Utainam gopa adrishannadrishannudaharyah

Utainam vishva bhutani sa drishhto mridayati nah

The black-throated Rudra who has assumed the form of the sun that glows red when rising.

Him the cowherds, the women carrying water, and all the creatures behold.

He, who is seen by all, let Him send happiness to us.

Namo astu nilagrivaya sahasraxaya midhushhe

Atho ye asya satvanoaham tebhyoakarannamah

Let my salutations be to the blue-throated one, who has a thousand eyes.

I also bow to his followers.

Pramuncha dhanvanastva mubhayo rartniyo rjyamh

Yashcha te hasta ishhavah para ta bhagavo vapa

Bhagavan Rudra, loosen the string from both ends of your bow.

Remove out of sight the arrows from your hands.

Avatatyā dhanustva sahasrāṣa shateshḥudhe

Nishirya shalyanam mukha shivo nah sumana bhava

You having a thousand eyes, and bearing a hundred quivers, after loosening your bow, kindly blunt the edges of your shafts.

Assume your peaceful and auspicious Shiva form and become well-intentioned towards us.

Vijyam dhanuh kapardino vishalyo banava uta

Aneshannasyeshhava abhurasya nishhangathih

Let the bow of Kapardin, Rudra of the matted locks, be without its string.

Let there be no arrows in His quiver.

Let His arrows lose their capacity to strike and pierce.

Let His scabbard contain little power.

Ya te hetī rmidhushhtama haste babhuva te dhanuh

Tayaasmanvishvatastva mayaxmaya paribbhujā

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

Namaste astvayudhayanatataya dhrishhnave

Ubhabhyamuta te namo bahubhyam tava dhanvane

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

Pari te dhanvano hetu rasmanvrunaktu vishvatah

Atho ya ishuhdhistavare asmannidhehi tamh

Let the arrow of Your bow spare us in all ways.

And place your quiver of arrows far away from us.

**Namaste astu bhagavanh vishveshvaraya mahadevaya tryambakaya
tripurantakaya trikagni kalaya kalagnirudraya nilakanthaya mrutyunjayaya
sarveshvaraya sadashivaya shrimanmahadevaya namah**

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

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

Anuvaka 2

Namo hiranyabahave senanye dishan cha pataye namo

namo vrikshebhyo harikeshebhyah pashunam pataye namo

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

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

namah saspijncharaya tvishhimate pathinam pataye namo

namo babhlushaya vivyadhineannam pataye namo

namo harikeshayopavitine pushhtanam pataye namo

namo bhavasya hetyai jagatam pataye namo

namo rudrayatatavine kshetranam pataye namo

namah sutayahantyaaya vananam pataye namo namah

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

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

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

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

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

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

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

Salutations to the Lord of the forests.

**Namo rohitaya sthapataye vrikshanam pataye namo
namo mantrine vaanijaya kakshanam pataye namo
namo bhuvantaye varivaskritayaushhadhinam pataye namo
nama uchchairghoshhayakrandayate pattinam pataye namo
namah kritsnavitaya dhavate satvanam pataye namah**

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

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

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

Salutations to Him of the fearsome war cry, who causes His enemies to weep.

To the leader of the foot-soldiers, salutations.

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

Anuvaka 3

**Namah sahamanaya niviyadhina avyadhininam pataye namo
namah kakubhaya nishhangine stenanam pataye namo
namo nishhangina ishhudhimate taskaraanaam pataye namo
namo vajrchate parivajrchate stayunam pataye namo
namo nicherave paricharayaranyanam pataye namo
namah srikavibhyo jighasadbhyo mushhnatam pataye namo
namo asimadbhyo naktam charadhbhyah prakrintanam pataye namo
nama ushhnishhine giricharaya kulujnchanam pataye namo namah**

Salutations to Him who can not only withstand the shock of the onset of His enemies, but overpower them.

He who can effortlessly pierce His enemies; the Lord of those who can fight on all sides, salutations to Him.

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

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

Salutations to Him who worming himself into the confidence of others and disillusions them occasionally, and He who cheats them systematically; to Him pretending to be an acquaintance takes away what belongs to them.

