

Sri Rudra Jnana Yajna – 2020

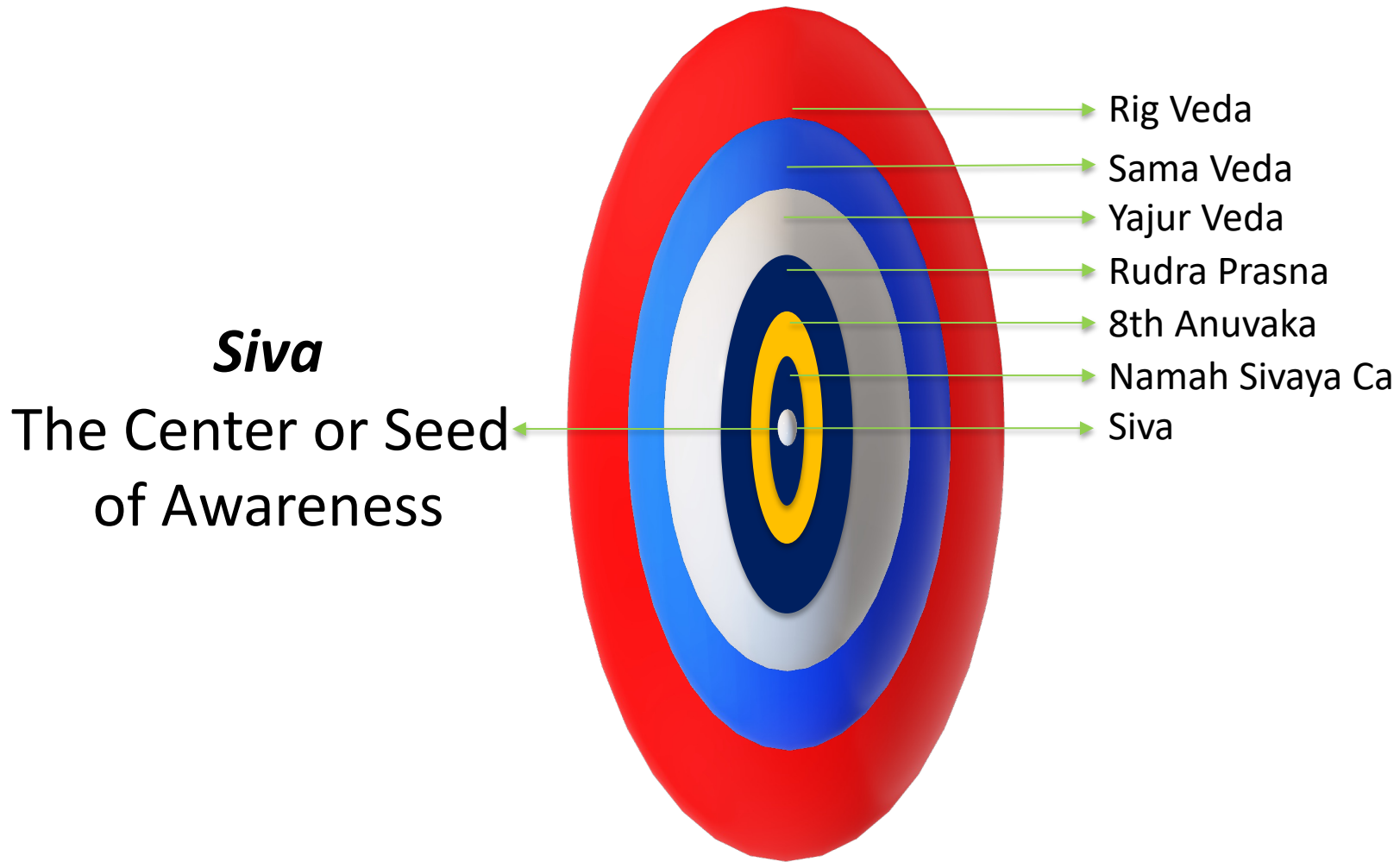
“The Essence of Sri Rudram is PURITY . UNITY . DIVINITY”
- Bhagawan Sri Sathya Sai Baba

Link to Videos Playlist on Sai Atirudram YouTube Channel:

<https://youtube.com/playlist?list=PLzeHXOz7mSyF-vc2WYhfCnCgf5rDhLZXx>

*Offered at the Lotus Feet of Bhagawan Sri Sathya Sai Baba (SSB):
the source, path, and the destiny*

Veda is Awareness or Knowledge



RudrAdhyaya

- Krishna yajurveda
- Taittirilya samhita
- Caturdha kAnDa (agnikAnDa)
- Pancama prapATha is Namaka
- Saptama prapATha is camaka
- Namaka has 11 chapters, 169 mantras, 187 times “namaH”
- Camaka has 11 chapters, 340 times ‘ca me”

Preamble

asya SrlrudrAdhyAya praSna mahAmantrasya, aghOra RShiH, anuShTup ChandaH,
samkarShaNamUrTi svarUpO yO asAvAditya paramapuruSha saESha rudrO dEvata,
namaH SivAyEti bljaM, SivatarAyEti SaktiH, mahAdEvAyEti kllakam,
SrlsAmbasadASiva prasada siddhyarthE japE (japAbhiShEkE) viniyOgaH

- namaH SambhavEca agnihOtrAtmanE
 - aMguShTAbhyAm namaH (hRdayAya namaH)
- mayObhavEca darSapUrNamAsAtmanE
 - tarjanIbhyAM namaH (SirasE svAhA)
- namaH SankarAyaca cAturmAsAtmanE
 - madhyamAbhyAM namaH (SikhAyaiva ShaT)
- mayaskarAyaca nirUDhapaSubandhAtmanE
 - anAmikAbhyAM namaH (kavacAya hum)
- namaH SivAyaca jyOtiShTOmAtmanE
 - kaniShTiikAbhyAM namaH (nEtratrAyAya vouShaT)
- SivatarAyaca sarvokratvAtmanE
 - karatalakara pRShTAbhyAM namaH (astrAya phaT)

bhUrbhuvassuvararOM iti digbandhaH

Preamble

- RishiH (preceptor): Aghora
- Chandas (rhythm): AnushTup
- Devata (Energy):
 - Samkarshana: one who ploughs
 - asAvAdityaH paramaprushaH : supreme indivisible being
 - Sa esha rudro: this supreme being (Sun) is Rudra
- Beejam (seed): namasivaya iti, fundamental nature
- ShaktiH (energy): sivataraya iti, beyond positivity
- Keelakam (pin): mahadeaya iti, password
- ViniyogaH (offering): samba sadasiva prasada
 - Samba: always energetic
 - Sadasiva: always positive

Dhyana Sloka: Invocation of divine resplendent effulgence

Sudhdha sphaTika samkASam SudhdhavidyA pradAyakam

Sudhdham purNam cidAnandam sadASiva maham bhaje

Transliteration

I meditate on that pure resplendent effulgence that bestows the supreme knowledge of the Self that is unblemished, full, blissful awareness, and ever auspiciousness.

ApAtAla - nabhasthala - anta - bhuvana - brahmAnDam - Avisphurat

gyOti - sphATikalinga - mauli - vilasat - pUrNa - indu - vAntAmRtaiH

astOka - Aplutam - Ekam - ISaM - aniSam - rudra - anuvAkAn - japan

dhyAyEt - Ipsita - siddhayEt - dhRvapadam - vipraH - abhiShincEH – Sivam

Transliteration

A ellipsoidal pillar of light that is crystal clear spanning the entire universe and cosmos, drenched by nectar from a full moon adorning the top. The wise that are contemplating in full presence to the glory of this unique, ever existing, and ever lasting resplendent effulgence, by chanting Sri Rudra anuvaka, shall instantly reach the supreme abode.

Dhyana Sloka 2: Unity in diversity

*brahmANdavyApta - dEhAH - bhasita - himaruca - bhAsamAnA -
bhujangaiH*

*kaNThekalAH - kapardA - kalitaSasikalAH - caNDa - kOdanDa - hastAH
tryakshA - rudrAkshamAla - praNata - bhayaharAH - SAmbhavaA -
mUrtibhEdA rudrAH - SrlrudrasUkta - prakaTitavibhavaA - naH -
prayacchantu - saukhyaM*

Transliteration

We contemplate on the different forms of Rudras, whose glory is elaborated in the Sri RudrasUkta, that are all pervading with glowing bodies adorned with vibhuti and snakes, black necks, matted hair with a trace of moon, hands carrying bows and arrows, three eyed, wearing rudrAksha malas, and the mere remembrance of whom destroys the fear and bestows peace.

Nyasa Mantra (beeja)

- **NamaH, Swaahaa, VashaT**
 - 3 / 5 pranavas
 - Nauva, one which takes across (nauka, boat)
 - Pra-Nava, that which seamlessly help cross
 - 5 praNava's – AUM, NamaH, Swaaha, Swadha, VashaT
- **Om and NamaH are used as invitation or salutations**
- **Swaahaa** is from the word **su**. It is used when making offerings to various deities.
- **(Swadhaa** is from the root swad, which means to taste and fulfill a desire. It is used when making offerings to pitris (ancestors), who have strong unfulfilled desires.)
- **Vashat** is from the root **vash**, which means to control and command. It is used when one wants to control the energy and channelize it.
- **Hum** refers to creating a cover. It is used when seeking a protective cover of some nature.
- **Vaushat** is also like vashat. It is used when one wants control over one's vision and observation.
- **Phat** is the sound of leaving an arrow. It is used when seeking something specific and leaving a mantra towards the target like an arrow.

Nyasa Mantra (anga / kara)

- Agnihotra – hRdaya – namaH
 - Invoking the supreme fire in the heart
- DarsapurnamAsa – Siras – swAhA
 - Offering the mind (& thoughts) in the fire
- Caturmasya – Sikha – vashat
 - Controlling the senses and channelizing the energies
- nirUDha pasu bandha – kavaca – hum
 - Cut the ego across as the cover
- jyotishTa – netra – vaushaT
 - Visualize the energy that is present inner self
- Sarvakratva – astra – phat
 - Release & target the energy in expansion

SOURCE

**OM NAMO BHAGAWATE
RUDRAYA**

**Salutations to the Divine
Effulgence Rudra**

**All Religions refer to God as
Effulgence**

**All Beings are Reflections of
this Divine Effulgence**

(However, not perfectly reflected)

REFLECTION

- Impurities
- Wavering

Rudra

- The one who destroys the worldly suffering
- The one who removes the root cause of suffering
- The one who makes all suffer at the end
- The one who drenches you in supreme bliss at the end note (nAdA yoga)
- The one who sustains Dharma through Vedas (awareness)
- In the form of speech, brings out the importance of the meaning of words
- As the pranava (OM) He makes one to realize him
- One who makes you suffer & removes the suffering (ex., doctor)
- The one who removes all diseases (bhishak)
- In the form of truth he enters humans (The Satyadevaya !!)
- Rudra = The root or source of everything
- Ru-dra – Ru is Agni (fire for destruction of ignoramce, Dra with compassion (destruction of ignorance with ultimate compassion)

1st Anuvakam = Purity



SOURCE

REFLECTION

(Cracked MIND)

PURITY = CLARITY & STILLNESS

SOURCE

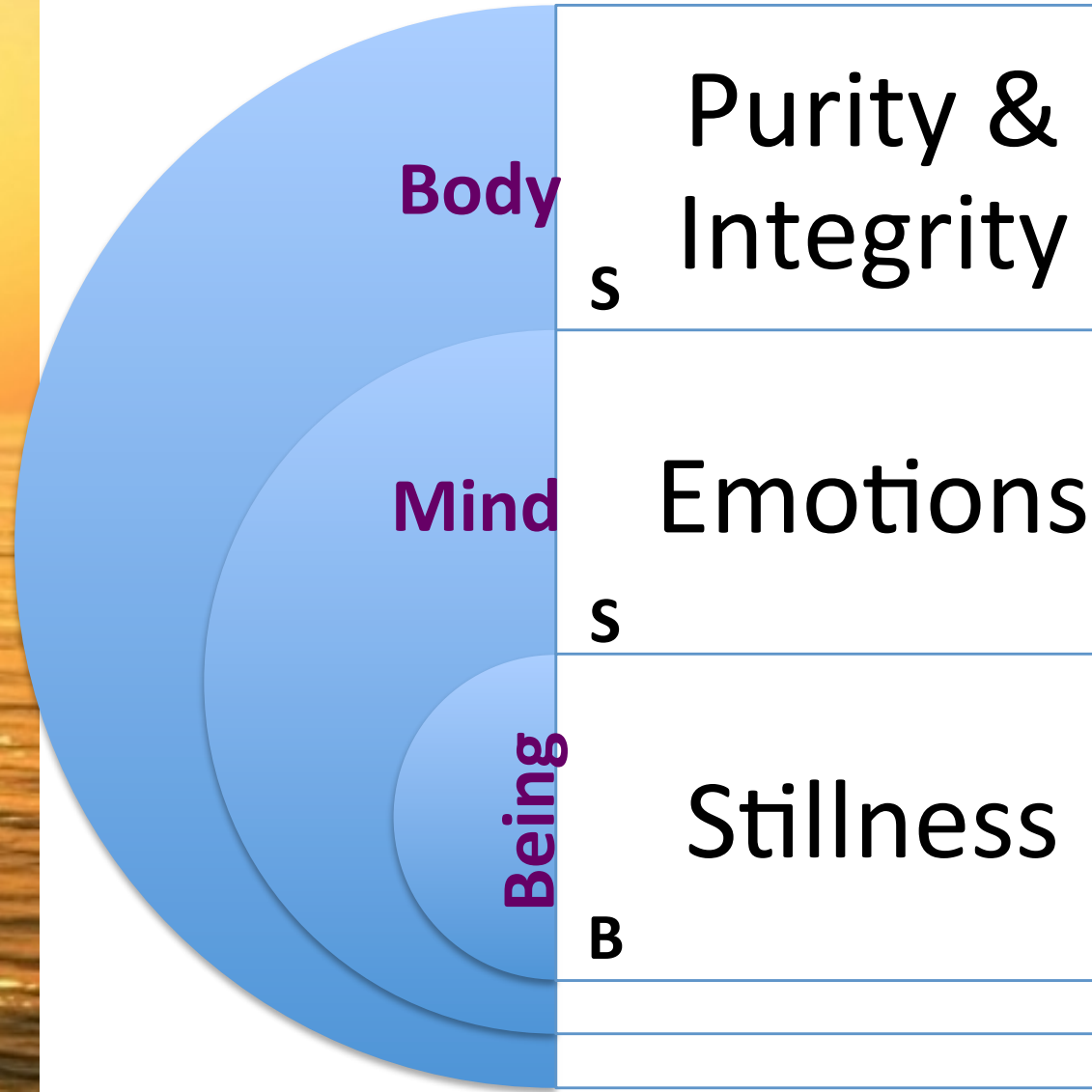


REFLECTION

- Impurities
- Wavering

OM NAMO BHAGAWATE RUDRAYA

The Essence of Sri Rudram Anuvakam 1



1st Mantra: Awareness, Thought, Mind, and Action (ATMA) – source manifests into ATMA

namaH-tE-rudra-manyavE-utO-tE-iShavE-namaH

namaH-tE-astu-dhanvanE-bAhubhyAM-uta-tE-namaH

Literal meaning

Oh Rudra! Salutations to your manyu (anger), ishu (arrow), dhanvane (bow), your bAhu (shoulders)

Inner Meaning

From the Source came the forces; 4 forces as in Awareness, Thought, Mind, and Action.

Oh the Source of my Being (Rudra)! Salutations to your manyu (force of awareness), arrow (force of thought), bow (the mind that launches the thoughts), your shoulders (force of action).

The inner value of this mantra is about Invoking the source (rudra) which manifests into ATMA (the individual being). The individual is the reflection of inner core or being (Rudra). As the source manifests it expands from the heart to head and to the shoulders. This is the CROSS that connects the heart to heart to shoulders - integrity of thought, word, and action in awareness – 3 Hs – HEART, HEAD, HAND

<https://www.youtube.com/watch?v=aOVOKf6fLQc&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=29&t=0s>

Kashyapa, anushtup, rudra

2nd Mantra: positive thoughts, mind, and the instincts

yA - ta - iShuH - SivataMA SivaM - babhUva - tE - dhanuH

SivA - SaravyA - yA - tava - tayA - nah - rudra – mRDaya

Literal meaning

Oh Rudra! May your arrows (*yA te ishuh*) be beyond auspiciousness (*Sivatama*). May your bow become auspicious (*Sivam babhUva te dhanuH*). May your quiver (*yA tava SaravyA*) be filled with auspicious (*Siva*). With the above you give us happiness (*tayA naH mRDaya*).

Inner meaning

Substitute **Positive** for **Siva**, *Mind* for *Dhanu*, Instincts for Quiver. All of them when Positive or Pure, it would be simply happiness.

Oh Rudra! May your **thoughts** be beyond auspiciousness (*Sivatama*). May your **mind** become positive and peaceful. May the quiver (filled with **instincts**) be auspicious. With all of the above you give everyone happiness.

Instincts (*vasanas*) are basis of the thoughts. Positive instincts result in positive thoughts. Purity of thoughts results in pure mind; a bundle of pure thoughts. Pure mind results in happiness at individual and collective levels.

Quiver, Query, Enquiry, Inquiry, Question!

<https://www.youtube.com/watch?v=aOVOKf6fLQc&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=29&t=0s>

Atreya, Anushtup, Shambhu

3rd Mantra: Purity of form; peaceful, pleasant, non-violent, and radiant

yA - tE - rudra - SivA - tanUH - aghOrA - apApakASinI

tayA - naH - tanuvA - SantamayA - giriSanta - abhi – cAkaSIhi

Literal meaning

The form of yours, Oh Rudra! may it be peaceful (Siva), aghora (one that does not cause fear or negative feelings), apApakAsini (radiant due to destruction of the vices and sin associated with impure senses).

Oh dweller on the mountain (Giri)! With that form of yours, you bring us supreme pleasure (SaM-tamayA) and intensified radiance that is all pervading (abhi-cAkaSIhi).

Inner Meaning

Giri has several meanings; a) mountain, b) cloud, c) Rik (meaning of a word in veda), d) OM (target of meditation), e) wisdom (jnana)

This prayer is addressed to Rudra (the Core inner Self) and Girisantha (the dweller on a mountain). With this invocation, we seek to purify our form to that is attained by destruction of vices and radiates peace and happiness to all around. While Giri colloquially means a mountain, one of the several inner meanings is wisdom. Applying that to this mantra, implies that by attaining wisdom one raises to the top and be able to spread the light of love all around.

<https://www.youtube.com/watch?v=5Z560y5RSI8&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=28&t=0s>

kAshvanga hRhati Shambhu

4th Mantra: Awareness of negative thoughts

“Help Ever, Hurt Never”

yAm - iShuM - giriSanta - hastE - bibharShi - astavE,

SivAM - giritra - tAM - kuru - mA - himslH - puruSham – jagat

Literal meaning

Oh GiriSanta! That arrow you are holding (bibharShi) in your hand and about to release (astave), Oh Giritra, make that auspicious and do not inflict pain on people and the world.

Inner Meaning - "Help Ever, Hurt Never"

Rudra is addressed in this mantra two fold; 1) GiriSamta (the one who resides in mountains). Giri also means wisdom and applying that the inner meaning of GiriSamta is, the one who gives pleasure due to HIS wisdom, 2) GiriTra – the one that protects (tra) awareness (Giri).

The one who is wise never allows (negative) thoughts (arrow) to become actions. They turn them positive and not cause hurt to their self and others.

Gautama, nicRdanuShtup, Rudra

5th Mantra: Purity of word results in good mind and health

SivEna - vacasA - tvA - giriSa - acCha - vadAmasi

yathA - naH - sarvam - it - jagat - ayakshmam - sumanAH - asat

Literal meaning

Oh GiriSa! We pray to you (vadAmasi) with auspicious words (SivEna vacasa) so that our entire world be free of disease (ayakshmam) and beings bestowed with good mind (sumana)

Inner Meaning

GiriSa – the one who resides in giri (mountain, wisdom, vedas...). Applying the inner meaning, the one who is indulged in wisdom always uses soft and loving speech. Purity of speech that results in good mind and good health for oneself and also others around.

9-PCC 7: Use of soft, loving speech with everyone.

9-PCC 8: Avoidance of talking ill of others, especially in their absence.

Buddha about speech: Is it true, is it kind, is it useful?

“Satyam brUyAt, priyam brUyAt, na brUyAt satyam apriyam”

Gautama, nicRdanuShtup, Rudra

Sharing on 1st 5 Mantras: Zoroastrian Perspective

Its fascinating to see the different ways the Source is addressed:

Giri as mountain is symbolic of wisdom in many faiths as you have pointed out--Jesus's Sermon on the Mount, Moses at Mt Sinai, etc...

Less well known is the Z holy mountain--Mt. Damavand in the Albourz range. Here is a pic and short article from Parsi Times:

<https://parsi-times.com/2019/02/mount-damavand/>

There are several legends re Mt Damavand: the demon Zohak who was destroying the earth is believed to have been controlled and imprisoned in the mountain. Interestingly, Gira is one of the 101 names of Ahura Mazda (part of Z daily prayers). Gira is translated as one who controls evil in order to protect the good (similar to Giritra?)