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

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

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

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

**Namo ishhumadhbhyo dhanvavibhyashcha vo namo
nama atanvanebhyah pratidadhanebhyashcha vo namo
nama ayachchhadhbhyo visrijadbhyashcha vo namo
namo asyadbhyo vidhdhyadbhyashcha vo namo
nama asinebhyah shayanebhyashcha vo namo
namah svapadbhyo jagradbhyashcha vo namo
nam stishthadhbhyo dhavadbhyashcha vo namo
namah sabhabhyah sabhapatibhyashcha vo namo
namo ashvebhyoashvapatibhyashcha vo namah**

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

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

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

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

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

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

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

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

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

Anuvaka 4

**Nama avyadhinibhyo vividhyantibhyashcha vo namo
nama uganabhyastrihatibhyashcha vo namo
nama gritsebhyo grutsapatibhyashcha vo namo
nama vratebhyo vratapatibhyashcha vo namo
nama ganebhyo ganapatibhyashcha vo namo
nama virupebhyo vishvarupebhyashcha vo namo
nama mahadbhyah kshullakebhyashcha vo namo
nama rathibhyo arathebhyashcha vo namo**

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

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

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

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

Salutations to you Ganas and their lords.

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

Salutations to you the great ones and the small ones.

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

**namo rathebhyah rathapatibhyashcha vo namo
namah senabhyah senanibhyashcha vo namo
namah kshattribhyah sangrahitribhyashcha vo namo**

**nama stakshabhyo rathakarebhyashcha vo namo
namah kulalebhyah karmarebhyashcha vo namo
namah pujnjishhtebyo nishhaddebhyashcha vo namo
nama ishhukridbhyo dhanvakridhbhyashcha vo namo
namo mrugayubhyah shvanibhyashcha vo namo
namah shvabhyah shvapatibhyashcha vo namah**

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

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

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

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

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

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

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

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

Anuvaka 5

**Namo bhavaya cha rudraya cha
namah sharvaya cha pashupataye cha
namo nilagrivaya cha shitikanthaya cha
namah kapardine cha vyuptakeshaya cha
namah sahasrakshaya cha shatadhanvane cha
namo girishaya cha shipivishhtaya cha
namo midhushhtamaya cheshhumate cha
namo hrasvaya cha vamanaya cha**

namo brihate cha varshhiyase cha

namo vriddhaya cha samvridhdhvane cha

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

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

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

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

Salutations to Him who has a Thousand eyes and a hundred bows. Salutations to Him who dwells on the mount and who is in the form of Vishnu.

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

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

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

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

Namo agriyaya cha prathamaya cha

nama ashave chajiraya cha

namh shighriyaya cha shibhyaya cha

nam urmyayacha vasvanyaya cha

namah strotasyaya cha dvipyaya cha

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

Salutations to Him who pervades all and moves swiftly.

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

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

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

Anuvaka 6

Namo jyeshhthaya cha kanishhthaya cha

**namah purvajaya chaparajaya cha
namo madhyamaya chapagalbhaya cha
namo jaghanyaya cha budhniyaya cha
namah sobhyaya cha pratisaryaya cha
namo yamyaya cha kshemyaya cha
nama urvaryaya cha khalyaya cha
namah shlokyaya chavasanyaya cha
namo vanyaya cha kakshyaya cha
namah shravaya cha pratishravaya cha**

Salutations to Him who is senior and who is junior.

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

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

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

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

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

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

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

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

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

**Nama ashushhenayacha shurathaya cha
namah shuraya chavabhindate cha
namo varmine cha varuthine cha
namo bilmine cha kavachine cha
namah shrutaya cha shrutasenaya cha**

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

Salutations to the warrior, He who pierces his enemies.

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

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

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

Anuvaka 7

Namo dundubhyaya cha hananyaya cha

namo dhrishhnave cha pramrishaaya cha

namo dutaya cha prahitaya cha

namo nishhangine cheshhudhimate cha

namastikshneshhave chayudhine cha

namah svayudhaya cha sudhanvane cha

namah srutyaya cha pathyaya cha

namah katyaya cha nipyaya cha

namah sudyaya cha sarasyaya cha

namo nadyaya cha vaishantaya cha

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

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

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

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

Salutations to Him having keen shafts and all weapons.

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

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

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

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

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

**Namah kupyaya cha vatyaya cha
namo varshhyaya cha varshhyaya cha
namo meghyaya cha vidyutyaya cha
nama ighriyaya cha tapyaya cha
namo vatyaya cha reshmiyaya cha
namo vastavyaya cha vastupaya cha**

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

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

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

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

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

Anuvaka 8

**Namah somaya cha rudraya cha
namastamraya cha arunaya cha
namah shangaya cha pashupataye cha
nama ugraya cha bhimaya cha
namo agrevadhaya cha durevadhaya cha
namo hantre cha haniyase cha
namo vrikshebhyo harikeshbhyo**

**namastaraya namah shambhave cha mayobhave cha
namah shankaraya cha mayaskaraya cha
namah shivaya cha shivataraya cha**

Salutations to Him who is with His consort Uma.

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

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

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

Salutations to Him who kills in front and from afar.

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

Salutations to the stately trees with green tufts of leaves.

Salutations to Him who is the Pravana mantra; Om.

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

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

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

**Namastirthyaya cha kulyaya cha
namah paryaya chavaryaya cha
namah prataranaya chottaranaya cha
nama ataryaya chaladyaya cha
namah shashhpyaya cha phenyaya cha
namah sikatyaya cha pravahyaya cha**

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

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

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

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

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

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

Anuvaka 9

**Nama irinyaya cha prapathyaya cha
namah kishilaya cha kshayanaya cha
namah kapardine cha pulastaye cha
namo goshhthyaya cha grihyaya cha
namastalpyaya cha gehyaya cha
namah katyaya cha gahvareshhthaya cha
namo hridayyaya cha niveshhyaya cha
namah pasavyaya cha rajasyaya cha
namah shushhkyaya cha harityaya cha
namo lopyaya cholapyaya cha**

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

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

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

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

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

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

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

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

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

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

**Nama urvyaya cha surmyaya cha
namah parnyaya cha parnashadyaya cha
namoapaguramanaya cha bhignate cha
nama akhkhidate cha prakhkhidate cha
namo vah kirikebhyo devana hridayebhyo
namo vikshinakebhyo namo vichinvatkebhyo
nama anirhatebhyo nama amivatkebhyah**

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

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

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

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

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

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

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

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

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

Anuvaka 10

Drape andhasaspate daridrannilalohita

eshham purushhanamesham pashunam ma bhermaro mo esham

kinchanamamat

You who makes sinners lead contemptible lives, Lord and dispenser of food.

You who chooses to remain poor amidst your riches.

You who are dark in the neck and red elsewhere.

Frighten not these our near and dear persons or these our cattle.

Let not even one among them perish or get ill.

Ya te rudra shiva tanuh shiva vishvaha bheshhaji

Shiva rudrasya bheshhaji taya no mrida jivase

Oh Lord Rudra!

By that form of yours which is peaceful and auspicious,

more highly auspicious since it is a panacea for human ills for all days,

most highly auspicious since by the grant of knowledge and illumination,

it utterly uproots ignorance and the entire misery of samsara,

by that gracious form of yours make us lead a full and happy life.

Imarudraya tavase kapardine kshayadviraya prabharamahe matim

Yatha nah shamasadhvipade chatushhpade vishvam pushhtam grame

aasminnaturamh

May we foster and cherish this attitude of mind towards Rudra even, the strong one with the matted locks, opposing whom his enemy warriors are defeated and meet their doom.

May we adopt a mental inclination which results in Rudra maintaining friendship with our human relations and our wealth of cattle; sleek and content.

**Mrida no rudrotano mayaskridhi kshayadviraya namasa vidhema te
Yachchham cha yoshcha manurayaje pita tadashyama tava rudrapranitau**

Lord Rudra! Confer on us happiness in this world, and in the next.

You who has destroyed our sins, we shall serve and worship you by our salutations.

*That freedom from sorrow which Manu, our progenitor, sought for and the
happiness which he obtained, we shall taste it, if You are inclined and gracious to
us.*

**Ma no mahantamuta ma no arbhakam ma na ukshanta muta ma na
ukshitamh Ma no vadhiih pitaram mota mataram priya ma nastanuvo rudra
ririshhah**

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

**Manastoke tanaye ma na ayushhi ma no goshhu ma no ashveshhu ririshhah
Viranma no rudra bhamitoavadhi rhavishhmanto namasa vidhema te**

*Lord Rudra! Getting angry at our transgressions hurts not only our children, our
sons in particular, but also our cattle and horses, and our warriors.*

*Making offerings into the sacred fire, we shall serve and calm you by our
Namaskars (salutations).*

**Aratte goghna utta purushhaghne kshayadviraya sumnamasme te astu
Raksha cha no adhi cha deva bruhyatha cha nah sharma yachchha
dvibarhah**

Oh Deva!