Additionally, Zarathushtra is believed to have meditated on Mt Ushidarena (which means the Mount holding the Divine Intellect).

Not sure if Mt Ushidarena exists physically or if its simply symbolic of higher consciousness....

Sharing on 1st 5 Mantras:

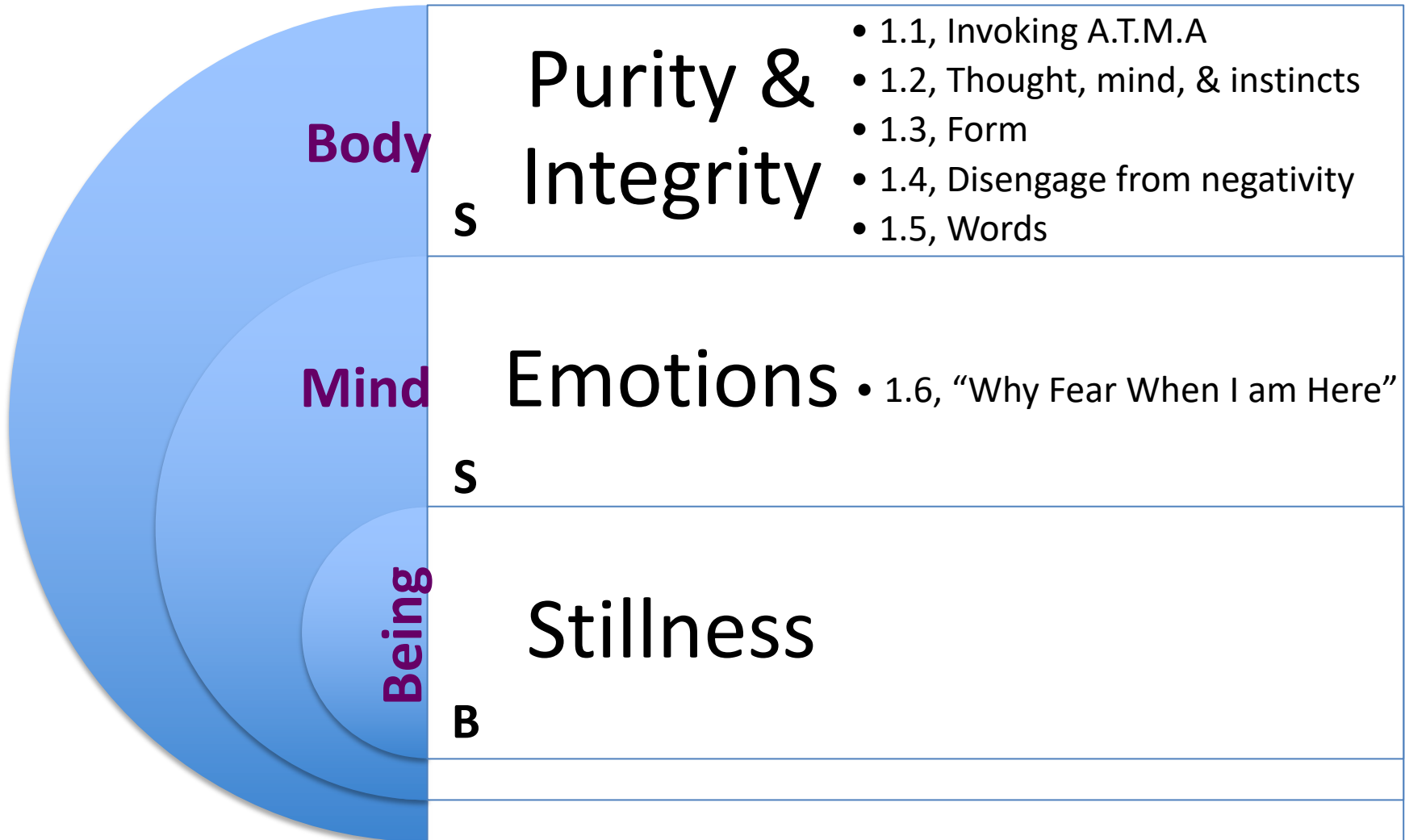
Some thoughts on Rudra and Shiva

Though both are aspects of SadaShiva, am beginning to see them as different levels of awareness:

Rudra-consciousness makes us realize there is One who exists in multiple forms..but at this stage of awareness there is still attraction and repulsion, there are friends and foes...

When we evolve into Shiva-consciousness, we have reached the pinnacle of the mount (of wisdom), the end of wisdom, the dot indivisible, where everything becomes One Love. At that stage we see all with total equanimity, like the Buddha--who was able to renounce and let go of everything--except Love...

The Essence of Sri Rudram 1st Anuvakam



Essence of the first five mantras of Sri Rudram are purity and unity of thought, word, and deed; the character of a "mahatma" (great individual). Impurity and discordance of thought, word, and deed is "duratma" (a bad individual)

- 1st to Rudra = invoking and integrating ATMA
- 2nd to Rudra = purity of thought, mind, and instincts
- 3rd to Rudra, GiriSanta = purity of form
- 4th to GiriSanta, Giritra = purity of action (without negative thoughts)
- 5th to Girisa = purity of word

6th Mantra: “why fear when I am here”

adhi avocat – adhivakta – prathmaH – daivyaH- bhishak

ahIn – ca – sarvAn – jambhayan – sarvAh - ca – yAtu dhAnyah

Literal Meaning

adhi avOcat (the one who speaks on my behalf with assurance) - adhivaktA (the one speaks highly of me) - prathamaH (first amongst all) - daivyaH (one who protects all including Gods) – bhiShak (supreme healer), jambhayan (destroys) – ca sarvan (all those) ahIn (అగత్య జంతున్ హింసంతి - those that hurt without provocation) and ca - sarvAn (all those) – yAtudhAnyah (that cause sorrow)

Inner Meaning (Response from Inner SELF for the first five mantras)

The supreme statement from a supreme statesman, the primordial protector, a supreme healer, that destroys (FEAR) from all those that cause hurt and sorrow; “why fear when I am here”

bhiShak = supreme healer that cures the SYSTEM not just the SYMPTOM

bhUta prEta piSaca brahmarAkshasa yaksha yamadUta SAKini DAKini sarpaH Apada taskara vRScika jvara = all those that hurt and cause sorrow and hurt at physical, metaphysical, and even spiritual level.

Basis of fear at gross level and subtle level. Gross fear from those that hurt directly and subtle level because of “I” and “Mine”.

Fear is an instinct that stifles spiritual progress: himsa, simha, hamsa, soham

<https://www.youtube.com/watch?v=EPqbM-YTB84&list=PLzeHXOz7mSyFr-kyFpdXxfAbC8Sshx3M&index=26&t=0s>

अही॑श्च॒ सर्वा॑ञ्ज॒म्भय॑न्त्सर्वा॑श्च यातु॒धान्यः॑ ॥

adhyā'vocadadhivaktā prāthamo daivyo bhiṣak |
ahīmśca sarvāñjambhayantsarvāśca yātudhānyaḥ | |

WHY FEAR WHEN I AM HERE

Fearlessness is the supreme medicine

रघुवेरवल 1st anuvaka 6 mantra

WHY FEAR WHEN "I AM" HERE
FEAR DISAPPEARS IN THE "I AM" AWARENESS
"I AM" AWARENESS IS UNAFFECTED BY ANY STATE

Tagore – Where the mind

- Where the mind is without fear and the head is held high
- Where knowledge is free
- Where the world has not been broken up into fragments, By narrow domestic walls
- Where words come out from the depth of truth
- Where tireless striving stretches its arms towards perfection
- Where the clear stream of reason has not lost its way, into the dreary desert sand of dead habit
- Where the mind is led forward by thee, into ever-widening thought and action
- Into that heaven of freedom, my Father, let my country awake.

F | **FALSE**
E | **EVIDENCE**
A | **APPEARING**
R | **REAL**

steps toward transcending 'mind'

HIMSA	SIMHA	HAMSA	SOHAM
VIOLENCE	LION	SWAN DISCRIMINATES	I AM HE
FEAR	FEARLESSNESS	B/W REAL & UNREAL	UNITY HIGHER MIND
SEPARATION	AWARENESS AS	BUDDHI -VIJNANA	RADIANT EFFULGENCE
IGNORANCE	REFLECTION		USEFUL & GOOD
ANIMAL TRAIT			BEYOND FEAR
LOWER MIND			

The mind and breath are intimately related.
If you have too many thoughts coming and disturbing you,
start consciously observing your breath
and the sound of the breath

So...inhale & hum exhale..

Slow down your breathing by gradually
lengthening the exhalation.

By slowing down your breathing you deprive
the energy to the mind that keeps it moving.
Without pranic energy, it will slowly settle down.

Once it settles and stills, clarity will come.

Therefore, conscious, rhythmic, slow, breathing
will make the mind able to eventually observe the
slight pauses between the next inhalation and then the
next exhalation. Become more aware of the pauses
and the mind also will pause.

$$\binom{5}{2} = \frac{1}{2\pi} \int_{-\pi}^{\pi} \frac{e^{i2t} - e^{i5t}}{e^{it} - 1} dt$$

$$\binom{n}{k} = \frac{n!}{k!(n-k)!}$$

$$n=6$$

$$n=6$$

$$k=2$$

$$=15,15$$

$$n=5$$

$$10,10$$





□ **5 Mothers who sustain the world**

- **Veda** (Awareness) Mata,
- **Go** (Cow, Conscience) Mata,
- **Desa** (Land) Mata.
- **Deha** (Physical, Body) Mata,
- **Bhu** (Earth) Mata,

□ **they are the 5 Human values**

- **Sathya** – Truth is eternal, never changes
- **Dharma** walks on 4 legs, sacrifices for others
- **Shanti** - forgives all no matter what is done her.
- **Prema** - Love
- **Ahimsa** – non-violence, ultimate right action



7th Rik: Transcending Gunas, perceptions

asau - yaH - tAmraH - aruNaH - uta - babhruH – sumangalaH - yE - ca - imAM - rudraH - abhitaH - dikshu - SritAH - sahasraSaH - ava - EshAM - hEDaH- ImahE

Literal Meaning

To that Sun (asau yah) who is **blood red**, **crimson red**, **golden**, and **most auspicious (dispeller of darkness)** and those countless Rudras (in the form of Sun's rays) that are pervading in all directions (abhitaH dikshu) on this earth (imAM), we pray (ava Imahe) to mitigate their penetrating ferocity or hate (heDaH)

Inner Meaning

The Sun tends to look orange or red when it is rising or setting because that's the time when the light has to travel through the most atmosphere to get to the eyes. The thicker the atmosphere the more colored he appears - "MORE THE MATTER MORE SCATTER"

Also, the color of the sun also changes when we wear different colored sun glasses.

Similarly, divine effulgence in truth is colorless but appears to be colored by our perceptions (gunas); blood red color (tamoguna / mind in slumber), crimson red (rajoguna / passionate mind), golden yellow (satva / equipoised mind).

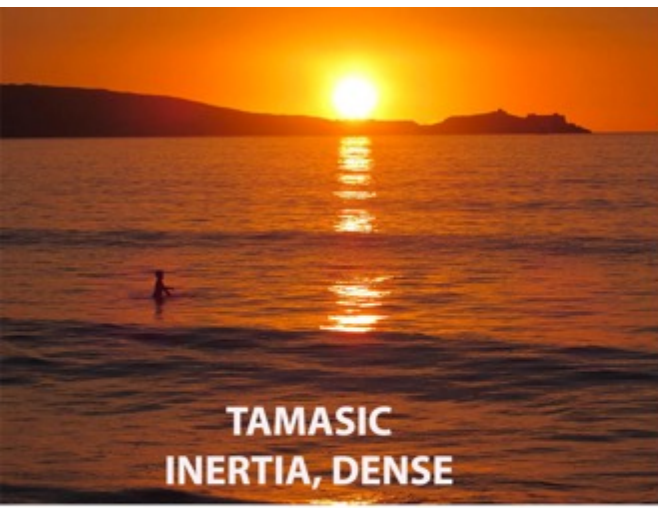
When the sun is aligned with us on the top, his rays are all pervading and reflect with in and all around us in every being. With this understanding that divine is a spark in every being, we transcend the perceptions that lead to judgment and hate.

THE SHADOW DISAPPEARS WHEN THEN THE SUN IS ALIGNED ON TOP

STRI

<https://www.youtube.com/watch?v=9hgwPpkVqts&list=PLzeHXOz7mSyFryFpdXsfAbC8Sshx3M&index=25&t=0s>

kAla (marutvanta), Pancapada pankti, Aditya



**TAMASIC
INERTIA, DENSE**



**RAJASIC
PASSIONATE**



**SATTWIC
EQUIPOISED**

असौ यस्तम्रो अरुण उत बभ्रुः सुमङ्गलः ।

ये चेमां रुद्रा अभितौ दिक्षु श्रिताः सहस्रशोऽवैषां हेड ईमहे ॥

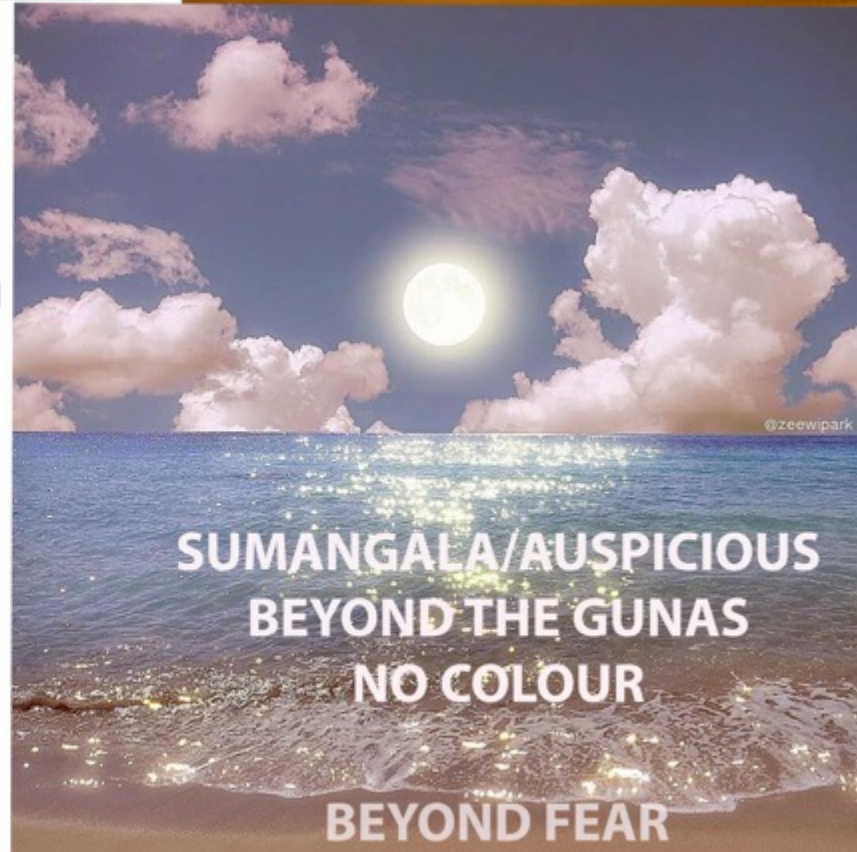
asau yastamro aruṇa uta babhruḥ sumāṅgalāḥ ।

ye cemāṁ rudrā abhito diḁḁsu śritāḥ sahasraśo'vaiḁāṁ heḁā īmahe । ।

A1:7

**TRANSCENDING THE
GUNAS AND THE
VARYING PERCEPTIONS
AND STATES OF MIND
THAT JUDGE**

MAY I HATE NO ONE - MAY NO ONE HATE ME



**SUMANGALA/AUSPICIOUS
BEYOND THE GUNAS
NO COLOUR**

BEYOND FEAR

OUR FATHER
who art in Heaven
hallowed be thy name.
Thy kingdom come.
Thy will be done
on earth
as it is in HEAVEN.

Give us this day our daily bread
and forgive us **our trespasses**
as we forgive those who trespass against us
and lead us not into temptation

but deliver us
from evil.

For thine
Kingdom
and the Power
and the Glory
for ever and ever.

AMEN.



THE COSMIC ONE SEES THROUGH DIFFERENT LENSES

I Am in everything. I uphold the heavens. I Am the foundation which supports the planets. **I Am the light that shines everywhere,** that gives joy to souls.

- Manichean psalm

Bhaghavan, how is it that you alone are Purusha and all other beings are STRIs?

'I' alone or 'I' associated with the 3 gunas:



SATWA



TAMO



RAJAS

GUNAS MAKE YOU STRI

8th Rik: Emotion of pleasure is the same in all beings

asau - yaH - avasarpati - nllagrlvaH - vilOhitaH

uta - Enam - gOpAH - adRSan - adRSan - udahAryaH

uta - EnaM - viSvA - bhUtAni - sa - dRShTaH - mRDayAti – naH

(kAla (marutvanta), ShaTpada pankti, Aditya)

Literal Meaning

This Blue-necked (due to drinking poison), Red-complexioned One, who traverses through the sky (in the form of the Sun)—Him do see (with their eyes) the unlettered cowherds as well as the maids carrying water, Him do also see all beings (both high and low). May He (Rudra) make us happy.

Inner Meaning

Implied in this mantra are different levels of beings that are perceiving effulgence; realized souls (gOpAH), consumed by senses (udahAryaH), and all other beings (viSvA bhUtAni). . However, sun shines on all without any discrimination of high or low and so is happiness in all as God.

Visible spectrum of light is blue (neelagriva) to red (vilohita). Light of the Sun is visible and a delight to all the beings independent of their status.

Transcedning the emotions of fear (6th), judgment / hate (7th), and pleasure (8th).

<https://www.youtube.com/watch?v=LUwF20OwWF0&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=24&t=0s>

9th Rik: “Ceiling on desires”

namaH - astu - nilagrIvAya - sahasrAkshAya - mIDhuShE

athO - yE - asyaH - satvAnaH - aham - tEbhyaH - akaram – namaH

(Shambhu, Anushtup, Shambhu)

Literal meaning

Salutation be to (namo astu) Nilagriva (with blue neck), who has thousand eyes (sahasrAkshAya), and who pours down (mIDhuShE); salutation be from me to the servants (satvAnaH), too (tEbhyaH), who attend upon Him.

Inner Meaning

Salutations be to the Master, who evaporates the desires in thousand ways and showers HIS grace. Salutations be from me (the ego) to all the senses which are HIS servants.

Like the 7th and 8th, this mantras can also be attributed to Sun God. Niila also means water and grIva means the one who evaporates them. Thousand eyes (sahasraksha) refer to his rays which penetrate (skin pores) through which water is evaporated. Sun causes rain by evaporation of water.

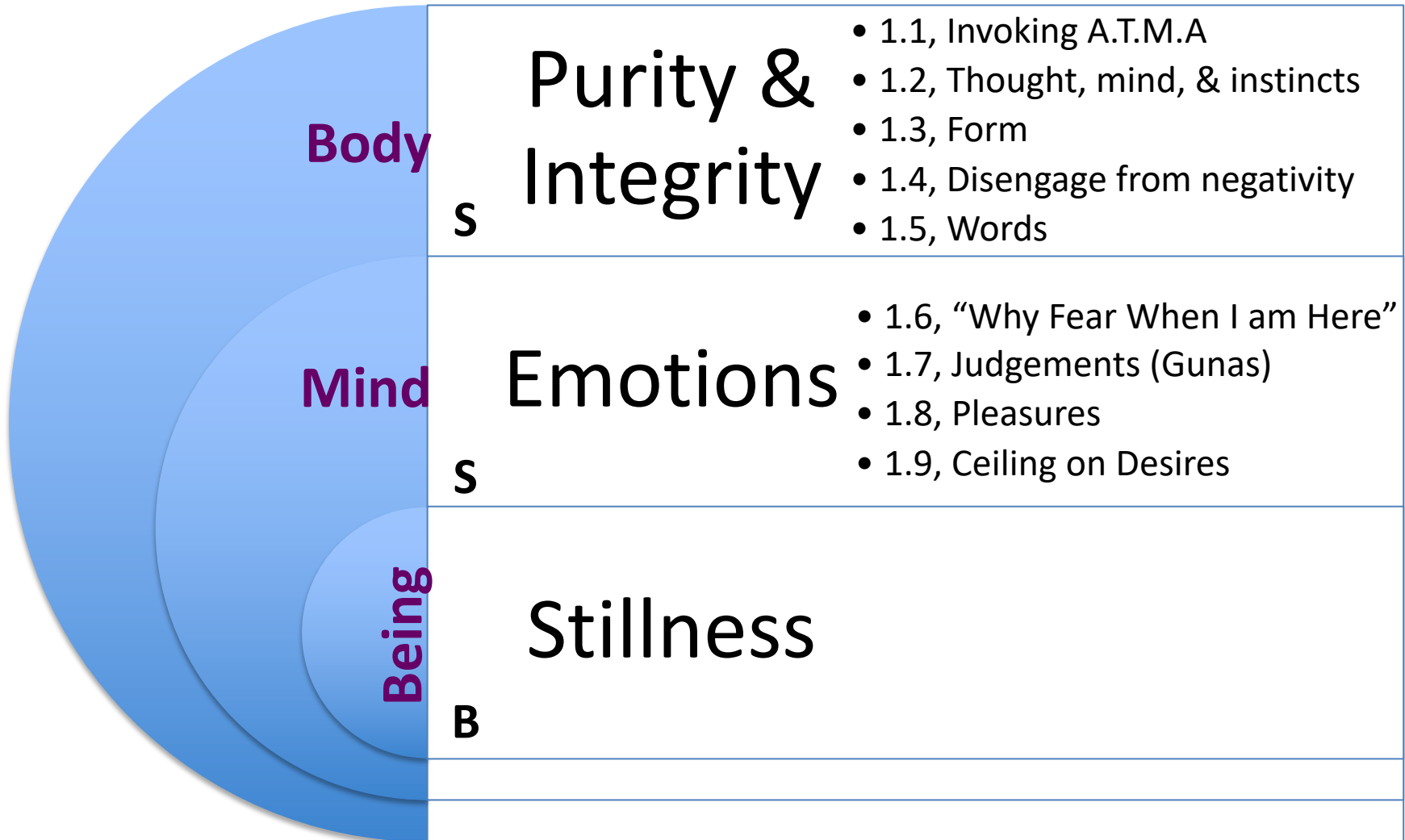
When the desires are evaporated, there is shower of HIS grace, the senses turn inward. When the senses turn inward, the mind follows inward and movement (of action) stills.