Let that terrible form of yours be far away from us -- that which afflicts our cattle, our sons and grandsons, and wastes your enemy warriors.

Let that form which confers happiness be near to us.

Protect us. Recommend us to the other Gods and bespeak in our favor.

You who increases the happiness of both worlds, please confer happiness upon us.

Stuhi shrutam gartasadam yuvanam mriganna bhima mupahatnumugramh

Mruda jaritre rudra stavano anyante asmannivapantu senah

I praise you the famous one, seated in the heart, the ever-youthful, terrible like the lion, fierce for the purpose of destruction.

Lord Rudra, having been praised by us, let your armies strike at others than us.

Parino rudrasya hetirvrinaktu pari tveshhasya durmatiraghayoh

Ava sthira maghavadbhyastanushhva midhhvastokaya tanayaya mrudaya

Let the weapon of Rudra give us wide berth.

Let the fixed displeasure of Rudra blazing with just anger based on our sins, and keen to punish us, depart from us.

Showerer of Blessings!

Your purpose and your shaft are ever unerring; loosen them in regard to us; we who approached you with sacrifices and prayers.

Make our sons and their sons happy.

Midhushhtama shivatama shivo nah sumana bhava

Parame vruksha ayudham nidhaya krittim vasana achara pinakam

vibhradagahi

Supreme showerer of blessings. Supreme auspicious One!

Be auspicious and beneficent, and bear goodwill to us.

Place your threatening and hurtful weapons on some tall and distant tree.

Approach us wearing your elephant hide garment.

Come bearing your Pinaka bow.

Vikirida vilohita namaste astu bhagavah

Yaste sahasrahetayoanyamasmannivapantu tah

Showerer of wealth! You white One! Lord Bhagavan! Salutations to you.

Let your thousands of weapons not destroy us, but rather destroy our enemies.

Sahasrani sahasradha bahuvostava hetayah

Tasamishano bhagavah parachina mukha kridhi

In your arms exist thousands of kinds of weapons in thousands of numbers.

But Bhagavan, You art Lord and master of them. Turn their hurtful faces away from us.

Avuvaka 11

Sahasrani sahasrasho ye rudra adhi bhumyamh

Teshha sahasrayojane avadhanvani tanmasi

Those Rudras who live on the face of the earth in thousands of varieties,

we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Asminh mahatyarnaveantarikshe bhava adhi

Those Rudras who dwell in the sublime ocean and the space between sky and earth,

we shall cause the strings of their bows to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

Nilagrivah shitikanthah sharva adhah kshamacharah

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

Nilagrivah shitikantha divarudra upashritah

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

Ye vriksheshhu saspinjara nilagriva vilohitah

Ye bhutanamadhipatayo vishikhasah kapardinah

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

Ye anneshhu vividhyanti patreshhu pibato jananh

*Those Rudras who stand in the food and in the liquids,
and pierce the persons who eat the food and drink the liquids,*

*we shall cause the strings of their bows to be loosened,
and the bows themselves to be deposited thousands of yojanas far away from us.*

Ye patham pathirakshaya ailabrida yavyudhah

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

Ye tirthani pracharanti srikavanto nishhanginah

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

**Ya etavantashcha bhuyaasashcha disho rudra vitasthira
teshasahasra yojane Avadhanvani tanmasi**

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

*Those Rudras who are on this earth, to whom food turns into shafts, I bow to them
with my speech. With my ten fingers joined, I bow to them with my body facing the
east, the south, the west, the north, and upwards, I bow to them with my mind. May
they render me happy.*

*Oh Rudras, to whom we bow! I consign him whom we hate and he who hates us,
into your yawning mouths.*

**Namo rudrebhyo ye prithivyam ye antarikshe ye divi yeshhamannam
vato varshhamishhava stebhyo dasa praachirdasha dakshina dasa
prachirdashodiichirdashordhvaastebhyo namaste no mridayantu te yam
dvishhmo yashcha no dveshhti tam vo jambhe dadhami**

*Those Rudras who dwell in the middle region between the heaven and the earth,
for whom the wind furnishes the shaft, salutations to them.*

*With the ten fingers joined, I bow to them in the east, the south, the west, the north
and upwards.*

Salutations to them. May then render me happy.

*They whom we hate, and they who hate us, I consign them into their yawning
mouths. Those Rudras who dwell in heaven, to whom rain serves as a shaft,
salutations to them.*

*With the ten fingers joined, I bow to them in the east, the south, the west, the north
and upwards.*

Salutations to them. May then render me happy.

He whom we hate, and he who hates us, I consign them into your yawning mouths.

**Tryambakam yajamahe sugandhim pushhtivardhanam
Urvarukamiva bandhananmrity rmuksiya maamritath**

He who has divine fragrance, He who makes men powerful and full of plenty,

Him even we worship, the three-eyed Rudra.

*Like a ripe berry from its stalk, release me from death,
and let me not turn away from immortality and enlightenment.*

Yo rudro agnau yo apsu ya oshhadhishhu

Yo rudro vishva bhuvanaavivesha tasmai rudraya namo astu

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

**Tamushhtuhi yah svishhuh sudhanva yo vishvasya kshayati bshshajasya
Yakshvamahe saumanasaya rudram nabhobhi rdevamasuram duvasya
Ayam me hasto bhagavanayam me bhagavattarah
Ayam me vishva bshshajoaya shivabhimarshanah**

*He who holds a beautiful and powerful shaft and a strong bow,
He who is the source and repository of all medicines, praise Him alone.
To gain the favor and goodwill of that supreme and effulgent God Rudra,
let us worship Him, honor and adore Him by salutations.
Due to its contact with the Linga image, this right hand of mine is fortunate.
Indeed this hand of mine is a panacea for all human beings for all ills.*

**Ye te sahasramayutam pasha mrityo martyaya hantave
Tanh yagyasya mayaya sarvanava yajamahe.
Mrityave svaha mrityave svaha**

*Oh Death in the form of Rudra.
Those countless nooses of yours by which You destroy all mortal creatures,
we shall loosen them by the efficiency of our worship of you.
I offer this sacred food offering in sacrifice to Rudra the Destroyer.*

**Om namo bhagavate rudraya. vishhnave mrityurme pahi
Prananam granthirasi rudro ma vishantakah
Tenannenapyayasva Sadashivoham
Om shanti shanti shanti**

Om.

Salutation to the omnipresent Bhagavan Rudra.

Protect me from death.

Kamadhenu, the divine cow discovered the hymns by which the gods are invoked.

Manu was the sacrificer.

Brihaspathi repeated the Sasthra Mantras which gladden.

May the Visva Devas praised in the hymns and Mother Earth not cause me any suffering.

Let me think sweet thoughts; let me perform sweet actions which bear sweet fruits; let me bear sweet offerings, let my speech and praise be sweet; let me utter words which sound sweet to the Gods; let me utter sweet words to men who would lend their ears.

Let the Gods illumine me and render my speech sweet.

Let the Prithis, the forefathers feel glad and approve of me.

Let me be with Lord Shiva always.

Let there be peace.

Sri Rudram

Chamakam (Yajur-Veda chapter 18)

Om Agnaavishhnuu sajoshhasemaa vardhantu vaam girah

Dyumnaairvaajebhiraagatamh

Vaajashcha me prasavashcha me prayatishcha me

prasitishcha me dhiitishcha me kratushcha me

svarashcha me shlokashcha me shraavashcha me

shrutishcha me jyotishcha me suvashcha me

praanashcha me apaanashcha me vyaanashcha me

asushcha me chittam cha ma aadhiitam cha me

vaakcha me manashcha me chakshushcha me

shrotram cha me dakshashcha me balam cha ma ojashcha me

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

Let God grant me food, permit me to eat the food, ensure purity of food and keen desire to relish, digest and caust it to obtain.

Let me recite, chant Vedic mantras wth Specific intonation with pleasing and absorbing voice with proper hearing, mental alacrity and bless me to reach the abode of Gods.