9th code of conduct - "Practice of the principles of “ceiling on desires”, consciously and continuously striving to eliminate the tendency to waste time, money, food, and energy and utilising any savings thereby generated for the service of mankind.”

Transcend and be unaffected by fear (6th), judgment / hate (7th), pleasure (8th), and desires (9th).

<https://www.youtube.com/watch?v=V6Beno94YPg&list=PLzeHXOz7mSyFr-kyFpdXsfAbC8Sshx3M&index=23&t=0s>

The Essence of Sri Rudram 1st Anuvakam



10th rik: “Let me be an instrument to work for Thee”

pra - mu~nca - dhanvanaH - tvam - ubhayOH - Artni - yOH – jyAm

yAH - ca - tE - hastE - ishavaH - parA - tAH – bhagavaH – vapa

(nArada, Anushtup, rudra)

Literal meaning

O Bhagawan (*BhagavaH*)! Unfurl (*pramu~nca*) that string (*yOH jyAm*) at both the ends (*ubhayOH – Artni*) of Thy bow (*dhanvanaH – tvam*). Those arrows (*yAsca ishavaH*) that are in Thy hand (*tE hastE*), set them aside (*tAH parA vapa*).

Inner Meaning

Mind is the bow. Desire is the string. Thought is the arrow. Desire ties both ends of the mind, and into tension. Without the tension of the bow, an arrow can not be launched. Similarly, mind without desire can not bring forth a thought into action.

Desire is driven primarily by 6 motives; 1) wealth, 2) power, 3) fame, 4) prosperity, 5) gain knowledge, 6) achieve detachment. Bhagawan is defined as one who possesses and controls all the above 6. He is the enabler of 6 stages of an individual’s birth, death, coming, going, knowing, and unknowing.

Bhagawan! Untie my mind from desire. May my thoughts be in your hands and not be used and set aside (and may they be in tune with your intent).

“Oh Lord, take my love and let it flow in fullness.....” – Baba

<https://www.youtube.com/watch?v=TqKjf2l238c&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=22&t=0s>

11th Rik: “The one others think who you are”

avatatya - dhanuH - tvam - sahasrAksha - SatEShudhE

niSlrya - SalyAnAm – mukhA - SivaH - naH - sumanAH – bhava

(*nArada, Anushtup, rudra*)

Literal meaning

O Thousand-eyed Divinity (*sahasrAksha*)! Thou that hast hundreds of quivers (*SatEShudhE*)! Setting down Thy bow (*avatatya dhanuH tvam*), and blunting the face of Thy piercing arrows (*niSlrya - SalyAnAm – mukhA*), become Thou auspiciousness (*SivaH*) unto us (*naH*), with a charming mood of blessing (*sumanAH bhava*).

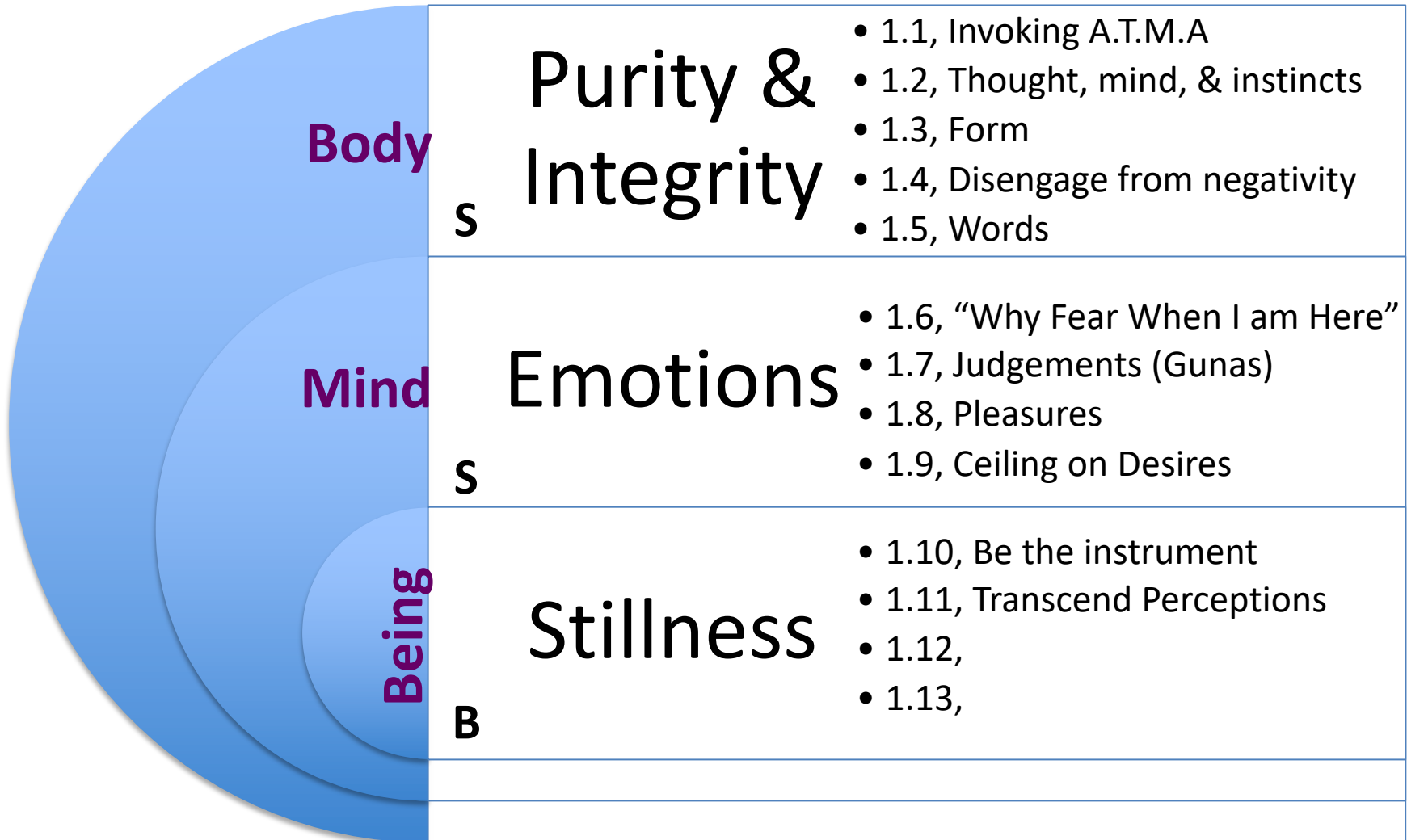
Inner Meaning

Thousands in perceptions (*sahasrAksha*) arise from others. Bhagawan says, “the one others think who you are”. Thoughts and perceptions arise from external influence. When our consciousness is associated with outside objects or emotions, they become perceptions or thoughts. By putting the mind aside and blunting those thoughts, we lose the ability to hurt ourselves and others.

O The one with thousand perceptions! The one who has hundreds of quivers filled with these perceptions! Setting down your mind and blunting the face of your piercing thoughts (due to perceptions), may you be auspiciousness and be ever present consciousness (the one who you really are).

<https://www.youtube.com/watch?v=TqKjf2l238c&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=22&t=0s>

The Essence of Sri Rudram 1st Anuvakam



Home Work

- 9th point code of conduct: “Practice ceiling on desires consciously and continuously striving to eliminate the tendency to waste time, food, money, and **energy** and utilizing the savings thereby generated for the service of mankind”.
- Contemplate on Baba’s declaration: following words: Allah Malik (Allah the Master).
- Contemplate on Swami’s Prayer to HIS students below under 10th Rik

12th Rik: “Hurt Never”

nArada, Anushtup, rudra

vijyam - dhanuH - kapardinaH - viSalyaH - bANavAn - utaH

an San - asyaH - iShavaH - abhuH - asya – niSha~ngadhiH

Literal meaning

May the bow (*dhanu*) of *Kapardi* (The matted haired) be freed from its string (*vijyam*); and may His quiver (*bANavAn*) be without the piercing ends of the arrows (*viSalyaH*) held above. May his arrows (*asyaH iShavaH*) become incapable of piercing through (*anESan*), and may His sheath for sword (*niSha~ngadhiH*) become merely a support (*abhuH*).

Inner Meaning

This mantra refers to the inner self as *Kapardin* (a renunciate with matted hair), whose mind is disengaged in desire, quiver with thoughts that are not pointed and simply held, intellect (sword) simply held in a sheath.

For a renunciate, the faculties exist but they are disengaged in indulgence (desire) or ability to hurt themselves and others.

May the mind of the one with matted hair (renunciate) be freed from desire; and may the quiver be without the piercing ends of the thoughts (unusable). May the thoughts become incapable of piercing through and may the sheath for intellect become merely a support.

“Hurt Never” – Baba

<https://www.youtube.com/watch?v=CbwL7gQCR7g&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=21&t=0s>

13th Rik: “Help Ever”

yA - tE - hEtiH - mIDhuShTama - hastE – babhUva – tE – dhanuH

tayA - asmAn - viSvataH - tvam - ayakshmayA – paribBhuja

(*Bhagawn, Anushtup, Bhagawan*)

Literal meaning

O abundant source of grace (*mIDhuShTama*)! Those weapons (*yA hetih*) in your hands (*te haste babhUva*) and your bow (*tE dhanuH*) that have ceased from purposes of destruction (*ayakshmayA*), with those you protect (*tayA tvam paribBhuja*) our worlds (*asmAn viSvataH*)

Inner Meaning

All the faculties have lost their ability to cause destruction;

- a) bow untied (the mind without desire),
- b) arrow without sharp point (thought without sharp point),
- c) quiver with arrows pointed inward (thoughts engaged in self awareness),
- d) sheath simply a supporter of sword (intellect engaged in self enquiry).

The ever compassionate one uses the faculties only for purpose self awareness and enquiry and uses them externally only for the purpose of helping the world (others).

“Help Ever” – Baba

<https://www.youtube.com/watch?v=12lvkWzFGZw&list=PLzeHXOz7mSyFr-kyFpdXxfAbC8Sshx3M&index=20&t=0s>

14th Rik: Awareness – “The one who you really are”

namaH - tE - astu - AyudhAya - anAtatAya - dhRShNavE

ubhAbhyAM - uta - tE - namaH - bAhubhyAM - tava – dhanvanE

(Bhagawn, Anushtup, Bhagawan)

Literal meaning

Salutation be to Thy weapon arrow (*namaH tE astu AyudhAya*) that has not been extended on the bow (*anAtatAya*), but is capable of striking the enemy (*dhRShNave*)! Salutation to both your arms (*uta te ubAbhyAM bAhubhyAM*) and your bow (*tava dhanvane*).

Inner Meaning

Salutation be to your thought that is not engaged by the mind but is still capable of striking. Salutation to your mind and your actions.

Contemplate on two key words of the mantra; *anAtatAya* and *dhRShNave*.

anAtatAya implies; a) not usable, b) not lifted, c) not stretched (in a bow), d) disengaged.

dhRShNave implies; a) capable of hurting, b) strong and capable, c) deadly.

This mantra is in essence the same as the 1st Mantra. Major difference is that unlike the first mantra, thought is not sharp, mind is not able to launch the thought as it is not stringed (with desire), shoulders are disengaged – what remains is simply **awareness (manyu)**. In other words, with the inner faculties incapable of hurting or silenced, one remains simply aware.

<https://www.youtube.com/watch?v=12lvkWzFGZw&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=20&t=0s>

15th Rik: "Be Still & Know that I AM God"

(Psalm: 46:10)

pari - tE - dhanvanaH - hEtiH - asmAn - vRNaktu - viSvataH

athO- yaH - iShudhiH - tava - ArE - asmat - nidhEhi – tam

(Bhagawn, Anushtup, Bhagawan)

Literal meaning

(Lord!) May the arrows of thy bow (*te dhanvanaH hEtiH*) exclude us (*asmAn parivRNaktu*) and our worlds (*visvataH*); in every way from their destructive nature. And that quiver of Thine (*adhO yaH iShudhiH tava*), may Thou keep it (*tam nidhEhi*) far away (*ArE*) from us (*asmat*)

According to another interpretation, the second line can be rendered thus: 'And that quiver of Thine, may Thou direct it to our enemies (*asmAt ArE*).

Inner Meaning

All instruments surrendered and kept away from the inner self, one remains still. In the stillness, one can see the Self clearly in ones' own self and others.

The enemies referred are; to begin with the desire (*kAma*) which when unfulfilled turns into anger (*krOdha*), when fulfilled leads to greed (*lObha*), attachment (*mOha*), arrogance (*mada*), jealousy (*mAstarya*).

(Lord)! May all the inner faculties be still and spare (of their destructive nature) awareness of Self (internal and external). May they be directed against the 6 enemies that obstruct and disturb Self Awareness.

<https://www.youtube.com/watch?v=12lvkWzFGZw&list=PLzeHXOz7mSyFr-kyFpdXxfAbC8Sshx3M&index=20&t=0s>

The Essence of Sri Rudram 1st Anuvakam





<p>Body</p>	<p>S</p> <h2>Purity & Integrity</h2>	<ul style="list-style-type: none"> • 1.1, Invoking A.T.M.A • 1.2, Thought, mind, & instincts • 1.3, Form • 1.4, Disengage from negativity • 1.5, Words
<p>Mind</p>	<p>S</p> <h2>Emotions</h2>	<ul style="list-style-type: none"> • 1.6, "Why Fear When I am Here" • 1.7, Judgment & hate • 1.8, Pleasures • 1.9, Celling on Desires
<p>Being</p>	<p>B</p> <h2>Stillness</h2>	<ul style="list-style-type: none"> • 1.10, Be an instrument • 1.11, Transcend Perceptions • 1.12, Hurt Never • 1.13, Help Ever • 1.14, The one who you really are • 1.15, Be still and know Thy Self

Prayer – the 11 Forces of the Source

With the purity of body, clarity of mind from emotions, and stillness of the being, the source is now and born in the reflection.

SambhavE namaH (Salutation to the positivity that is born within)

Namaste astu Bhagawan (Salutations to the Divine Effulgence, which is)

1. *viSvESwarAya* (the being of the universe)
2. *mahAdEvAya* (supreme amongst divine beings)
3. *trayambakAya* (three eyed-one; vision beyond physical)
4. *tripurAntakAya* (the dissolver of three worlds; body, mind & ego)
5. *trikAgnikAlAya* (three energies or attributes and beyond)
6. *kAlAgnirudrAya* (the source and force of energy in time)
7. *nllakanThAya* (blue necked; unaffected by negativity)
8. *mRtyumjayAya* (conqueror of death; beyond the body and mind)
9. *sarvESwarAya* (being and enabler of all beings)
10. *sadASivAya* (ever positive)
11. *Srlman mahAdEvAya* (greatest God that bestows a good mind)

namaH (not the reflection)

<https://www.youtube.com/watch?v=8HIJ2INgJjY&list=PLzeHXOz7mSyFr-kyFpdXxfAbC8Sshx3M&index=19&t=0s>

1st Anuvakam: Work, Worship, Wisdom Karma, Bhakti, Jnana

SPIRIT + RITUAL = SPIRITUAL

1st anuvAkam of Sri Rudram is also used for worship of the Lord, as follows:

1.1 to 1.15, are used for Invocation (avAhanam), Offering the seat (Asanam), Washing the feet (pAdyam), Washing the hands (arghyam), Offering water (Acamanam), Bathing with water (snAnam), offering clothing (vastram), offering sacred thread (upvItam, this mantra has three lines!), offering sandal paste (gandham), offering flowers / ornaments (pusham / Abharanam), offering incense (dhUpam), offering lamp (deepam), offering food (naivEdyam), offering the beetle (tAmbUlam, offering the camphor (Arathi), respectively.

Sri Rudram is practiced for worship (bhakti), practicing the inner values (karma), and realizing the supreme self (jnAna)!!

(The next mantra (namaste astu) is a prayer and is not part of the Rudra Prasna. Hence, it is not used during RudraEkadasani or Rudra Homa).

Preamble

1. omnipresence - sarvAntaryAmitva
2. omniscience - sarvajnatva
3. omnipotent - *sarveSwaratva*

Introduction to Namakam: 2nd to 4th Anuvaka

The mantras in 1st anuvaka with double (or triple) lines are referred to as “Rik”s.

2nd to 9th anuvaka have single line mantras and hence are referred to as “yajus”.

Namaka has 11 chapters, 169 mantras, 187 times “namaH”

2nd, 3rd, and 4th anuvak have yajus’ that begin and conclude with salutations (namo – namaH).

The inner significance of this is that salutations are offered to the divine effulgence as the inner being and its reflection outside.

Glory and extolling the Omnipresence, Omniscience, and Omnipotence of the divine effulgence, The Source,

- In every particle, every speck of space, every unit of time, every nook and corner, and every being of creation,
- In the good and the bad, the beautiful and the ugly, the right and the wrong, the positive and the negative, the high and the low, the conceivable and the inconceivable, the mortal and the immortal, existence and non-existence,

2nd AnuvAkam: Omnipresence in Mother Nature & Inner Nature

Second Anuvaaka consists of total 13 yajus. The first 8 Yajus are one sukta and the last 5 are second sukta.

From external point of view, this anuvaka extolls with salutations the Omnipresence of the Lord in trees, food, fields, forests, medicinal herbs, bushes, and the entire mother nature.

From internal point of view, being aware with reverence the Omnipresence of the Lord in all the life forces that keep the inner nature and form of the reflection in perfection.