Cause the proper functioning of the three airs prana, Apana and Vyana and the mukhya prana circulation and the secondary airs of udana and samana mental knowledge,

powerful speech and a perfect and harmonious mind, Keen vision and hearing, healthy and active functioning of sense organs,

highest intelligence (ojas) and the strength and virility and vigour to crush the enemies,

assured longevity and honourable old age; and a sustainable egotism

and a sound and well built body with full happiness ensuring protection

to all the limbs and well built body with full happiness ensuring protection

to all the limbs and well arranged bones and joints.

Ensure birth in esteemed and noble bodies for ever and in future.

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

**Jyaishhthyam cha ma aadhipathyam cha me manyushcha me
bhaamashcha meamashcha meambhashcha me
jemaa cha me mahimaa cha me varimaa cha me
prathimaa cha me varshhmaa cha me draaghuyaa cha me**

**vridham cha me vridhishcha me satyam cha me
shraddhaa cha me jagachcha me dhanam cha me
vashashcha me tvishhishcha me kriidaa cha me
modashcha me jaatam cha me janishhyamaanam cha me
suuktam cha me sukritam cha me vittam cha me
vedyam cha me bhuutam cha me bhavishhyachcha me
sugam cha me supatham cha ma riddham cha ma riddhishcha me
kliptam cha me kliptishcha me matishcha me sumatishcha me**

I implove for granting of these to me.

Recognition as the most cherished senior and eminent person overriding among men;

combat resentment and control internal anger, and the out ward manifestation of anger;

*and the indepth mind and general character, and obtaining sweet waters;
commanding and victory over enemies.*

The wealth and fame derived by me, from these successes, longed and valued by others;

Increase of my worldly possessions,

and my offsprings and perennial progeny to posterity and superiority born out of knowledge and personality, conscious of truth always,

discipline and staunch belief in Vedas and scriptures in the days ahead

and enhancement in both movable and immovable assets

and treasure in Gold and Silver and in the special attractiveness and personal charm,

Feeling pride of body;

and in the diversion towards sports and other games

and the pleasures accrued by such avocations

and all that I inherited through heritage

*and for future acquisitions
and proficiency in vedic mantras
and the auspiciousness derived due to the conduct of such sacred rites and rituals.
The wealth of past and future prosperity
with great advanced strides
with excellent and harmonious resorts for my stay and recreation as diversion,
secured and well guarded path ways for my movements of coming and going,
assured increased spiritual benefits and merits during and after life
and all befitting sumptuous requirements to make my life journey most pleasing
and comfortable
and the will and ability to put them for efficient use,
a perfect and balanced intellect
and wisdom and the dexterity to tackle difficult situation gloriously with
tremendous success.*

These thirty eight things are requested in this Anuvaka.

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

Let Lord Shiva grant us happiness in both worlds on (earth and heaven).

All the materials dearer and attractive and worthy of possession in heaven and endearing relations.

*Material and spiritual welfare;
prosperity, cosy and comfort;
name, fame and fortune and enormous riches,
proper guidance from elders and well wishers,
palatial mansions,
and due support from all including parents.*

*The capacity to protect all belongings earned and bequeathed,
undaunted courage, chivalry, valour,
steadfastness possessing the community pleasure and honour
and be an embodiment of vedic knowledge
and the profundicity to impart the same to all others,
command obedience and service from the progeny,
capacity to develop expertise in cultivation of agricultural works.*

Ardent desire to conduct spiritual rituals and there by gain the fruits of the holy acts.

*Be free from bodily ailments, ensuring longevity,
circumventing untimely death, devoid of enemies and antagonism,
assured of bountiful sleep and a very successful and glamorous day and dawn.*

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

**Uurkcha me suunritaa cha me payashcha me
rasashcha me ghritam cha me madhu cha me**

**sagdhishcha me sapiitishcha me krishhishcha me
vrishhtishcha me jaitram cha ma audbhidyam cha me
rayishcha me raayashcha me pushhtam cha me
pushhtishcha me vibhu cha me prabhu cha me
bahu cha me bhuuyashcha me puurnam cha me
puurnataram cha me akshitishcha me kuuyavaashcha me
annam cha meakshuchcha me vrihiyashcha me
yavaashcha me maashhaashcha me tilaashcha me
mudgaashcha me khalvaashcha me godhuumaashcha me
masuraashcha me priyamgavashcha meanavashcha me
shyaamaakaashcha me nivaaraashcha me**

Let me be granted

food, good reception, hospitality, milk, tasty sweet bountiful juices, ghee, honey

and blessed with participating at

food,

drinking with others company,

abundant agricultural activities,

Sumptuous rains,

Virgin cultivable fertile lands;

with lushy tall sky high green trees and foliage, flower beds, gold,

and costly and rare navaratna stones;

blessed with great grand children

*with a pleasant feeling of possession and oneness and complete security and
protection,*

with a well built and nourished and maintained body,

*with teaming cereals, pillets, pulses profusely available and proliferating, ever on
the increase,*

devoid of hunger by consuming them perpetually with complete satisfaction,

always with growing

paddy, barley black gram, gingilly seeds, green gram castor oil seeds, wheat and White Bengal gram, with elongated bushy millets (small paddy)

and fine Superior paddy

and excellent roots

and all readily available grains in the Jungles.

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

**Ashmaa cha me mrittikaa cha me girayashcha me
parvataashcha me sikataashcha me vanaspatayashcha me
hiranyam cha me ayashcha me siisam cha me
trapushcha me shyaamam cha me loham cha me
agnishcha ma aapashcha me viirudhashcha ma oshhadhayashcha me
krishhtapachyam cha me akrishhtapachyam cha me graamyaashcha me
pashava aaranyaashcha yagyena kalpantaam
vittam cha me vittishcha me bhuutam cha me bhuutishcha me
vasu cha me vasatishcha me karma cha me
shaktishcha me arthashcha ma emashcha ma itishcha me gatishcha me**

Let Lord grant me stone,

earth spectrum of mountain ranges,

basins of river waters,

hillocks,

sands,

Medicinal herbs,

tall and fruit bearing trees,

gold,

silver,

*lead,
tin,
steel,
bronze
and copper.
Be blessed with fire,
water,
creepers,
fine foliage
ever lasting green vegetation,
cultivable products,
and stray growth millets,
and sacrificial animals wild and domestic,
wealth ancestral and acquired,
progeny and property under acquisition,
all worldly benefits, and accompanying advantages,
hard earned income and valued belongings minor and major,
cosy and comfortable dwellings and abodes to my progeny
and the capability to perform sacred rituals and sacrificial rites such as yajnas
perfectly and very successfully and enjoying the fruits thereof,
assuring harmony, happiness and prosperity achieving my desired objects
and finally attaining the goal of liberation.*

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

**Agnishcha ma indrashcha me somashcha ma indrashcha me
savitaa cha ma indrashcha me sarasvatii cha ma indrashcha me**

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

This Anuvaka is titled as 'Arthendram' because all Gods are clubbed with Indra.

Indra is the God of Gods, and he gets a share of all sacrificial offerings along with every God.

Thus a bigger share is offered to Indra, the Antaryami.

Thus twenty five Gods are invoked along with Indra to grant us benevolence:

*Agni, Indra, Soma and Indra; Sivata and Indra; Saraswati and Indra; Pusa and
Indra; Bruhaspati and Indra; Mitra and Indra; Varuna and Indra; Tvasta and
Indra; Vishnu and Indra; The two Aswins and Indra; The Maruts and Indra; The
Visve devas and Indra; the earth and Indra; the intervening space in between
celestial earth and Indra; the four sides (Disas) and the space above Indra and
prajapati and Indra.*

**Ashushcha me rashmishcha meadaabhyashcha me
adhipatishcha ma upaashushcha me
antaryaamashcha ma aindravaayashcha me
maitraavarunashcha ma aashvinashcha me
pratipasthaanashcha me shukrashcha me
manthii cha ma aagrayanashcha me
vaishvadevashcha me dhruvashcha me
vaishvaanarashcha ma ritugraahaashcha me
atigraahyaashcha ma aindraagnashcha me**

**vaishvadevaashcha me marutvatiiyaashcha me
maahendrashcha ma aadityashcha me
saavitrashcha me saarasvatashcha me
paushhnashcha me paatniivatashcha me haariyojanashcha me**

Let the vessels used in the sacred soma sacrifice be granted to us.