2.1.1 namaH - hiraNyabAhavE - sEnAnyE - diSAM - ca - patayE – namaH

2.1.2 namaH - vRkshEbhyaH - harikESEbhyaH - paSunAm - patayE – namaH

2.1.3 namaH - saspinjarAya - twiShImatE - pathInAm - patayE namaH

2.1.4 namaH - babhluSAya - vivyAdhinE - annAnAm - patayE - namaH

2.1.5 namaH - harikESAya - upavltinE - puShTANAm - patayE – namaH

2.1.6 namaH - bhavasya hEtyai@h - jagatAm patayE – namaH

2.1.7 namaH - rudrAya - atatAvinE - kshEtrANAm – namaH

2.1.8 namaH - sUtAya - ahantyAya - vanAnAm – namaH

2nd AnuvAkam: Presence of 8 Life Energies

Literal meaning - Salutations and salutations to the LORD (Omnipresent Master / pataye);

2.1.1 namaH - hiraNyabAhavE - sEnAnyE - diSAM - ca - patayE – namaH

1 With **golden** shoulders, the chief of armies that rules all directions (**BhImaya**)

2.1.2 namaH - vRkshEbhyaH - harikESEbhyaH - paSunAm - patayE – namaH

2 Of trees with **green** leaves as hair, and the master of all those tied (pasu) (**Ugaraya**)

2.1.3 namaH - saspi~njarAya - twiShImatE - pathInAm - patayE namaH

3 Who is **reddish yellow**, bestows lustrous mind that takes on different paths (**Rudraya**)

2.1.4 namaH - babhluSAya - vivyAdhinE - annAnAm - patayE - namaH

4 Who rides on a **reddish** bull, chastiser of conflicts and master of what is consumed (**Bhavaya**)

Inner Meaning

1 hiraNya = hita (useful) + ramanIya (beautiful); one with such shoulders (actions in service) extending for benefit of the world (all directions) is a spiritual leader (sEnAni)

2 vRksha = one which falls (body), green leaves (vitality), pasu (bondage / senses)

3 mati (mind) mata (paths). The energy that illumines the mind on a path of realization

4 Bull symbolic of Dharma. Anna is what is consumed (by senses). Dharmic life resolves conflicts created by senses.

2nd AnuvAkam: Presence of 8 Life Energies

Literal meaning - Salutations and salutations to the LORD (Omnipotent Master / pataye);

2.1.5 namaH - harikESaya - upavltinE - puShTANAm - patayE – namaH

5 with **black** hair (youthful), wearer of sacred thread, the lord of all those who are healthy (**Sarva**)

2.1.6 namaH - bhavasya hEtyaiH - jagatAm patayE – namaH

6 who is the weapon that cuts birth and rules of the universe (**Mahate**)

2.1.7 namaH - rudrAya - atatAvinE - kshEtrANAm – namaH

7 who is Rudra, who protects with His outstretched bow, the Ruler of all fields (**pasupataye**)

2.1.8 namaH - sUtAya - ahantyAya - vanAnAm – namaH

8 the Charioteer, the Invincible One, the Lord of all forests (**Isanaya**)

Inner Meaning

5 Qualities in perfection (puShTi) leads to great character (the vesture or upavltta)

6 untie the bonds from day to day life and be witness to what is coming and going

Omnipresence in 3 types of people inspired by the MASTER. Those that: a) protect Dharma, b) sacrifice for the society, c) self-realized

7 The source that protects the body from any aberrations

8 The one who helps navigates life through a myriad of thoughts (bhavani)

2nd AnuvAkam: **The Essence of OMNIPRESENCE of the 8 expressed outside and (inside) as aShTamUrti**

- 2.1.1 namaH - hiraNyabAhavE - sEnAnyE - **diSAM** - ca - patayE – namaH
- **Directions** – Space (Memory) – **Bheemaya** Devaya NamaH
- 2.1.2 namaH - vRkshEbhyaH - **harikESEbhyaH** - paSunAm - patayE – namaH
- **Life Force** – Wind (Breathing) – **Ugraya** Devaya NamaH
- 2.1.3 namaH - saspinjarAya - twiShImatE - pathInAm - patayE namaH
- Light – Fire (Vaiswanara, Fire in the Belly) – **Rudraya** Devaya NamaH
- 2.1.4 namaH - babhluSAya - vivyAdhinE - annAnAm - patayE - namaH
- Consumed – Water (the fluids in Body, also the Three Gunas) – **Bhavaya** Devaya NamaH
- 2.1.5 namaH - harikESAya - upavltinE - puShTAnAm - patayE – namaH
- Nourishment – Earth (Solid matter of the Body) – **Sarvaya** Devaya NamaH
- 2.1.6 namaH - bhavasya hEtyai@h - jagatAm patayE – namaH
- Comes & Goes – Moon (Mind) – **Mahate** Devaya Namah
- 2.1.7 namaH - rudrAya - atatAvinE - kshEtrANAm – patayE – namaH
- Field – Cosmic Doer (Ego Self) – **Pasupataye** Devaya Namah
- 2.1.8 namaH - sUtAya - ahantyAya - vanAnAm – namaH
- Navigator – Sun (Intellect) – **Isanaya** Devaya Namah

2.2.1 to 2.2.5: Omnipresence in Sound

Literal meaning - Salutations and salutations to the LORD;

2.2.1 namaH - rOhitAya - sthapatayE - **vRkshANAm** - patayE - namaH

1 the crimson-hued One, the supreme protector, existing (even) in trees

2.2.2 namaH - mantriNE - vANijAya - **kakshANAm** - patayE - namaH

2 who manifests Himself as the minister-counselor, in a royal court, merchant in business, and as the ruler over plant thickets (without trunk)

2.2.3 namaH - bhuvantayE - vArivaskRtAya - **OshadhinAm** - patayE - namaH

3 the Creator and expander of wealth of the universe, the Lord over medicines

2.2.4 namah - uccairghOShAya - AkrandayatE - **pattInAM** - patayE - namaH

4 who thunders in battle and makes the enemy shriek in fear, and the Commander of foot-soldiers

2.2.5 namaH - kRtsnavItAya - dhAvatE - **sattvanAM** - patayE – namaH

5 the All-enveloping One, the Fast in action, the Refuge of the self-surrendering devotees

Inner meaning

1 The sculptor (sthapati) who is embedded (hitaya) as the sound (rO - OM) of the body (vRksha) – The OM in the HOME

2 hidden (kaksha) one that rules over contemplation (mantra) and source of word (vANi)

3 does service (varivaH kRta), expands (bhuvantaye), & persist only till needed (Oshadhi)

4 stills (Akrandayate) every single thought (pattInAm, foot soldiers) just by the sound (hUmkAra)

5 all enveloping (mAya) that is fast in action but does not affect the equipoised (sattva)

<https://www.youtube.com/watch?v=OafqT9ZX0Vg&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=16&t=0s>

3rd AnuvAkam: the paradox about (anti)social behaviors

2nd anuvakam was about perfection of the reflection in vital forces that sustain the body.

Third anuvaakam consists of total 17 yajus. The first 8 Yajus are one sukta and the last 9 are second sukta.

The first 8 yajus of 3rd anuvakam identify the tendencies and behaviors in the outside world driven by the different motives.

We notice behaviors in the outside world such as are cheaters, stealers, robbers, thieves, bandits, criminals and various manifestations of related behaviors in the outer world.

The paradox is that 3rd anuvakam of Rudram describes and salutes not only these non-social undesired behaviors but extolls the Lord as the chief or master of all these socio types.

- Why should one salute all these criminals?
- If God is the Lord of these criminals, is HE behind these crimes?

Let us contemplate on this as we study the 3rd anuvakam.

NAMASTE: INSIDE = OUTSIDE

Reaction, Reflection, Resound

5 OUTSIDE

EARTH

WATER

FIRE

WIND

SPACE



5 INSIDE

Bones....

Fluids...

Hunger...

Breath...

Memory...

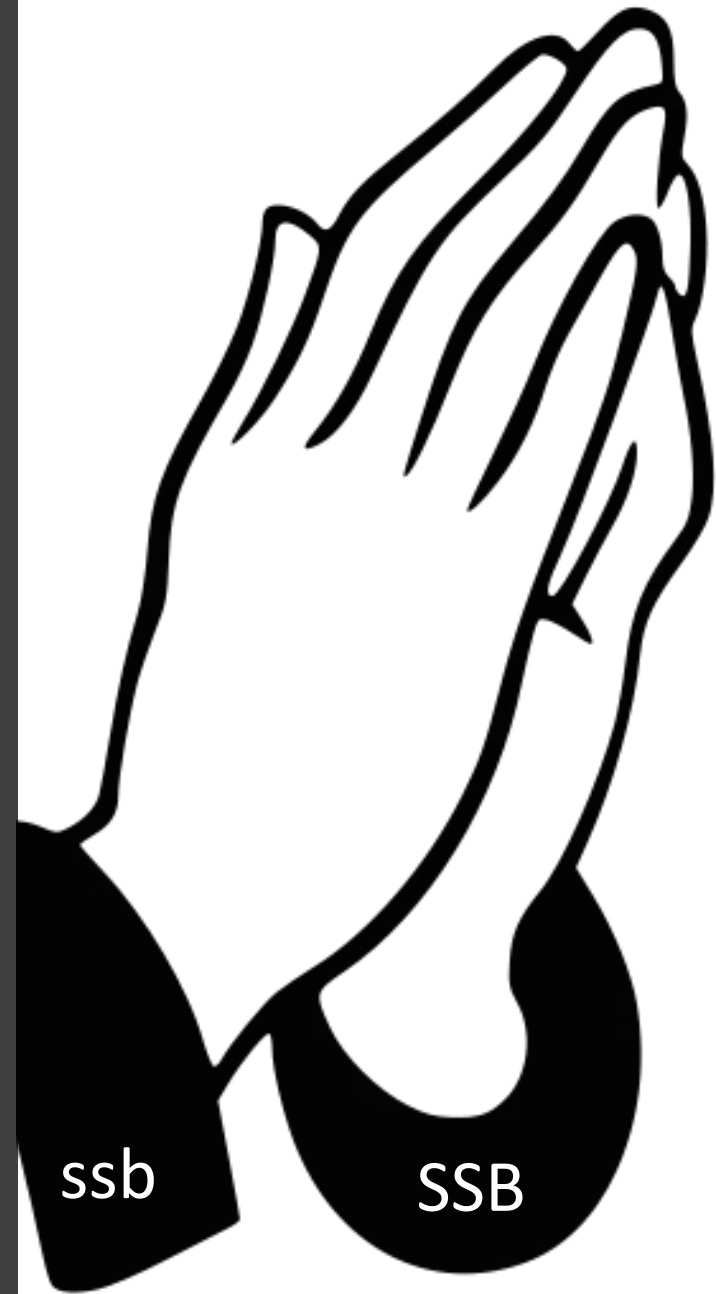
5 + 5 = ONE (they belong to the ONE & ONLY)

PRA"PANCHA"

**UNITY OF 10
FUNCTIONALITIES
(5 Actions + 5 Perceptions)**

**Nama(h) = Inward
Mana(h) = Outward**

**Namah + Te = Namaste
(Not mine but Yours = Nothing
belongs to the Reflection)**



HOME

HEART

OMnipresent

OMniscient

OMnipotent

Ego



NAMAH: INSIDE = OUTSIDE

2nd Anuvakam: OMNIPRESENCE

8

1. Earth
2. Water
3. Fire
4. Wind
5. Space
6. Moon
7. Sun
8. Consciousness

ASHTAMURTI

1. Sarva
2. Bhava
3. Rudra
4. Ugra
5. Bheema
6. Mahat
7. Isana
8. Pasupati

8

1. Bones....
2. Fluids...
3. Hunger...
4. Breath...
5. Memory...
6. Mind
7. Intellect
8. Ego

NAMAH: INSIDE = OUTSIDE

3rd Anuvakam: OMNISCIENCE

8

- Ego
- Desire
- Anger
- Greed
- Attachment
- Arrogance
- Jealousy
- Mine

HARI



8

- Forbearance
- Contentment
- Humility
- Forgiveness
- Acceptance
- Sharing
- Caring
- Self esteem

HARA

3.1.1 to 3.1.8:

3.1.1 namaH - sahamAnAya - nivyaAdhinE - AvyaAdhinAnAm - patayE - namaH

3.1.2 namaH - kakubhAya - niShangiNE - stEnAnAm - patayE - namaH

3.1.3 namaH - niShangiNE - iShudhimatE - taskarANAm - patayE - namaH

3.1.4 namaH - va~ncatE - pariva~ncatE - stAyUnAM - patayE - namaH

3.1.5 namaH - nicEravE- paricarAya - araNyaAnAM - patayE – namaH

3.1.6 namaH - sRkAvibhyaH - jighAmsadbhyaH - muShNatAM - patayE - namaH

3.1.7 namaH - asimadbhyaH - nakta~ncaradbhyaH - prakRntAnAM - patayE - namaH

3.1.8 namaH - uShNISHiNE - giricarAya - kulu~ncAnAM - patayE - namaH

Literal meaning - Salutations and salutations to the LORD who is;

1 a **valiant confronter of enemies**, that uproots all forces and from all directions

2 the chief of **plunderers** seated on the hump of the bull and is armed with the sword

3 the chief of **robbers** armed with quiver and arrows

4 the Lord of **embezzlers** that are deceiving, the tricky and elusive

5 the Leader of the **burglars** that break into houses and forests in darkness

6 the Lord of **armed mobsters, crop stealers**, that attack and kill in revenge

7 the Chief of **dacoits / militants**, armed with swords and prowling in the night for booty

8 the Lord of **masked bandits** that ambushes and robs people in forests and mountains

3.1.1 to 3.1.5: Awareness of inner tendencies

Literal meaning - Salutations and salutations to the LORD who is;

3.1.1 namaH - sahamAnAya - nivyaAdhinE - AvyAdhinAnAm - patayE - namaH

1 a **valiant confronter of enemies**, that uproots all forces and from all directions

3.1.2 namaH - kakubhAya - niShangiNE - stEnAnAm - patayE - namaH

2 the chief of **plunderers** seated on the hump of the bull and is armed with the sword

3.1.3 namaH - niShangiNE - iShudhimatE - taskarANAm - patayE - namaH

3 the chief of **robbers** armed with quiver and arrows

3.1.4 namaH - va~ncatE - pariva~ncatE - stAyUnAM - patayE - namaH

4 the Lord of **embezzlers** that are deceiving, the tricky and elusive

3.1.5 namaH - nicEravE- paricarAya - araNyAnAM - patayE – namaH

5 the Leader of the **burglars** that break into houses and forests in darkness

Tendencies that drive the behaviors (to be aware of)

1 to retaliate and punish what is perceived as opposing our agenda (Ego / Ahamkara)

2 knowingly stealing something without owner's knowledge (Desire / Kama)

3 forcefully stealing with the knowledge of the owner (Anger / Krodha)

4 to deceive after gaining trust and making owner believe in them (Greed / Lobha)

5 to intrude in other's affairs and hurting them by provoking (Envy / Mastarya)

<https://www.youtube.com/watch?v=2kU0EIIYkk8&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=14>

3.1.5 to 3.1.8: Awareness of the inner tendencies

Literal meaning - Salutations and salutations to the LORD;

3.1.6 namaH - sRkAvibhyaH - jighAmsadbhyaH - muShNatAM - patayE - namaH

6 the Lord of **armed mobsters, crop stealers**, that attack and kill in revenge

3.1.7 namaH - asimadbhyaH - nakta~ncaradbhyaH - prakRntAnAM - patayE - namaH

7 the Chief of **dacoits / militants**, armed with swords and prowling in the night for booty

3.1.8 namaH - uShNISHiNE - giricarAya - kulu~ncAnAM - patayE - namaH

8 the Lord of **masked bandits** that ambushes and robs people in forests and mountains

Inner Tendencies to be aware of

6 assassinating others by motives to protect one's wealth and power (Arrogance / Mada)

7 steal the credit that duly belongs to others for self-promotion (Attachment / Moha)

8 cover up the coveted nature to achieve self-driven motives (Delusion of Mine / Maya)

Deeper Meaning

We recognize various personalities in world such as the high and low, the good and the bad, the virtuous and the debased. In all these judgments and perceptions we get sunk in the waves of the world (samsara). How do we not get sunk into this?

Recognizing the negative tendencies and counterbalancing those with; 1) forbearance, 2) contentment 3) humility, 4) forgiveness, 5) acceptance, 6) sharing, 7) caring, 8) Self Esteem

The ONE who takes away what does not belong to HIM is a thief. In that context, Lord is the supreme stealer for HE takes away from us (the reflections) what do not belong to HIM!

https://www.youtube.com/watch?v=bgC8yx_24vY&list=DLzcHYQz7mSvFr

3.1.5 to 3.1.8: Awareness of the inner tendencies

Deeper Meaning

The ONE who takes away what does not belong to HIM is a thief. In that context, Lord is the supreme stealer for HE takes away from us (the reflections) what do not belong to HIM! He is the ultimate stealer, 'Chitta Chora' that steals the perfect souls. He also stole the clothes of Gopikas, to teach them detachment and yet, when surrendered provided the same to Draupadi to save her from humiliation. He cheated the cheaters in the Mahabharata war to protect human values (as in 5 Pandavas).

We recognize various personalities in world such as the high and low, the good and the bad, the virtuous and the debased. Bhagawan Baba attributes these to Reaction, Reflection, and Resound. Being aware of these allows one to substitute or counterbalancing those with; 1) forbearance, 2) contentment 3) humility, 4) forgiveness, 5) acceptance, 6) sharing, 7) caring, and 8) self esteem. NamaH means 'not mine'. The negative tendencies are 'not human' and the higher qualities that counterbalance them are 'not human' as well.

In a deeper spiritual sense, individuals basically differ by their vestures but their essence in being (sath) is the same. In connecting to the being and not the becoming, we become unaffected by the changing world.

3.2.1 to 3.2.4: Perfection in awareness of inner faculties

The second sukta of the 3rd anuvakam consists of 9 yajus and elaborates the perfection of reflection in thoughts, mind, action, and inaction and the ultimate spiritual purpose.

Literal meaning - Prostration to Him who is in the forms of those that (vaH) also (ca)

3.2.1 namaH - iShumadbhyaH - dhanvAvibhyaH - ca - vaH - namaH

1 move about holding the arrows and using bows;

3.2.2 namaH - AtanvAnEbhyaH - pratidadhAnEbhyaH - ca - vaH - namaH

2 string their bows and discharge the arrows;

3.2.3 namaH - AyacChabhyaH - visRjabhyaH - ca - vaH - namaH

3 stretch the bows and launch the arrows;

3.2.4 namaH - asyabhyaH - vidhyabhyaH - ca - vaH - namaH

4 shoot the arrows and make them hit the targets

Inner meaning

1 awareness of thought and being mindful of thought; 2 engaged the mind with the thought; 3 mindfulness in launching the thought into action; 4 achieving the goal / target with the action.

Deeper Meaning

While seemingly simple in describing the process of archers launching arrows and hitting targets, these yajus have deeper connectivity to the power of presence. Yajus 1 & 2 are about the power of choice in thoughts and engaging the mind and 3 & 4 are about the power of concentration and focus.

3.2.5 to 3.2.9: Omniscience, the power of presence

Literal meaning - Prostration to Thee who art

3.2.5 namaH - AsInEbhyaH - SayAnEbhyaH - ca - vaH - namaH

5 the sitting and the reclining

3.2.6 namaH - svapadbhyaH - jAgradbhyaH - ca - vaH - namaH

6 the sleeping / dreaming and the waking

3.2.7 namaH - tiShThadbhyaH - dAvadbhyaH - ca - vaH - namaH

7 the standing / stable and the running

3.2.8 namaH - sabhAbhyaH - sabhApatibhyaH - ca - vaH - namaH

8 the assemblies and the assembly chiefs

3.2.9 namaH - aSvEbhyaH - aSvapatibhyaH - ca - vaH - namaH

9 the horses and the horse riders

Inner meaning – Perfection in different states of the body.

5 still and meditating 6 static and dynamic 7 watching and engaging

8 participating and leading

9 aSva has inner meanings;

- those that are running fast (such as senses)
- those that are unable to accumulate anything for the next day (such as the poor)
- those that do not accumulate any thing (such as Rishis)

3.2.5 to 3.2.9: Omniscience in inner faculties

Deeper Meaning

Beyond the powers of choice and concentration is the **power of presence to the ONE that is everlasting (sabhApati) in the assemblies (sabhAbhyaH)** of 1) ages (childhood, youth and old age), 2) sleep, dream and wakefulness, 3) times (past, present, and future), 4) attributes (slumber, passionate, and equipoised).

hRdaya kuhara madhyE kEvalam brahmamaatram

hyahamahamiti saakshaat aatma rUpENa bhAti

hRdi visha manasA svam chinvatA majjatA vA

pavana calana rOdhAt aatmaniShThO bhava tvam

In the middle of the cave of the Heart the Self is always proclaiming 'I Am, I Am'. Attain realization of the Self by drowning the mind into heart with the inquiry of "who Am I" or breath control (Soham).

3.2.9 namaH - aSvEbhyaH - aSvapatibhyaH - ca - vaH – namaH

The outcome of power of presence to I AM is Love All & Serve All.

“Atma nO mOkshArdham jagaddhitAya ca” – Love All Serve All is the outcome of expansion from the ego self to the Supreme Self.

OMNISCIENCE engage the mind, using the power of choice that has unselfish intention & hold the thought, through concentration & focus so that the execution of the thought hits its target!

A3: mind: dhanuva vibhyo, the power of thought is the arrow. Pulling the string to aim, releasing the thought and hitting the target is the focus

Vajra Sankalpa - is where the integrity of the thought and action is 100% Absolute selfless mind-ful-ness results in choice -focus-materialisation.



योगश्चित्तवृत्तिनिरोधः
yoga citta vrtti nirodhah

Yoga is a method of silencing the vibrations of the chitta.
Chitta is the consciousness which includes the mind, the intellect and the ego. (anthakarana)

A3:2

I AM PRESENCE I AM CONSCIOUS - SABHAPATI



Sri Dakshinamurthy Stotram

Balyadishwapi jagaradhadishu thadha,
Sarva sva avasthaswaswapi,
Vyavrutha swanuvarthamanamaha,
Mithyanth sphurantham sada,
Svathmaanam pragatikarothi bajatham,
Yo mudraya bhadraya,
Thasmai sri guru murthaye nama idham,Sree dakshinamurthaye., || 8 ||

**Salutations to him who shines and exhibits,
Himself by the beatific Chinmudhra of the hand,
That he exists within the humans as self,
Forever and non changing,
Even during the changing states of childhood, youth and old age
And even during the states of sleep, dream and wakefulness.
Salutation to the God facing the south,
Who is the greatest teacher.**

A3 - second suktam culminates in this I AM presence that is continuous like a thread through all the various states and energies as the substratum of our existence.

Vajebir vajinivati

Atmano mokshartham jagat hitaya cha

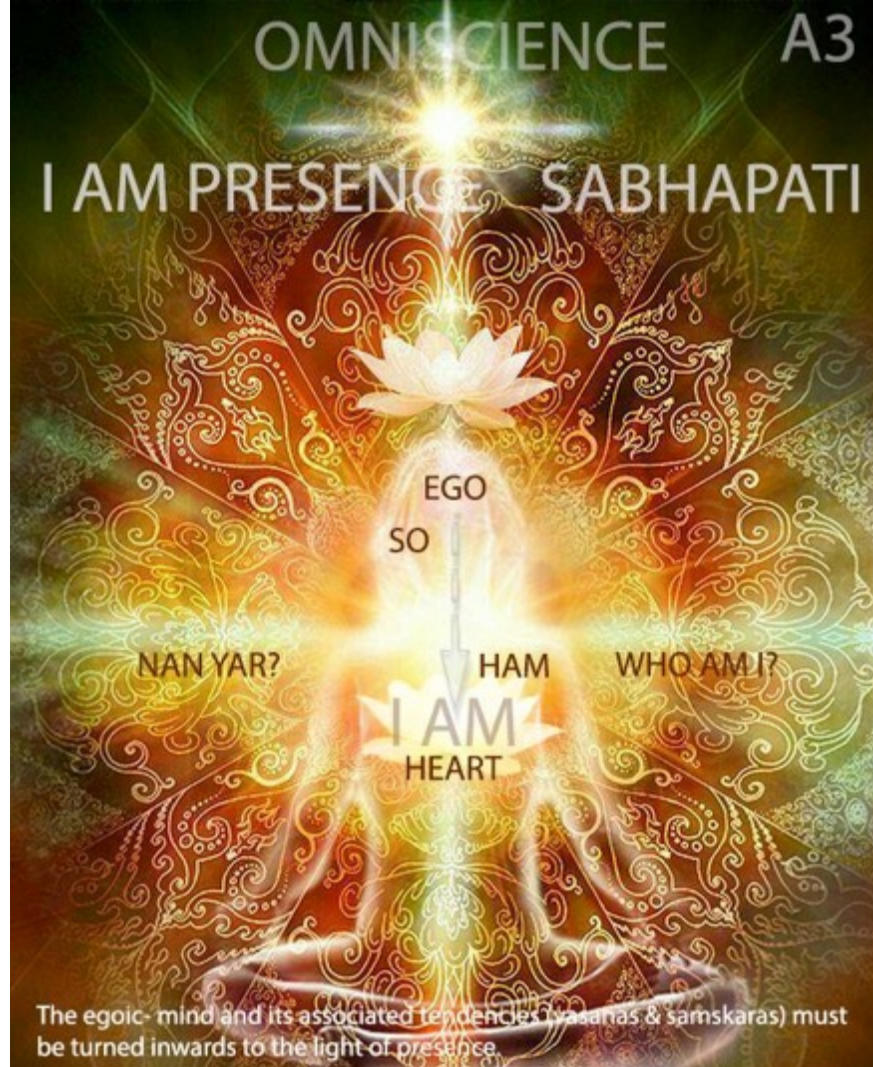
Vivekananda

For the salvation of our individual self and for the well-being of all on earth
This suggests a two-fold aim of human life—
For the emancipation of one's self and the good of the universe

I AM

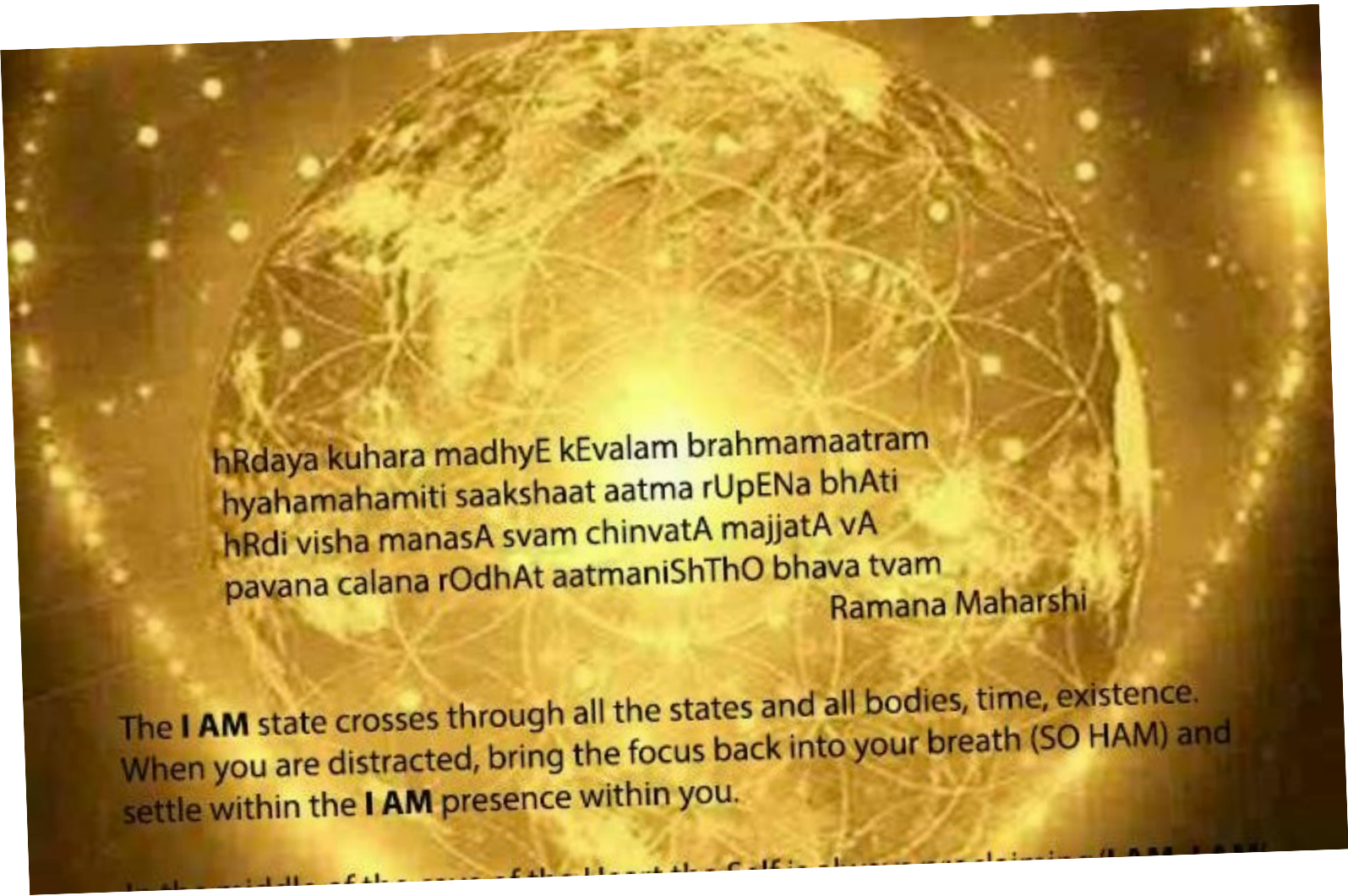
"As our spiritual knowledge grows, our identification with an individual body-mind diminishes, and our consciousness expands into universal consciousness. The life force continues to act, but its thoughts and actions are no longer limited to an individual. They become the total manifestation. It is like the action of the wind - the wind doesn't blow for any particular individual, but for the total manifestation."

-Nisargadatta Maharaj



*hRdaya kuhara madhyE kEvalam brahmamaatram
 hyahamahamiti saakshaat aatma rUpENa bhAti
 hRdi visha manasA svam chinvatA majjatA vA
 pavana calana rOdhat aatmaniShThO bhava tvam*

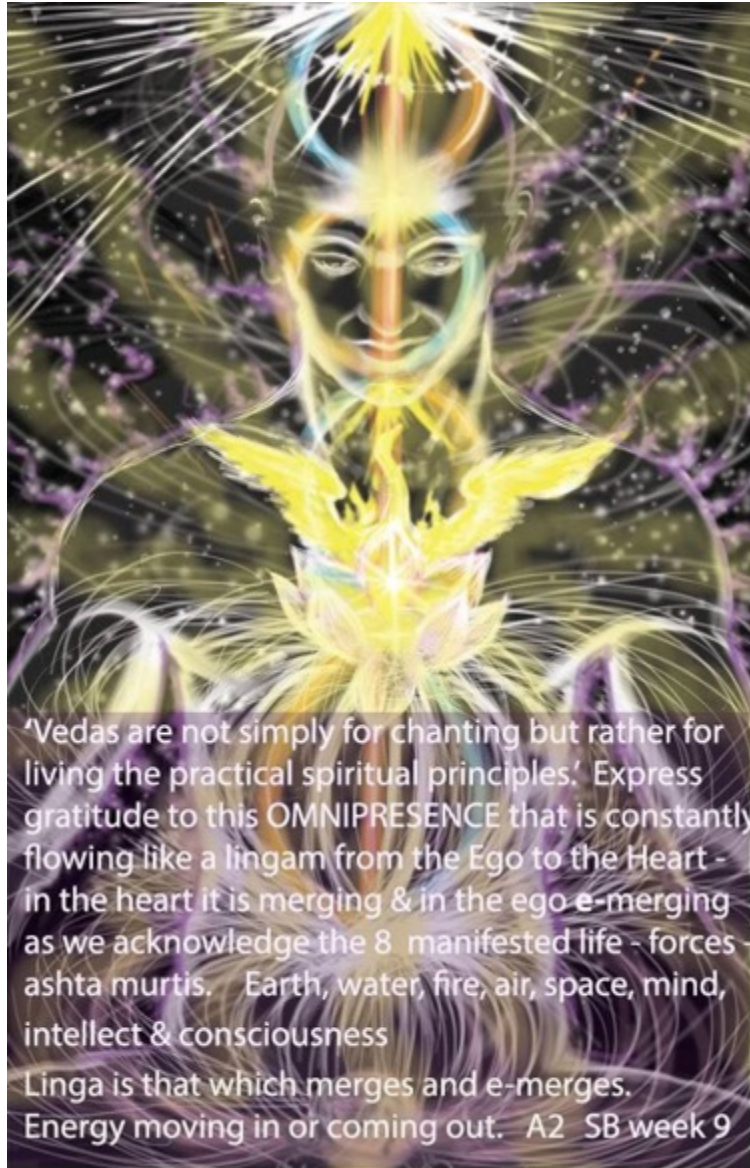
In the middle of the cave of the Heart the Self is always proclaiming 'I Am, I Am'. Attain realization of the Self by drowning the mind into heart with the inquiry of "who Am I" or breath control (Soham).



hRdaya kuhara madhyE kEvalam brahmamaatram
hyahamahamiti saakshaat aatma rUpENa bhAti
hRdi visha manasA svam chinvatA majjatA vA
pavana calana rOdhat aatmaniShThO bhava tvam

Ramana Maharshi

The **I AM** state crosses through all the states and all bodies, time, existence.
When you are distracted, bring the focus back into your breath (SO HAM) and
settle within the **I AM** presence within you.



'Vedas are not simply for chanting but rather for living the practical spiritual principles.' Express gratitude to this OMNIPRESENCE that is constantly flowing like a lingam from the Ego to the Heart - in the heart it is merging & in the ego e-merging as we acknowledge the 8 manifested life - forces - ashta murtis. Earth, water, fire, air, space, mind, intellect & consciousness

Linga is that which merges and e-merges.

Energy moving in or coming out. A2 SB week 9

4.1.1 to 4.1.4: Omnipotence & awareness in actions

Fourth anuvaakam consists of total 17 yajus. The first 8 Yajus are one sukta and the last 9 are second sukta. The first 8 yajus of 4th anuvakam invoke different forces involved in perfection of actions.

Literal meaning - Prostration to the forces or powers (Saktis) that (vaH) are also (ca)

4.1.1 namaH – AvyAdhinIbhyaH¹ – vividhyantIbhyaH² - ca - vaH - namaH

1 competent to strike, all round¹ in various ways²;

4.1.2 namaH – ugaNAbhyaH³ – tRMhatIbhyaH⁴ - ca - vaH - namaH

2 the gentle higher forces (to fight battalions)³ as well as the violent forces killing troops⁴;

4.1.3 namaH – gRtsEbhyaH⁵ – gRtsapatibhyaH⁶ - ca - vaH - namaH

3 are responsible for running after sense-pleasures⁴ as also their leaders⁶;

4.1.4 namaH – vrAtEbhyaH⁷ – vrAtapatibhyaH⁸ - ca - vaH – namaH

4 groups or communities that disobey of rules and regulations⁷ as well as their chiefs⁸

Inner meaning

These mantras implicate feminine gender (action) and hence, the various Saktis or Powers

1 that act and raise to the challenges / adversities / miseries

2 that fight the I and Mine using lower and higher forces of Sakti (saptamatrikas) and the capability to destroy with violence as needed (Durga, Kali, etc)

3 that lead with high self awareness (to fight the sensual lower forces)

4 that lead groups towards discipline and dedication (to raise mass awareness)

<https://www.youtube.com/watch?v=BFhBrsssvqM&list=PLzeHXOz7mSyFr->

4.1.5 to 4.1.8: Omnipotence & awareness in actions

Literal meaning - Prostration to the ONE that (vaH) are also (ca)

4.1.5 namaH – gaNEbhyaH⁹ – gaNapatibhyaH¹⁰ - ca - vaH - namaH

5 in the hosts of celestial attendants⁹ and their chiefs¹⁰;

4.1.6 namaH – virUpEbhyaH¹¹ – viSvarUpEbhyaH¹² - ca - vaH - namaH

6 in various forms¹¹ and the universe-form¹²;

4.1.7 namaH – mahadbhyaH¹³ – kshullakEbhyaH¹⁴ - ca - vaH - namaH

7 in the great¹³ as well as the insignificant¹⁴;

4.1.8 namaH – rathibhyaH¹⁵ – arathEbhyaH¹⁶ - ca - vaH - namaH

8 riding in chariots¹⁵ and those that do not¹⁶

Inner meaning

5 those that abide by rules & regulations (Ganas) and follow the master (Ganapathi)

6 those that perceive Unity (Universe) in Diversity (Various Forms)

7 those that recognize divine as smaller than smallest and greater than the greatest

8 those that have control over the body consciousness and those that do not

<https://www.youtube.com/watch?v=Nj36TSgzlcA&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=10&t=0s>

4.2.1 to 4.2.4: Omnipotence & awareness in actions

Literal meaning - Prostration to the ONE that (vaH) are also (ca)

4.2.1 namaH - rathEbhyaH - rathapatibhyaH - ca - vaH - namaH

1 the chariots (their components)* as well as the chariot owners;

4.2.2 namaH - sEnAbhyaH - sEnAnibhyaH - ca - vaH - namaH

2 the armies and army chiefs;

4.2.3 namaH - kshatRbhyaH - sangrahatItRbhyaH - ca - vaH - namaH

3 the teacher of charioteers and gatherer of reigns (that control horses);

4.2.4 namaH - takshabhyaH - rathakArEbhyaH - ca - vaH - namaH

4 the carpenters and the chariot makers

Inner meaning

1 (great souls) those that take up a body and use it like instrument for benefitting others (the purpose of this body is only for the sake of others, parOpakArArtham. It is also for attaining dharma; sareera mAdyam khalu dharma sAdhanam)

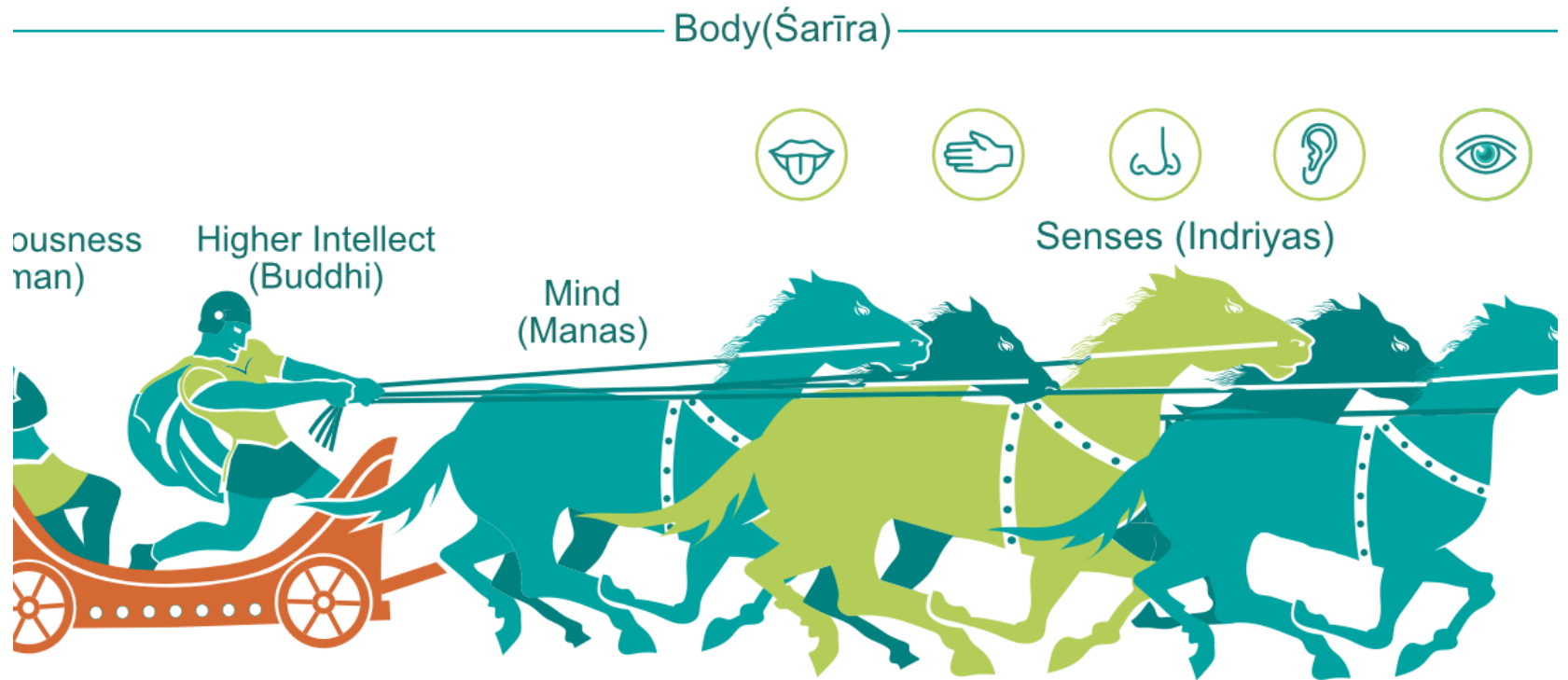
2 those that are aware of the battle of higher and lower tendencies

(tyaja durjana sAngatyam, bhaja sAdhu samAgamam, kuru punyam ahorAtram, smara nityam anityam tAm)

3 the reigns that control the horses are the human values (or the means to end) that keep the senses under checks and balances. The teacher is sanAtana sArathi (eternal charioteer)!!

4 vishvakarma (the one who made the universe) and also the different bodies per karma!

He who has the understanding of the driver of the chariot and controls the rein of his mind,
he reaches the end of the journey, that supreme abode of the all-pervading
— *Katha Upanishad 1.3.10–11*



(based on the Katha Upanishad)



TRIPURASURA SAMHARAM

Siva WARRIOR

The charioteer is Brahma
CHARIOT is the mother
earth.

Sun and moon are the 2
wheels.

4 vedas are the horses.

The rhythm of chariot are
the meters.

MERU Golden mountain was
his bow.

Snake vAsuki is the string for
the bow.

The sound created by pulling
the string is the OM.

Divine Chariot and Charioteer

This is during TripurAsura samhAram, Siva goes on a chariot, which is the mother earth. The charioteer is Brahma. Sun and moon are the 2 wheels. 4 vedas are the horses. The rhythm of chariot are the meters. Through the journey is generated time as in day and night, days, weeks. Months, years, and yugas. In fact, everyone of them are adored and more importantly, all the above are Iswara himself, the ONE playing several roles through the journey of life.

This is Omkara Sadhana. In that OM, the entire creation is embedded – viswam vishnuH vaShaTkAro. The arrow is bringing forth this awareness that the creation is creator and creator is creation.

In this awareness, disintegration of the three karaNas (thought, word, and deed) are destroyed. Manas anyat, vacas anyat, karman anyat duratmanam. Manas Ekam, vacas Ekam, karman Ekam mahAtmanam.

In mahAnyAsa we invoke all the Gods that are present in the body!

<https://www.youtube.com/watch?v=EF4kDymIBUg&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=9&t=0s>

4.2.5 to 4.2.9: Omnipotence - Perfection in professions

Literal meaning - Prostration to the ONE that (vaH) are also (ca)

4.2.5 namaH - kulAlEbhyaH - karmArEbhyaH - ca - vaH – namaH

5 the potters and blacksmiths;

4.2.6 namaH - punjiShThEbhyaH - niShAdEbhyaH - ca - vaH - namaH

6 the fowlers (bird trappers) and the fishermen hunter;

4.2.7 namaH - iShukRdbhyaH - dhanvakRdbhyaH - ca - vaH - namaH

7 the artisans who make arrows and bows;

4.2.8 namaH - mRgayubhyaH - SvanibhyaH - ca - vaH - namaH

8 the hunters and the huntsmen (hunter trainers)

4.2.9 namaH - SvabhyaH - SvapatibhyaH - ca - vaH - namaH

9 the hounds and the keepers of hounds

Inner meaning

Salutations to the ONE who is perfect in all professions, that makes this world sustain. Each profession requires specific strengths and skills. God's omnipotence is expressed as perfection in these skills and is explicitly adored in these mantras.

Realized souls that were perfect in these skills that are also examples of supreme devotion and perfection;

Gorakumha was a potter, Purandara was a blacksmith, Kannappa as a hunter, and Lord Dattatreya as a dog keeper.