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

**Idhmashcha me barhishcha me vedishcha me
dhishhniyaashcha me sruchashcha me chamasaashcha me
graavaanashcha me svaravashcha ma uparavaashcha me
Adhishhavane cha me dronakalashashcha me vaayavyaani cha me
puutabhrichcha me aadhavaniiyashcha ma aagniindhram cha me
havirdhaanam cha me grihaashcha me
sardashcha me purodaashaashcha me
pachataashcha me avabhrithashcha me svagaakaarashcha me**

May God blesses me with all the external Sacrificial practices to perform the sacrifices.

Such as sacred samidhaas (holy sticks), darbha (dried grass on the river banks), the vedica the flat form (Homa Kunda) to perform the Yagna, the money (Dakshina) and the raised seat for the Hotha, the vessels for Homams, the wooden vessel for keeping the soma juice and the instrument to prepare the juice, wooden knives and the four Homa gundams (the pits for offering the Homa) dravya, wood from fig trees, the vessel made of banyan tree in which the crushed juice is stored, and the mud pots, and the lighting place of fires; the raised elevated place for

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

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

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

**Garbhaashcha me vatsaashcha me travishcha me
travii cha me dityavaath cha me dityauhii cha me
pajnchaavishcha me pajnchaavii cha me trivatsashcha me
trivatsaa cha me turyavaath cha me turyauhii cha me
pashhthavaath cha me pashhthauhii cha ma ukshaa cha me
vashaa cha ma rishhabhashcha me vehashcha me anadvaajncha me
dhenushcha ma aayuryagyena kalpataam praano yagyena kalpataamapaano**

**yagyena kalpataam vyaano yagyena kalpataam chakshuryagyena kalpataam
shrotram yagyena kalpataam mano yagyena kalpataam vaagyagyena
kalpataam aatmaa yagyena kalpataam yagyo yagyena kalpataamh**

Let me be granted the protection of calves in the wombs of the cows new born and one half year old male and female off springs, and two year male and female calves, two and half year old male and female calves and also three years calves males and females and four years calves male and female and five years calves male and female, the majestic breeding bulls, the virgin cows and the non conceived cows, the newly delivered ones the luggage pullers and all these are made efficacious to be very useful for multipurpose and be granted long life full of sacrifices with praana, Apaana, Vyaana airs, the eye and ear with sacrifices of the ming, speech, the Ego 'I' along with sacrifices with perfection in the truest term. This tenth Anuvaka consists of thirty one specific desires to be granted as ultimate ones.

**Ekaa cha me tistrashcha me pajncha cha me
sapta cha me nava cha ma ekadasha cha me
trayodasha cha me pamchadasha cha me saptadasha cha me
navadasha cha ma eka vishatishcha me trayovishatishcha me
pamchavishatishcha me saptavishatishcha me navavishatishcha ma
ekatrishachcha me trayastrishachcha me chatasrashcha me
ashhtau cha me dvaadasha cha me shhodasha cha me
vishatishcha me chaturvishatishcha meashhtaavishatishcha me
vaatrishachcha me shhatrishachcha me chatvarishachcha me
chatushchatvaarishachcha meashhtaachatvaarishachcha me
vaajashcha prasavashchaapijashcha kratushcha suvashcha muurdhaa cha
vyashniyashcha antyaayanashcha antyashcha bhauvanashcha
bhuvanashchaadhipatishcha**

Let me be granted the uneven number one, three, five, seven, Nine, eleven, thirteen,

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

Chamakam Shanti patha

**Idaa devahurmanuryagyaniirbrihaspatirukthaamadaani
shasishhadvishvedevaah
suuktavaachah prithiviimaatarmaa maa hisiirmadhu manishhye madhu
janishhye madhu
vakshyaami madhu vadishhyaami madhumatiim devebhyo vaachamudyaasa
shushruushhenyaam manushhyebhyastam maa devaa avantu shobhaayai
pitaroanumadantu**

*The Divine Gods are imploved through the mantras of Kamadhenu.
Manu does the Sacrifices, Bruhaspati recites the pleasant mantras.
Let these praises of Visva devas and mother earth save me from sufferance.
Let my pleasant thoughts bring forth pleasant actions and the resultant enjoyable
fruits.
Let my Joyous offerings bear fine and worthy speech and my words pleaseth the
divinity, make men lend their ears to gladden and Gods enlighten me and invoke*

my speech very powerful and my fore fathers feel excellently glad over it and bless me to perpetuate it.

Om shaantih shaantih shaantih.