4.2.5 to 4.2.9: Perfection in professions

Deeper meaning

Perfection of skills highlighted in many professions. At individual level, they are about perfecting the perceptual skills in seeing, hearing, feeling, speaking, and smelling. At broader societal level,

5 (Potters and blacksmiths) - seeing the unseen, vision;

6 (Fowlers and hunters) - analytical and keen to find and fetch, discovery;

7 (Artisans) shaping the minds and thoughts, mentoring;

8 (hunters and huntsmen) – being alert and working under pressure;

9 (hounds and houndsmen) – faithful and loyal, implementing discipline;

In fact, success of an organization requires people with perfection in specific skills;

5 Leadership with vision,

6 Research & Development,

7 Human Resource Development,

8 Marketing & Sales,

9 Legal, Regulation.

The combination of dreamers and doers, all have to excel in their respective areas and yet be connected as a team.

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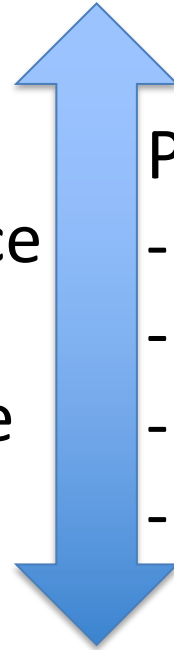


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REFLECTION

ABSOLUTE SELF



- Omnipresence
- Omniscience
- Omnipotence

- Power of
- Decision
 - Focus
 - Presence
 - Expansion

INDIVIDUAL SELF

PERFECTION in REFLECTION

Introduction to 5th to 9th Anuvaka

First Anuvakam – Purity of Body & Mind – Stillness

2nd to 4th Anuvaka – Perfection of Reflection with Omnipotence of the Source in life forces (2), Inner Faculties (3), and Actions (4).

Power of choice, Power of Focus, Power of Presence, & Power of Expansion

Salutations to the Omnipotence of the ONE in MANY is expounded.

With the 4th Anuvakam, dual salutations (ubhayato namaskara) conclude.

5th to 9th Anuvaka – Expound the Omnipresence. There is only ONE that is present. Hence, only ONE salutation to the Source (anyatarato namaskara)!

5th Anuvakam has 15 yajus and the first 10 are the first suktam and the last five are second suktam.

5.1.1 to 5.1.5: the patent & latent (in space)

Literal meaning - Prostration to the ONE that is (ca)

5.1.1 - namaH - bhavAya - ca - rudrAya - ca

1 the cause of birth of living beings and eliminates the sorrow associated with the birth;

5.1.2 - namaH - SarvAya - ca - paSupatayE - ca

2 the Destroyer of sins and the Protector of all beings;

5.1.3 - namaH - nllagrlvAya - ca - SitikanThAya - ca

3 the blue necked one and white necked one;

5.1.4 - namaH - kapardinE - ca - vyuptakESAya - ca

4 the matted-locked (crown) hair and clean-shaven head;

5.1.5 - namaH - sahasrAkshAya - ca - SatadhanvanE - ca

5 the thousand-eyed One and Him who wields multiple bows

Inner meaning

1 Present in all places and all the time. Everything is present in HIM.

2 Sin is the feeling of separation from God. Pasu means the one which is tied or attached. The root cause of separation from God is attachment.

3 blue is the manifest and white that conceals all colors and unmanifest.

4 Crown of hair that is expressed and shaven head is not expressed.

5 the patent outside (seen) as many and the latent (in minds) as many unmanifest thoughts

https://www.youtube.com/watch?v=Vx_Nh7ryBVY&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=7&t=0s

5.1.6 to 5.1.10: Limited yet unlimited

Literal meaning - Prostration to the ONE that (ca)

5.1.6 - namaH - giriSAya - ca - SipiviShTAya - ca

6 is the Resident of the mountains (as Siva) and the Immanent One in all beings (as Vishnu);

5.1.7 - namaH - mIDhuShTamAya - ca - iShumatE - ca

7 rains heavily through the clouds and who wields arrows;

5.1.8 - namaH - hrasvAya - ca - vAmanAya - ca

8 is dwarfed in size and small in limbs;

5.1.9 - namaH - bRhatE - ca - varShIya - ca

9 is huge in size and multifarious limbs (expanded);

5.1.10 - namaH - vRddhAya - ca - samvRddhvanE - ca

10 is the Ancient One who is glorified through eternity (by Vedas) or grows as every "body"

Inner meaning

6 the word (inner meaning of the word Giri) and its meaning (hidden one)

7 the love (that pours on all) and the thoughtful compassion (hidden) behind

8 simple and unassuming (in space)

9 magnanimous and multifarious (in manifestation)

10 eternal that is ever present and changeless (the indweller)

<https://www.youtube.com/watch?v=zRNEtScg5g&list=PLzeHXOz7mSyFrykyFpdXxsfAbC8Sshx3M&index=5>

5.2.1 to 5.2.5: Omnipresence in Being & Awareness

Literal meaning - Prostration to Existence that fills all the places & Awareness of the Omnipresence

5.2.1 - namaH - agriyAya - ca - prathamAya - ca

1 the Primeval One and the Chief of beings;

5.2.2 - namaH - ASavE - ca - ajirAya - ca

2 the all pervasive and the agile among beings;

5.2.3 - namaH - SIGhriyA - ca - SIbhyAya - ca

3 the One in the quick and the flowing;

5.2.4 - namaH - UrmyAya - ca - avasvanyAya - ca

4 the One in the roaring waves and the still water;

5.2.5 - namaH - ssrOtasyAya - ca - dvlpyAya - ca

5 the One in the swift rivers and the islands.

Inner meaning

1 Existence before any manifestation and Presence in Being (that matters)!

2 Awareness (of the existence) and connects quickly (to the same)

3 Instantly connecting (to the Being) and I AM that is flowing

4 Presence in the sound and the silence

5 The kinetic and potential energies

https://www.youtube.com/watch?v=_zRNEtScg5g&list=PLzeHXOz7mSyFr-

6.1.1 to 6.1.5: Omni-THREE in TIME

Literal meaning - Prostration to the ONE who is,

6.1.1 namaH - jyEShThAya - ca - kaniShThAya - ca

1 the eldest as well as the youngest;

6.1.2 namaH - pUrvajAya - ca - aparajAya - ca

2 the initially born and the last remaining;

6.1.3 namaH - madhyamAya - ca - apagalbhAya - ca

3 the form of youth as well as the infant whose perceptions are not fully developed;

6.1.4 namaH - jaghanyAya - ca - budhniyAya - ca

4 born in the middle (ex., cattle, birds) as well as those born from roots (ex., trees)

6.1.5 namaH - sObhyAya - ca - pratisaryAya – ca

5 (sa-ubhaya) mixed with vice and virtue (ex., humans) and moving fast (transformation)

Inner meaning

1 Superior in learnedness and inferior in those aspects.

2 the cause of everything and the effect that occurs later (in time). Another interpretation, the seed (Hiranyagarbha) before the creation and fire (kalAgni) that destroys it as well.

3 intermediate forms in the cycles of creation and dissolution (cycle of birth and death)

4 born with various levels of spiritual maturity

5 divine and demoniac as well as the spiritually aspiring to be divine

https://www.youtube.com/watch?v=8_r4LPysuYg&list=PLzeHXOz7mSyFr-kvEpdXxsfAbC8Sshx3M&index=5&t=0s

6.1.6 to 6.1.10: OmniTHREE in TIME (Cause & Effect)

Literal meaning - Prostration to the ONE who,

6.1.6 namaH - yAmyAya - ca - kshEmyAya - ca

6 dispenses justice as Yama (Lord of Death) and bestows the beatitude of salvation to beings;

6.1.7 namaH - urvaryAya - ca - khalyAya – ca (time ripe for manifestation of karma)

7 reigns over the green earth rich with grains and places where they are refined

Cause & Effect in time associated with Birth, Going through karma in time, Death, Salvation)

6.1.8 namaH - SIkyAya - ca - avasAnyAya - ca

8 is in the (mantras of the) Vedas and the (meditations of the) Upanishads;

6.1.9 namaH - vanyAya - ca - kakshyAya - ca

9 is in the form of trees in forests and in creepers and plants;

6.1.10 namaH - SravAya - ca - pratiSravAya - ca

10 is in sound and its echo.

Inner meaning –

Bhrama (Delusion), Karma (Action), Dharma (Right Action), Brahma (Consciousness)

6 time of death (to be reborn) as well as liberation (no rebirth)

7 those that are cultivated and refined (utilized for benefit of society)

8 in the chants and the inner spirit of realization

9 annuals and perennials (existence in time as short-lived or long-lived)

10 famous and anonymous (posthumous)

TIME IN ACTION

CAUSE & EFFECT

OMNIPRESENCE

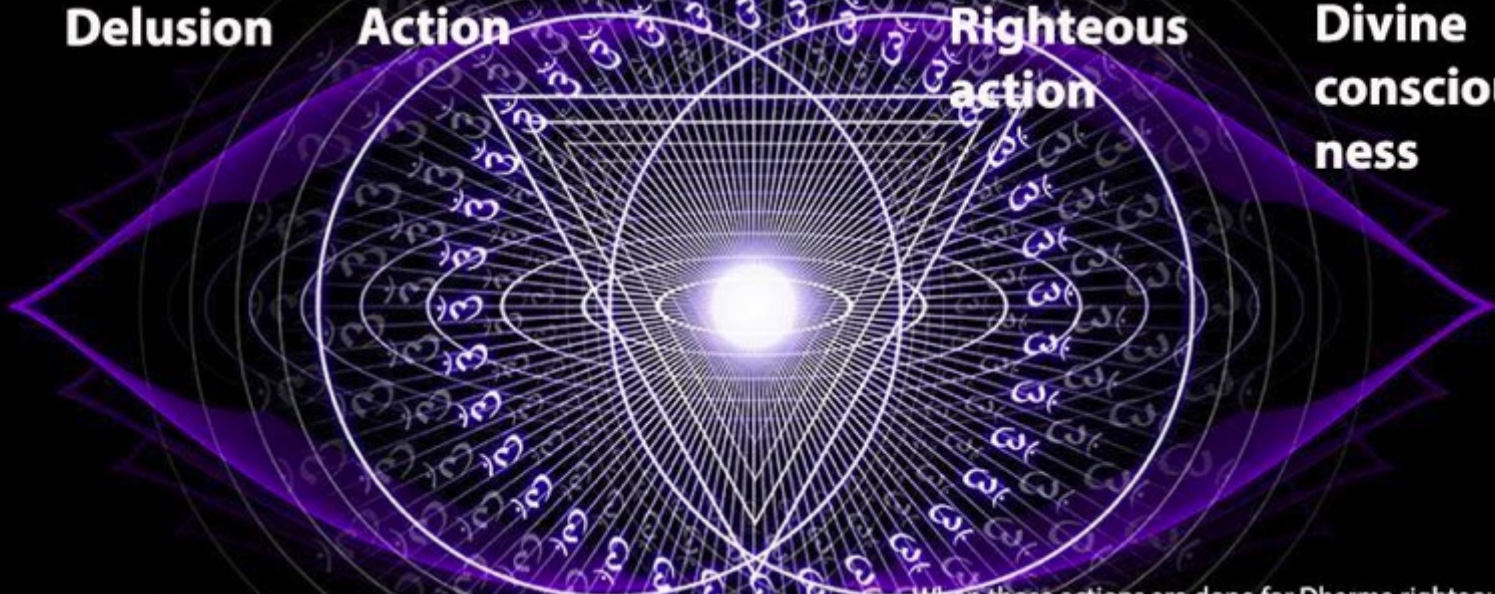
Bhrama
Delusion

Karma
Action

Dharma
Righteous
action

Brahma
Divine
consciousness

OMNIPOTENCE



Actions done while under delusion/maya due to our ignorance that we are separate body/mind will bind us to yama (death and birth) creates karma

When those actions are done for Dharma righteousness then they are unbinding and lead to Brahma Oneness - liberation.

OMNISCIENCE

6.2.1 to 6.2.5: Timeless Protection

Literal meaning - Prostration to HIM who

6.2.1 namaH - ASushENaYa - ca - aSurathAya - ca

1 is in armies moving fast and in chariots rattling forth;

6.2.2 namaH - SUrAya - ca - avabhindatE - ca

2 is valiant and destroys enemies

6.2.3 namaH - varmiNE - ca - varUdhinE - ca

3 wields a shield and has a great home (hosts to success);

6.2.4 namaH - bilminE - ca - kavacinE - ca

4 is helmeted and armored;

6.2.5 namaH - SrutAya - ca - SrutasEnAya – ca

5 is renowned (Ancient One) and whose forces are reputed (in all creation)

Inner meaning

Time is created at the interface of the Sun, Moon, and the Earth at a relative level. At a personal level, it is at the interface of Intellect, Mind, and the Body. The Sun who creates this is not bound by any time and in fact, the timeless in time and protects the body and mind.

1 the divine chariot of the Sun that is moving at lightning speed and zillions of rays similar

2 the miraculous powers of those rays that destroy and offer cure from many diseases (Sun's potency in curing dermatological, cardiological, and neurological ailments).

3 the preventative powers and ability of photosynthesis as well as nutrients such as vitamin D (protected AND the protector)

4 protection from the world and protecting the dharma (Sanatana Dharma)

5 One who follows the Vedas (the scriptures) and HIS army that follow's HIS command (Gayatri mantra, the supreme protection, invokes the power of Sun)

SUN IS THE TIMELESS IN TIME THAT IS THE UNIVERSAL PROTECTION. SIMPLY DIRECT EVIDENCE OF DIVINITY IN SACRIFICE TO PROTECT THE UNIVERSE.

https://www.youtube.com/watch?v=2J_VOWEHNGs&list=PLzeHXOz7mSyFr-kyFpdXxsfAbC8Sshx3M&index=42

Battle hymn from r.g veda – apratiratha aindra sUkta

1. As'valAyana gr.hya sUtra (3-12) gives the rituals to be performed by the royal purohita before a battle. The hymn of pAyu bhAradvAja (RV 6-75) is prescribed in this ritual along with those of apratiratha aindra (RV 10-103), s'Asa bhAradvAja (10-152) and the second sauparn.a sUkta (pra dhArA yantu – RV khila 1-3). aitareya brAhman.a (8-10) mentions the uttering of the same three suktas in order to conquer enemies.
2. br.haddevatA (8.13) states that the sUkta of apratiratha aindra was sung by seer of the same name in order to gain victory in battle. We shall look at the apratiratha aindra sUkta in this post.
3. RV (10-103)
4. indra, fast moving, who is like a bull sharpening his horns, terrifying, exciter of men, roaring, with ever vigilant eyes (lit. eyes that never close), the only hero (ekavIra), defeated a hundred armies (s'atam senA ajayat).
5. with the roaring indra, who has eyes that never close, victorious, makes war, unconquerable, violent, showerer of arrows which he holds in his hand as the ally, O you (refers to the soldiers), conquer the enemies in battle.
6. indra, the warrior who faces several enemies and subdues them, with marut gan.a-s holding arrows in their hands as his company, victorious in battle, drinker of Soma, strong armed, with a ferocious bow, shoots arrows aimed true.
7. br.haspati, killer of rAks.asa-s, tormentor of enemies (who are driven away by him), who breaks armies to smithereens, destroyer, ever victorious in battle, come with your chariot and protect our chariots.
8. well known for strength, powerful, foremost of heroes, victorious, manly, fierce conqueror, attended by heroes (“..vIryavanto (a)nucarA..” says sAyan.a) and mighty warriors, son of strength, possessor of water, O indra, ascend your victorious chariot..
9. destroyer of clouds/mountains, possessor of water, wielder of vajra, Indra destroys his enemies with great strength. Follow him, O warrior kinsmen. Like indra, my friends, show great zeal and power.
10. may indra, who bursts through the clouds opening them with great strength, pitiless, hero, with great anger (hundred-fold anger – “s'atamanyu”), unconquerable, destroyer of armies, invincible, protect our armies.
11. May indra lead this army. May br.haspati, daks.in.A, yajn~a and soma go in front. May the marut-s be the vanguard of this devasenA, which is ever victorious and a destroyer of enemies.
12. May the strength of indra, king varun.a, Aditya-s and the fierce hosts of marut-s be ours. The roar of the ever victorious, magnanimous deva-s has arisen and caused the world to tremble.
13. O indra, energize my weapons, galvanize the spirit of my warriors, increase the strength of my horses and the noise raised by the conquering chariots.
14. When our banners come together, o indra, make our arrows be victorious. May our warriors be superior in battle (be victorious); O gods, protect us when the call for battle is given.
15. O apvA/apivA (a goddess), bewilder the minds of our enemies, seize their limbs and depart. Go near them and burn their hearts with sorrow. May they be kept in great darkness.
16. O men, advance and conquer. May indra grant you happiness. May your arms be so strong that you remain invincible.
17. O marut-s, let this army of our enemy which is proceeding towards us clamoring for fight be covered in darkness by you such that they could not even identify each other.
18. O enemies, may you become blind and friendless like the headless ahi (a serpent snake killed by indra). Let the chief among you, who are being burnt, be killed by indra.
19. The last two r.ca-s are not found in the popular RV samhita text. They are taken from the As'valAyana samhita. But the r.ca-s appear to be old and do not seem to be interpolations of much later period. Thus, we have included them here. B.B.Chaubey has done a great work by bringing out the text of As'valayana samhita with translation of the additional mantras found in the samhita (which are not found in the popular s'Akala samhita). We wish that vaidika scholars indulge in such important projects to save the texts from extinction as well as to protect them from anti-hindu white indologists, who will otherwise remain unopposed.

The Wheel of Time (Kalacakra) & Chariot

- Thus the chariot of the sun-god (Surya), travels at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhurta (48 minutes).
- The carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gayatri and other Vedic meters, are harnessed by Arunadeva to a yoke that is also 900,000 yojanas wide.
- There are sixty thousand saintly persons named Valikhilyas, each the size of a thumb, who are located in front of the sun-god and who offer him eloquent prayers of glorification.
- Similarly, fourteen other saints, Gandharvas, Apsaras, Nagas, Yaksas, Raksasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Suryadeva, who holds many names.



7.1.1 to 7.1.5: The ONE & ONLY that matters; The Master

Anuvakam 7 has 16 Yajus. First 10 is one sukta and the other 6 second sukta.

Literal meaning - Prostration to HIM who

7.1.1 namaH - dundubhyAya - ca - ahananyAya - ca

1 is immanent in the sound of the drum and the beater;

7.1.2 namaH - dhRShNavE - ca - pramRSAya - ca

2 is courageous (never retreats in a war) and also circumspect (does not take risks);

7.1.3 namaH - dUtAya - ca - prahitAya - ca

3 is the ambassador or emissary and the adversary (the attacker);

7.1.4 namaH - niShangiNE - ca - iShudhimatE - ca

4 are wielders of the swords and operators of quivers;

7.1.5 namaH - tlkshNESHavE - ca - AyudhinE - ca

5 uses sharp arrows and countless weapons

Inner meaning (The following meaning was directly given by Bhagawan in a vision in 2008. Swami said this anuvakam is about going above individual self and implicitly following HIS command. No more "I" Dentity)

1 Follow the master, Face the devil 2 Fight to the end, Finish the game

3 Then one shall be the messenger of God (Duta) and what they do will be useful for all

4 Nishangi, in the companionship of truth (God) and carry positive thoughts

5 Laser focused on the work of God and uses all faculties for HIS mission

7.1.6 to 7.1.10: The journey of i to I

Literal meaning - Prostration to HIM who

7.1.6 namaH - svAyudhA - ca - sudhanvanE - ca

6 has (su+Ayudha) good weapon (ex., trident) good bow (ex., golden mountain)

7.1.7 namaH - srutyAya - ca - pathyAya nIpyAya - ca

7 is in the narrow trails (for walking) and great highways (for vehicles)

7.1.8 namaH - kATyAys - ca - nIpyAya - ca

8 is in dribbling streams and mountain torrents of water

7.1.9 namaH - sUdyAya - ca - sarasyAya - ca

9 is in muddy waters (marshes) and lakes

7.1.10 namaH - nAdyAya - ca - vaiSantAya - ca

10 is in rivers and reservoirs

Inner meaning

Following the Master's command and becoming HIS ambassador for the good of all, means the individual I is dissolved and now one would flow to the Divine

6 all the faculties are now positive and the mind as well

7 journey through different paths and walks of life; some slow and some fast

8, 9, 10 journey of conscience (symbolized by water) that is flowing towards divine sometimes stagnated or not yet relentlessly making an effort to reach the divine

7.2.1 to 7.2.6: The Grace that flows in the process

Literal meaning - Prostration to HIM who is in,

7.2.1 namaH - kUpyAya - ca - avaTyAya - ca

7.2.2 namaH - varShyAya - ca - avaryShyAya – ca

7.2.3 namaH - mEghyAya - ca - vidyutyAya - ca

1 the wells and pits 2 the rain and the oceans 3 the clouds and the lightening

7.2.4 namaH - IdhriyA - ca - atapyAya - ca

4 the autumnal clouds and in the scorching sun

7.2.5 namaH - vAtyAya - ca - rEShmiyA - ca

5 the winds and the stormy downpour of the deluge

7.2.6 namaH - vAstavyAya - ca - vAstupAya - ca

6 the wealth of relative possessions and the owner of those

Inner meaning

Beyond identity is an arduous process. The above mantras describe the situations that test the resolve and penance to dissolve the i in an effort to realize the I.

1 stuck in different places 2 grace showered or not

3 experiencing the love and electrifying presence

4 the combustible and combustion

5 the heavy winds and the end of the relative world

6 being in the relative world but placing the ownership in the MASTER

Rudram 8th Anuvakam – The Center or the Source

Veda means awareness or knowledge. Consciousness is Sat and when it is Aware of itself it is the Chit. This Self Awareness is Veda which is no different than the Self itself. In simple terms, Universal Awareness is classified into 3 parts; Rig, Yajur, and sAma. Outer layer is Rig, middle layer is sAma, and central layer is Yajur Veda. In its center is Sri Rudra Prasna and this anuvaka is at the center of Sri Rudram containing namaH - SivAya - ca - SivatarAya - ca and the center of the Vedas is Siva.

Rudra prasna is the essence of all Vedas and this anuvakam is the essence of Sri Rudram. Hence, chanting this anuvakam is equivalent to reciting the entire Rudram.

There are 17 yajus in the 8th anuvakam of Sri Rudram. The first 11 represent first suktam and the other 6 second suktam.

The pancAkshari mantra “NamaH SivAya” originates in this anuvaka. This is the tAraka mantra – the one which helps transcend or the bridge that helps cross across.

Siva means or is synonym for:

Shantam, Shubham, Suddhata, Kshema, Vishranti, bhadram, kalyanam, moksham

Peace, Serenity, Purity, Safety, Restfulness, Security, Auspiciousness, and Liberation

अनुवाक - ७

Anuvāka - 7



IDENTITY

FOLLOW THE MASTER, FACE THE DEVIL, FIGHT TO THE END FINISH THE GAME!
Dundubhy is a 'wake up call' The call of the Lord.

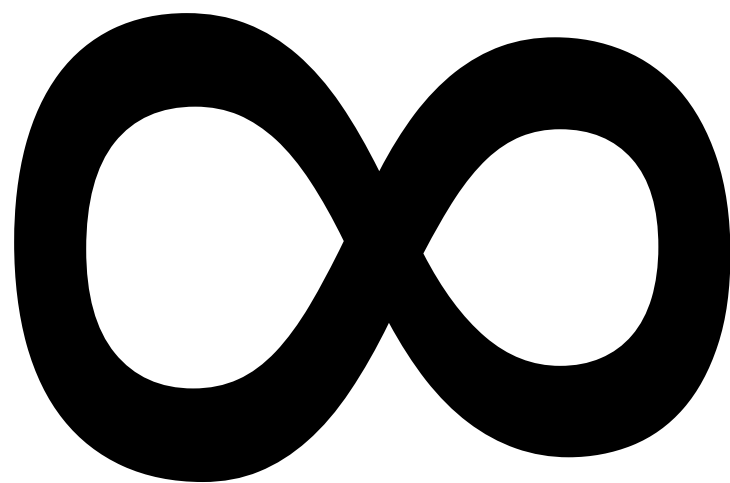
Going beyond individual self and implicitly following HIS command.

No more "I"Identity No name and form: only in the name of the Master do you act.

The journey of individual i to universal I

*What is Your
Real Identity?*

*Going Beyond All Outer Identity to
Universal Awareness*



Namah Somaya has 3 syllables and rudraya ca has the other 5 syllables – and hence is the complete definition of Omkara. The meaning of the Rudra is the Source! From the source came all the different aspects of creation. Sound is the first one. Light came next.



From heaven to earth and earth to heaven.
The play between opposites - centripetal force, & centrifugal that creates gravity. On its side it is beyond the elements and gunas as infinity - ananta!

The five letters (PancAkshari) represent many aspects

न-Na मः-Ma शि-Śi वा-Vā य-Ya

ॐ नवल्लक्ष्णे इतिरव्युक्त

Pancamukheswara – sadyojAta, vAmadEva, aghOra, tatpurusha, iSAna

PancakRtya - 5 aspects of evolution, resolution, dissolution, redaction, & manifestation

Pancabrahma – Brahma, Vishnu, Maheswara, Rudra, Sadasiva

pancaprAna - 5 life forces

sthUlApraNava - 5 gross aspects of OM – A, U, M, bindu, nAda

5 invocations – namaH, svAha, svadha, hum, vashaT

pancabhUta – earth, water, fire, wind, space

chandasa have originated from the subtle 5

Na (Gayatri), Ma (anuShTup), Si (triShTup), Va (bRhati), Ya (virAT)

Vamadeva is the seer (dhrasta)

Na - Gautama

Ma Atri

Si

Vishvamitra

Va Angira

Ya

Bharadwaja

न-Na

मः-Ma

शि-Śi

वा-Vā

य-Ya

Rudram 8th Anuvakam – Sat-Chit-Ananda

In simple terms, the first 7 yajus has 14 aspects elaborated. All these aspects are the manifestations of the ONE performing different that were elucidated in previous anuvakas.

Literal meaning - Prostration to HIM who,

8.1.1 namaH - sOmAya - ca - rudrAya - ca

1 has Uma as His consort and who causes to flee all sorrows (of samsara)

8.1.2 namaH - tAmrAya - ca - aruNAya - ca

2 is copper colored (sun at dawn) and crimson colored (just risen from the horizon)

8.1.3 namaH - SangAya - ca - paSupatayE - ca

3 adds Sam (auspiciousness, peace, pleasure) and protector of the beings

8.1.4 namaH - ugrAya - ca - bhImAya - ca

4 is instills fear as commander and fearful (to those who oppose Him)

Inner meaning

1 AU(M) in reverse in U(M)A. Sa+U(M)A. AUM represent the wakened, dream, and deep sleep state. The silence beyond these three is the Sat-Chit-Ananda where there is no name or form or the total unmanifest consciousness. What is manifest from THAT is UMA. One who is beyond the manifest but associated with the manifest sOma. Rudra is the dissolver. In essence, this mantra beautifully illustrates the concept of Linga – emerging and merging.

2 the manifest in slumber (tamo guna) and in passion (rajo guna).

3 equipoised (sattva) state which leads to peace and pleasure due to liberation from bondage

4 the presence in breath within and without (ugra) and in silence / space (bhima)

Rudram 8th Anuvakam – Transcending the relative to real

Literal meaning - Prostration to HIM who,

8.1.5 namaH - agrevadhAya - ca - dUrEvadhAya - ca

5 protects by destroying enemies being in the front or from far away

The real killer in battle is just only namesake. The killed are predestined and it is HE who does that task. The example is in Mahabharata where Krishna educates Arjuna that "the person who was killing remaining in front of Arjuna was Rudra." HE also shows the cosmic form where all the great warriors enter HIS mouth. He is the kalAgni Rudra (the destroyer at the end).

8.1.6 namaH - hantrEya - ca - hanlyasE - ca

6 is destroyer of things here and the destroyer of everything in the end

8.1.7 namaH - vRkshEbhyaH - harikESEbhyaH

7 is in the form of trees filled with green leaves

8.1.8 namaH - tArAya

8 is the embodiment of Om (Pranava Swarupa). the one that helps cross (the river) seamlessly (Nava is the root for nAva which means boat)

Inner meaning

5 destroys the effect of karma (from actions) performed invoking HIM now and far in future.

6 destroyer of arrogant ego (ex., Ravana) and ignorant ego (ex., Daksha)

7 the ever present life sustaining force that vitalizes the body and mind

8 transcending from relative to absolute (dustara bhava sAgara taraNam)

Rudram 8th Anuvakam – The Source of UNIVERSAL SELF

Literal meaning - Prostration to HIM who,

8.1.9 namaH - SambhavE - ca - mayObhavE - ca

9 is the source of bliss, temporal as well as eternal;

8.1.10 namaH - SankarAya - ca - mayaskarAya - ca

10 dispenses all happiness, heavenly as well as earthly;

Inner meaning

Once you cross the bridge (tarAya) and we listen to the primeval PRANAVA inside us and in the universe outside, we become the UNIVERSAL SELF HERE AND NOW & BEYOND which emanates bliss / happiness, bestows the bliss / happiness, and verily the embodiment of bliss / happiness!!!!!!

‘Sam’ is HERE AND NOW and ‘Maya’ is ETERNAL & CHANGELESS. ‘Bhava’ means the origin or source. ‘kara’ is the bestower or giver. One who instantly and incessantly gives happiness to others is Sankara and one who is questioning or doubting always is ‘Kinkara’.

Maya - also means above and beyond– tanmaya, manOn-maya. With this as the inner meaning, mayobhava, mayaskara means not only the source and bestower of peace, happiness, and tranquility but also above and beyond them as well.

HARA NAMAHA PARVATI PATAYE – HARA HARA MAHADEVA – HARA SAMBHO SANKARA
OM NAMAHA SIVAYA - HARA

Rudram 8th Anuvakam – PancAkshari

8.1.11 namaH - SivAya - ca - SivatarAya - ca

Literal meaning - Prostration to HIM who,

11 is the Auspicious One and is more auspicious than anything else.

Inner Meaning

Siva is verily the nature of the SELF – NamaH SivAya iti beejam.

Just like flowing is the nature of water, Siva is embodiment of

Shantam, Shubham, Suddhata, Kshema, Vishranti, bhadram, kalyanam, moksham

Peace, Serenity, Purity, Safety, Restfulness, Security, Auspiciousness, and Liberation

'Na' 'Ma' 'Śi' 'Vā' 'Ya' – pancAkshari (pancami pancabhUteSi.....SambhumOhini)

Pancamukheswara – sadyojAta, vAmadEva, aghOra, tatpurusha, iSAna

PancakRtya - 5 aspects of evolution, resolution, dissolution, redaction, and manifestation

Pancabrahma – Brahma, Vishnu, Maheswara, Rudra, Sadasiva

pancaprAna - 5 life forces

sthUlApraNava - 5 gross aspects of OM – A, U, M, bindu, nAda

5 invocations – namaH, svAha, svadha, hum, vashaT

Source of the 5 natural forces (pancabhUta) – earth, water, fire, wind, space

Seer of the mantra – Vamadeva

Seer of Each letter– Na (Gautama) Ma (Atri) Si (ViswAmitra) Va (Angira) Ya (Bharadwaja)

Rudram 8th Anuvakam – PancAkshari

The essence of the entire universe uttered as SUBTLE SOUND – 'Na' 'Ma' 'Śi' 'Vā' 'Ya'

The subtle 5 from which all the gross 50 letters have come forth. Therefore, child's initiation starts with "Om NamaH SivAya Siddham NamAH".

The subtle 5 from which the meters (chandas) have originated

Na (Gayatri), Ma (anuShTup), Si (triShTup), Va (bRhati), Ya (virAT)

Si Va – That is which everything; Va Si – That which also controls everything

Si Va Ya Na Ma – Siva is Everything. Everything shines in that SIVA.

Ya Va Si Ma Na – That which controls or annihilates the mind.

Va Si Ma Na Ya – Same as above as in controlling mind.

Ma Na Ya Va Si – Same as above as in controlling mind.

Ya Na Ma Va Si – That which controls the Ego Self (reverse of Ma Na)

Na Ma Si Va Ya – Salutations to THAT source; Sat, Chit, Ananda

SivatarAya – Beyond the Siva. Example, light and an object. Without light the object does not shine. Light is in the object. Object is not the light. Light is shining on many objects. Light is beyond all these objects and not associated with them!!!

HARA NAMAHA PARVATI PATAYE – HARA HARA MAHADEVA – HARA SAMBHO
SANKARA OM NAMAHA SIVAYA - HARA

Rudram 8th Anuvakam – Sivataraya

SivatarAya – Beyond the Siva. This is Turiyatita. Using the example of light and an object to illustrate:

1. Light is not part of an object.
2. Light pervades the object.
3. Light is not limited to an object.
4. Light is experienced due to reflection from the object.
5. Lights exists without the object but can't be experienced as an object.

HARA NAMAHA PARVATI PATAYE – HARA HARA MAHADEVA – HARA SAMBHO
SANKARA OM NAMAHA SIVAYA - HARA

Rudram 8th Anuvakam – Bridge Across the Ocean (of Life)

Literal meaning - Prostration to HIM who,

8.2.1 namaH - tIrdhyAya - ca - kUlyAya - ca

1 is in the holy pilgrimages / shrines and in the banks of the rivers associated with those

8.2.2 namaH - pAryA - ca - avAryA - ca

2 is on that shore and on this shore

8.2.3 namaH - prataraNAya - ca - uttaraNAya – ca

3 is the (pra-tarana) seamless means to cross now and (u-ttaraNa) beyond

8.2.4 namaH - AtAryAya - ca - AlAdyAya - ca

4 brings back after crossing and leaves (some) on the other side

8.2.5 namaH - SaShpyAya - ca - phEnyAya – ca

5 is in the grasses (darbha, dUrva) and in the fleeting foam

8.2.6 namaH - sikatyAya - ca - pravAhyAya - ca

6 in the sands and the flowing waters (of rivers)

Inner meaning

Om Na Ma Si Va Ya – Shat-tAraka (6 that enable crossing or liberation by various means)

1 The Purifier who is beyond times (at any time)

2 pArya means clean or pure shore and avArya means impure shores (impure to pure)

3 crossing using either by ritual (sadhana or process) an /or direct knowledge of the Self

4 the realized that come back (to complete karmas) and those that reached the abode

5 temporal as a grass blade or as short lived as a water bubble

6 as insignificant as a sand grain or as magnificent as flowing water

<https://www.youtube.com/watch?v=HeS9p1ffCXs>

Rudram 9th Anuvakam – The Changeless in changing

There are 19 yajus in the 9th anuvakam of Sri Rduram. The first 10 represent first suktam and the other 9 second suktam.

This is the longest Anuvakam with more Yajus than any other Anuvaka. After reaching the Source or Experiencing the Na Ma Si Va Ya, the actual journey of the Self begins. This journey is not that of the Individual. It is the Journey of the Supreme Self, the I that is the Human Being – the Being that is common to all and ONE that is connected to collective consciousness – the Changeless in the Changing.

Literal meaning - Prostration to HIM who;

9.1.1 namaH - iriNyAya - ca - prapathyAya – ca 9.1.2 namaH - kimSilAya - ca - kshayaNAya - ca

1 is in infertile lands and in broad highroads; 2 is in rocky ground and in habitable places;

9.1.3 namaH - kapardinE - ca - pulastayE - ca

3 has matted locks and who reveals Himself to devotees;

9.1.4 namaH - gOShThyAya - ca - gRhyAya – ca, 9.1.5 namaH - talpyAya - ca - gEhyAya - ca

4 in cowsheds and in homes of people; 5 is in bedsteads and in palaces;

9.1.6 namaH - kATyAya - ca - gahvarEShTA – ca

6 is in thorny jungles and in mountain caves;

Inner meaning

After crossing the bridge one exists as the changeless in changing.

1 useless (powerless) and useful (powerful) 2 lack of values and decaying values

3 tough or easy to please (durlabha or sulabha)

5 Talpa means place for resting (vishranti). Restfulness is one of the synonyms for Siva.

4, 5, 6 exists in all places from modest to luxurious as well as habitable and inhabitable

In other words, restfulness or sleep is the same whether one sleeping is in a stable or palace. It is

unchanging experience in the changing as in various places.

Rudram 9th Anuvakam – The Changeless in changing

Literal meaning - Prostration to HIM who;

9.1.7 namaH - hRdayyAya - ca - nivEShpyAya - ca

7 is in deep whirlpools and in dewdrops;

9.1.8 namaH - pAmsavyAya - ca - rajasyAya - ca

8 is in atoms and in dust

9.1.9 namaH - SuShkyAya - ca - harityAya – ca

9 in what is dry and what is green;

9.1.10 namaH - IOpyAya - ca - ulapyAya - ca

10 in the grass and places where grass does not grow

Inner meaning

After crossing the bridge one exists as the changeless in changing.

Further elaboration of synonyms of Siva as in - Peace, Serenity, Safety, and Security

7 turbulent and pleasant

8 in the subtle and gross

9 lively and retired!

10 obvious (as in creation) and hidden (inferential)

The I AM is the Changeless in the Changing

इहोचद्व

इगै

Shantam
Peace

Moksham
Liberation

Shubam
Serenity

Kalyanam
Auspiciousness

Suddhata
Purity

Shiva
Sri

Bhadram
Security

Kshema
Safety

Vishranti
Restfulness

न-Na मः-Ma शि-Si वा-Vā य-Ya

Rudram 9th Anuvakam – I AM is not INERT

Literal meaning - Prostration to HIM who is;

9.2.1 namaH - UrvyAya - ca - sUrmyAya – ca

1 in the earth and in the gallant-waved rivers;

9.2.2 namaH - parNyaya - ca - parNaSadyAya - ca

2 is in fresh leaves and in heaps of dry leaves;

9.2.3 namaH - apaguramANaYa - ca - abhiGhnatE - ca

3 is with uplifted weapons and who strikes in defense;

9.2.4 namaH - AkshidatE - ca - prakshidatE - ca

4 afflicts (enemies) mildly as well as severely.

Inner meaning

1 sUrmi also means hollow, implying present in Urvya (earth solid) and hollow

2 faithful and connected or fallen and downtrodden

3, 4 also, present with those that fight and protect dharma.

In Mahabharata, Krishna lifts the wheel of the chariot to control the valor of Bhishma (apaguramANaYa). Same Krishna was the ambassador of peace to prevent the war. Using different methods of sAma (alliance), dAna (negotiate), bhEda (logic), and danda (use of force) to protect dharma.

CHANGELESS IN THE CHANGING

om na ma si va ya. sanathana dharma continual journey in the path of life parikrama around the source, the absolute unity - I AM - in diversity prakritih.

HRYDAYA
source
I AM

TFD, Sep 1, 2020

All are in you; you are in all. You have to get this conviction fixed in your consciousness by means of analysis, discrimination, and intellectual exploration. **You have to isolate and dismiss from the consciousness the impressions of the senses, mind, intelligence, etc.** These have nothing to do with the Atma, which you really are. The Atma is unaffected by any subject or object. Even if the senses, mind, intellect, etc. are inactive, that inactivity will not affect the Atma! **To know the Atma as such an entity, unaffected and unattached, is the secret of spiritual wisdom.** Every single act of yours must be carried out with this wisdom as its background. **That awareness of the Atma will guide you in both the out-moving and in-drawing paths; it will not block action but fill it with purpose and meaning; it will build up faith and moral life; it will take you to the realm of deliverance along the road of renunciation of the fruit of action, and not renunciation of action itself.** - *Gita Vahini, Ch 6.*

The Principle of Love is present in everyone in the form of Atma. The Atma is infinite and eternal. - Baba

Rudram 9th Anuvakam – The infinite compassion UNITY

Literal meaning - Prostration to You all who

9.2.5 namaH - vaH - kirikEbhyaH - dEvAnAm – hRdayEbhyaH

5 are the hearts of the gods bestowing wealth on devotees (material as well as spiritual);

9.2.6 namaH – vikshINakEbhyaH (dEvAnAm – hRdayEbhyaH)

9.2.7 namaH – vicinvatkEbhyaH (dEvAnAm – hRdayEbhyaH)

6 do not decay; 7 grants the wishes of everyone;

9.2.8 namaH – AnirhatEbhyaH (dEvAnAm – hRdayEbhyaH)

9.2.9 namaH – AmlvatkEbhyaH (dEvAnAm – hRdayEbhyaH)

8 destroy evil from all sides; 9 manifest Yourselves abundantly.

Inner meaning: Namakam culminates recognizing now Unity (hRdaya) of Divinity (dEvAnAm) that is now wide spreading all over the universe – like the rays of the sun that are spread over the universe.

5 That infinite (bRhat) compassion (daya) = hRdaya is the common factor that defines all the divine beings and spreads all over the universe.

6 That infinite compassion has no decay (for it has no birth or death). Vi-kshINa (no decay)

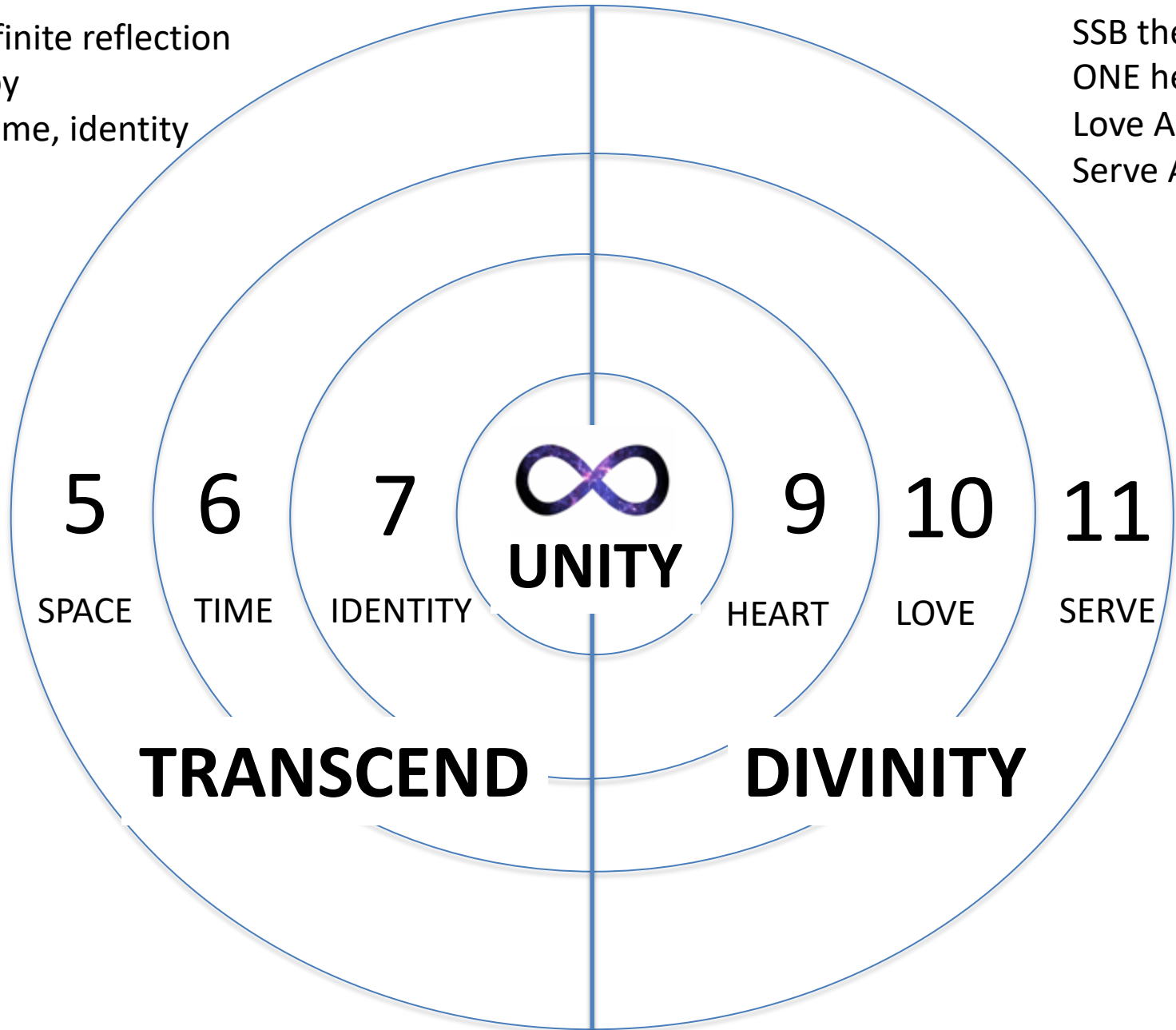
7 That infinite compassion with holistic intellect; vi(Sesha)-cin(tana)-vatkEbhyaH – supreme thinkers. Enlightened intellects (Buddha's) not ordinary intellect (Buddhi).

8 That infinite compassion which is constant (aa) and indestructible (nir-hatebhayaH).

9 That infinite compassion is infinite and abundant and grows as one gives and forgives.

ssb the finite reflection
bound by
space, time, identity

SSB the infinite
ONE heart
Love All
Serve All



5

SPACE

6

TIME

7

IDENTITY



UNITY

9

HEART

10

LOVE

11

SERVE

TRANSCEND

DIVINITY

Rudram 10.1 – “Love is My form...Expansion is My Life”

In the tenth Anuvaaka there are 12 Riks. Quintessence is that the source is expanded to entire cosmos and only LOVE remains.

drApe - andasaH - patE - daridran - nllalOhita –

EShAM - purushANAm - EShAm - paSunAm mA bhEH –

mA - araH – mA - u - EShAm – ki~n - ca na – amamat

Literal meaning

[drApe] O punisher of all sins! [andasaspate] O Lord of food! [daridran] O Unattached Independent One (possessing nothing)! [nllalohita] O Blue and Red One in hue! [eShaM purushANAM] in these people and [EshAM paSUnAM] these cattle (of ours) [mA bhEH] may there not be fear! [EshAM ki~nca na] May any one of them [mA arah] not perish! (May not any one of them) [mA u amamat] be diseased!

Inner Meaning

Sin is simply separation from oneness. Now in unity there is no separateness.

In oneness Bliss is the Food. In Bliss, there is no consumption through senses.

The one who is in LOVE lives for others – does not care about the ego self.

EXPANSION IS MY LIFE - This oneness spreads the entire spectrum (blue to red) of creation.

NO BIRTH NO DEATH - When there is no other or separateness, there is no fear, decay, or disease.

DEHI.....THE INDWELLER

pulaha, astAra pankti, rudra

Rudram 10.2 –

“Love is the healer of the source and universe”

yA - tE - rudra - SivA - tanUH - SivA - viSvAha - bhEShaji

SivA - rudrasya - bhEShaji - tayA - naH - mRDa – jIvasE

Literal meaning

Rudra! That which is your auspicious form (SivA tanUH), auspicious as the universal panacea for all ills (viSvAha - bhEShaji), auspicious as the bestower of (knowledge and realization of) Your Rudra form—with that make us live in happiness.

Inner Meaning

For the ONE who is not separate from the universe in LOVE, creation is HIS self / the vesture; sahasra slrShA purushaH, sahasrAkshaH, sahasrapAt

SivA tanUH – SivA here means the female Sakti or prakRti, which is the manifest in creation. From mythological point of view, Siva consumed the halAhal and saved the creation. By doing so, HE bestowed happiness to all.

Here there are three things; Siva, HIS Body, Creation. HIS body is the medicament for the universe. Love is the medicament for HIS Body. So LOVE is the medicament for SOURCE and THE UNIVERSE.

Substituting LOVE as synonym for Siva, the entire mantra becomes supremely powerful.

Love is the form, the universal medicament, Love heals everything, Love gives happiness in life.

pulaha, astAra pankti, rudra

Rudram 10.3 – “Love is the root of sacrifice”

imAm - rudrAya - tavaSE - kapardinE - kshayadvIrAya - prabharAmahE - matim -
yathA - naH - Sam - asat - dvipadE - catuShpadE - viSvam - puShTam - grAmE - asmin -
anAturam

Literal meaning

O Rudra! We dedicate this mind of ours to you (kapardine) with dreadlocks and matted hair, (kshayadvIrAya) causing the waning (and destruction) of enemies, so that in our locality (village, land or country) happiness may prevail on humankind and cattle, and all beings in all worlds may remain robust and free from troubles of any kind.

Inner Meaning

This mantra is a prayer for destruction of (inner enemies) and an illumination of the mind. The source (Rudra) is invoked as Kapardine, which means the renunciate. A renunciate who is detached from body and have no inner enemies, exists only sake of others.

By surrendering the (passionate) mind to the source (in Love), we become illumined (by sacrifice) and nourish all the worlds and happiness to all beings (that are freed of disease).

MAY ALL THE BEINGS IN ALL THE WORLDS HAVE HAPPINESS & PEACE!!

LOVE is the principal driver behind sacrifice, which is untouched by any negativity and immortal...tyAgEnaika amRtatva manaSuH.

skanda, anushtup, rudra

Rudram 10.4 – “Love in action is Dharma (Mankind)”

mRDa - naH - rudra - uta - naH - mayaH - kRdhi - kshayadvlrAya - namasA - vidhEma - tE-
yat - Sam - ca - yoH - ca - manuH - AyajE - pitA - tat - aSyAma - tava - rudra – praNItau

Literal meaning

Rudra! Render us happy here (mRdA naH) and in the hereafter (mayaH kRdhi); with our obeisance (vidhema) we propitiate (namasa) You, the Destroyer of our enemies (kshayadvlrAy); may we attain, Rudra, with Your loving Grace, all that happiness (Sam) and freedom from sorrow (yoH) which our father, Manu, acquired.

Inner Meaning

Happiness (mRDa) as in here, the worldly material prosperity, is achieved by destruction of inner enemies (kshayat-vlrAya).

Blessedness (mayaH) as in hereafter, the spiritual contentment, is achieved by following the dictum or obeisance (vidhema) of not mine (namasa, not mine).

Why is Manu referred for Peace (Sam) and freedom from sorrow (yoH)?

Manu is the progenitor of mankind. In fact, the word Manava comes from the root, Manu. Manu brought forth Vedas, the breath of Rudra, into codes of conduct for humans to follow also known as ManusmRti. Similarly, Moses, Buddha, Mohammad, Zarathustra, and every messiah brought forth codes of conduct aka Dharma for man to be kind (mankind). In simple terms, essence of all this wisdom is Love.

When our Actions are suffused with Love, like that of Manu or any messiah, we achieve peace (Sam) and relief from sorrow (yoH).

“Love in Action is Right Action (Dharma)” – Baba.

Rudram 10.5 & 10.6 – “Love in understanding is Non-violence”

10.5 mA - naH - mahAntam - uta - mA - naH - arbhakam - mA - naH - ukshantam - uta -
mA - naH - ukshitam - mA - naH - vadhIH - pitaram - mA - uta - mAtaram – priyAH - mA - naH
- tanuvaH - rudra – rIrishaH

10.6 mA - naH - tOkE - tanayE - mA - naH - Ayushi - mA - naH - gOShu - mA - naH - aSvEShu -
rIrishaH - vlrAn - mA - naH - rudra - bhAmitaH - vadhIH - haviShmantaH - namasA - vidhEma
- tE

Literal meaning

10.5 Rudra! Destroy not our (mA naH) aged ones (mahAntam) or our young ones (arbhakam), our infants (ukshantam) or our babes in the womb (ukshitam); kill not (mA vadhIH) our father (pitaram) or our mother (mAtaram), or hurt our dear bodies (priyAH tanuvaH).

10.6 Rudra! Do not (mA), in Your anger (bhAmitaJ), bring trouble (rIrishaH) on our (naH) children (tOkE), our sons (tanaye), our lifespan (Ayushi), our cattle (gOShu), our horses (aSvEShu); destroy not (mA vadhIH) our brave (useful) servants; we propitiate (vidhEma) You with (our) prostrations (namasA), offering (havis) oblations (to You).

Inner Meaning

Violence (himsa) occurs when separation occurs due to fear, anger, and insecurity. Simply put, one who does not understand or respect one’s own core self or source (Rudra) will cause harm to others. Offering these tendencies as oblations (havis) and “Innerstanding” that these do not belong to the Self as “Not Mine” (mA naH – na maH) results in Non-violence. Another interpretation of the riks – “none belong to the Self”

Rudram 10.5 & 10.6 –

“Love in understanding is Non-violence”

Inner Meaning

The inner meaning of this mantra is best explained through the Lord's prayer from Jesus the Christ. Let us contemplate with Rudra being the Source or Father as referenced by Jesus in Lord's prayer:

"Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. **Thy will be done**, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we **forgive those who trespass against us**; and lead us not into **temptation**, but **deliver us from evil** for Thine is the kingdom, and the power, and the glory forever and ever. Amen"

The **trespasses** that cause separation from Source are fear, anger, insecurity and simply the **evil as in judgement**. These destroy and cause harm to one's own body, mind, and overall to everyone. Sacrifice is offering these tendencies as oblations (havis) and “Innerstanding” that these do not belong to the Self as “Not Mine” (namaH) and the surrender to "Thy will be done" results in Help Ever Hurt Never = Non-violence.

The Lord's prayer is the essence of these principles of Love in Understanding. The essence of life and message of Jesus the Christ is Love in Surrender & Non-Violence.

Yesu Gayatri

OM yajneSwarAya vidmahe | I know the supreme being of sacrifice

yesunadhAya dhImahi | I meditate upon the Lord of Salvation

tanno tyAgi pracOdayAt | May I expand by “cutting across my ego”

“Love as Understanding is Non-violence (Ahimsa)” – Baba.

Rudram 10.7 – “Love in feeling is peace”

ArAt - tE - gOghna - uta - pUruShaghna - kshayadvIrAya - sumnam - asme - tE - astu,
raksha - ca - naH - adhi - ca - dEva - brUhi - adha - ca - naH - Sarma - yachcha -
dvibarhAH

Literal meaning

O God (dEva)! May that form of yours that spells destruction on cows (gOhhna) and human beings (pUruShaghna) be far away (ArAt) from us. Let that peaceful form (sumnam te), invoked through the glory of your here and hereafter (dvibarhAH), that decays the enemy’s fighting forces (kshayadvIrAya), be near (asme); protect (raksha ca), exalt (adhi ca brUhi) and confer happiness (Sarma yachcha) on us (ca naH).

Inner Meaning

O illumined one (dEva)! Keep those thoughts that destroy the conscience (gO) and being (purusha) far away (ArAt). Free us from the rAjasic feelings (kshayadvIrAYa) to protect (raksha) and glorify (brUhi) our good feelings (sumnam) that bestow peace and happiness in both spiritual (above / adhi) and material (adha / below) aspects. “Love in feeling is peace” – Baba.

Rudram 10.8 – Love is tough in seeking ONENESS

stuhi - Srutam - gartasadam - yuvAnam - mRgam - na - bhImam - upahatnum –
ugram, mRDa - jaritre - rudra - stavAnaH - anyam - tE - asmat - ni - vapantu - sEnAH

Literal meaning

Praise (stuhi) the celebrated One (Srutam); the Dweller in the cave (gartasadam); ever young (yuvAnam); terrible at the time of destruction (of enemies and of the universe in the end), like a ferocious lion. O Rudra, make us happy (mRDa), praying (stavAnaH) through this mortal frame (jaritre). Let Thy armies (tE sEnAH) wipe out (ni vapantu) what is different from us (asmat anyam).

Inner Meaning

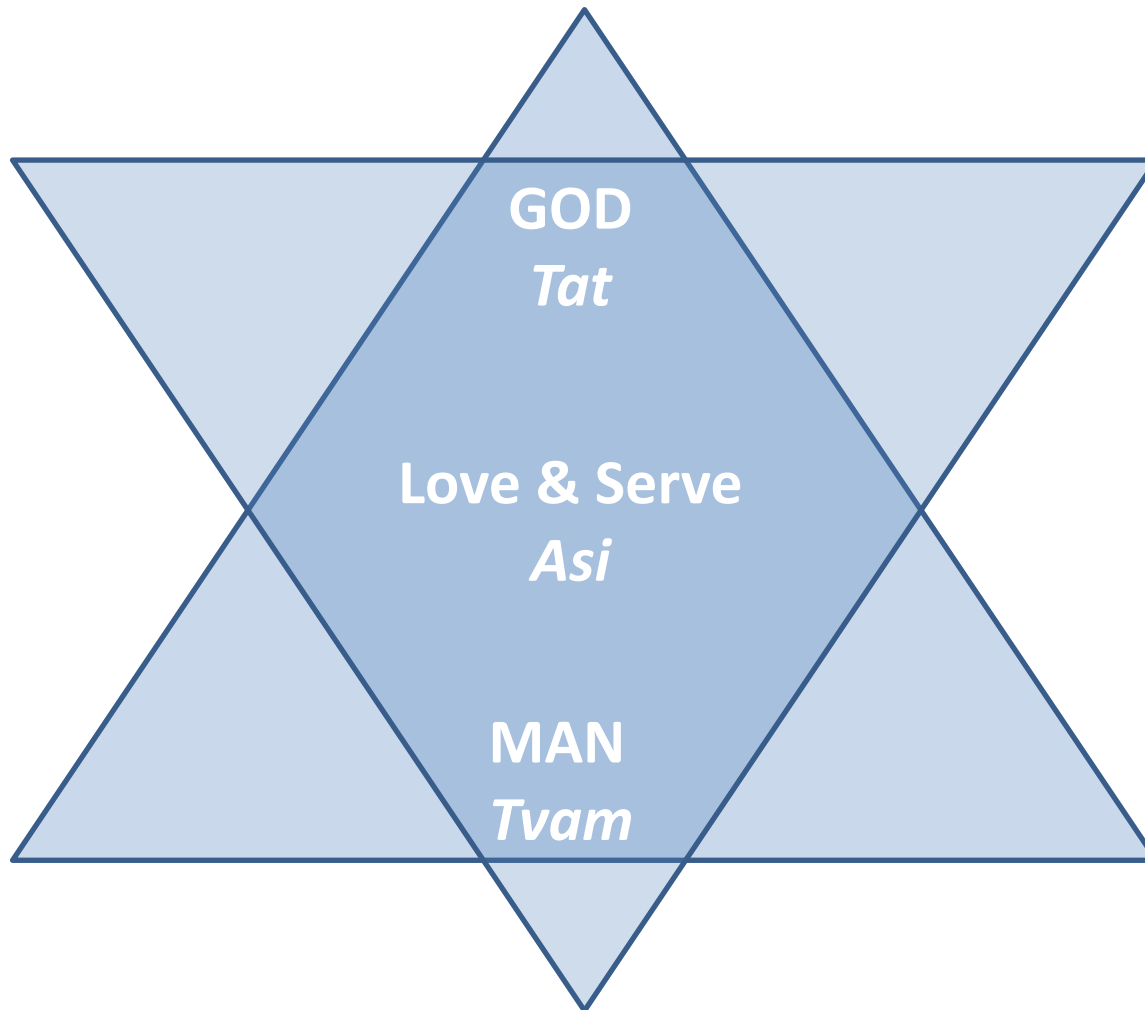
Extol the glory of the ONE = Love that is celebrated in the scriptures. That Love is eternal, everlasting, ever young, yet new and fresh. That Love resides in 'garta'.

The word "garta" has multiple meanings; a) cave, b) chariot, c) great effulgence, d) fire that destroys at the end like in 'smaSana' or burial ground.

The only happiness is to celebrate the glory of THAT LOVE which present in the constantly decaying body. THAT LOVE is also tough and brutal at the time of dissolution, for it does not spare anything that is separate from THE SELF.

The essence of this mantra is to connect to the immortal LOVE.

GOD as MAN Loves and Serves HIMSELF in the Creation
MAN as GOD Loves and Serves the Creator in Creation



Rudram 10.9 – Love is giving and forgiving

pari - naH - rudrasya - hEtiH - vRNaktu - pari - tvEShasya - durmatiH - aghAyOH,
ava - sthirA - maghavadbhyaH - tanuShva - mIDhvaH - tOkAya – tanayAya - mRDaya

Literal meaning

May the weapon of Rudra (Rudrasya hEtiH) select our periphery (pari+vRNaktu). May His burning anger all around (pari+tvEShasya) scorch our evil intentions (durmatiH) and perversions (aghAyOH). O bountiful granter of boons (mIDhvaH)! Untie your bow string (ava+tanuShva) and be still (sthira) for those who surrender themselves with generous offerings (maghavadbhyaH) and bestow happiness (mRDaya) on their children (tOkAya) and grandchildren (tanayAya).

Inner Meaning

Evil intentions and perversions are the peripheral stuff (not the core). May we divert all our violent, passionate, and ferocious rage towards our own perverted thoughts and evil intentions so that, only our CORE SELF which is our Love be preserved.

Untied from those, we become. By giving generously and forgiving unconditionally, we bring happiness and joy to ourselves, to those around us, and the LOVE that is sustainable generations to come.

Rudram 10.10 – He (Love) comes Ego goes

mIDhuShTama - Sivatama - SivaH - naH - sumanAH - bhava,
paramE - vRksha - Ayudham - nidhAya - kRttim - vasAnaH - A - cara -
pinAkam - bibhrat - A – gahi

Literal meaning

(mIDhuShTama) O Supreme Bestower of blessings (on devotees)!

(Sivatama) O Supremely Auspicious One! Be (bhava) propitious (SivaH) and graceful (sumanAH) towards us (naH). Leaving (nidhAya) Thy destructive weapons (Ayudham) behind on the top of a high tree (parame vRksha), descend and appear before us wearing the tiger skin and wielding Thy Pinaka bow (merely as Thy insignia).

Inner Meaning

One who showers Love (mldhuShTama) is supremely peaceful and ever positive. To do this one has to place ego (Ayudham) in the higher Self (parame vRkha) and live in detachment (symbolic of wearing the animal skin) but yet to operate in the world have a positive mind as the insignia.

“Ego comes HE goes”

Rudram 10.11 – Love the inseparable SELF

vikirida - vilOhita - namaH - te - astu - bhagavaH,
yAH - tE - sahasram - hEtayaH - anyam - asmat - ni - vapantu - tAH

Literal meaning

O Profuse Granter of boons (vikirida) ! O White-hued One (vilohita) !
Prostration be to You (namaste astu), O Lord (bhagavaH)! May Your
countless weapons, all of them, destroy what is different from us.

Inner Meaning

The above is a mantra to ward off anything that is contrary to LOVE —
disease, poverty, ignorance, enemies and, finally, the sense of separateness
in Pure LOVE.

BhagavaH – supreme effulgence (that is like Sun which is burning itself)

Vikirida – one that is spreading in all directions

Vilohita – without any tinge of impurity or blemish

namaH – does not belong to the limited self

May those countless rays of pure divine LOVE destroy the darkness of
perceptions that create separation from the TRUE SELF

Rudram 10.12 – Love is the master of all

sahasrANi - sahasradhA - bAhuvOH - tava - hEtayaH,
tAsAm - ISAnaH - bhagavaH - parAcInA - mukhA - kRdhi

Literal meaning

Lord! In Your hands are myriad weapons of diverse types; You are master over them all. Condescend to turn their faces away from us.

Inner Meaning

Hindu Gods and Goddesses are depicted holding a myriad of weapons in multiple hands. One who has mastery over a weapon holds the weapon. In other words, they have control over the weapon and knowledge or mastery of how to use them.

LOVE, in fact, is the master weapon that can debilitate any powerful weapon. Love can hold and control every possible weapon.

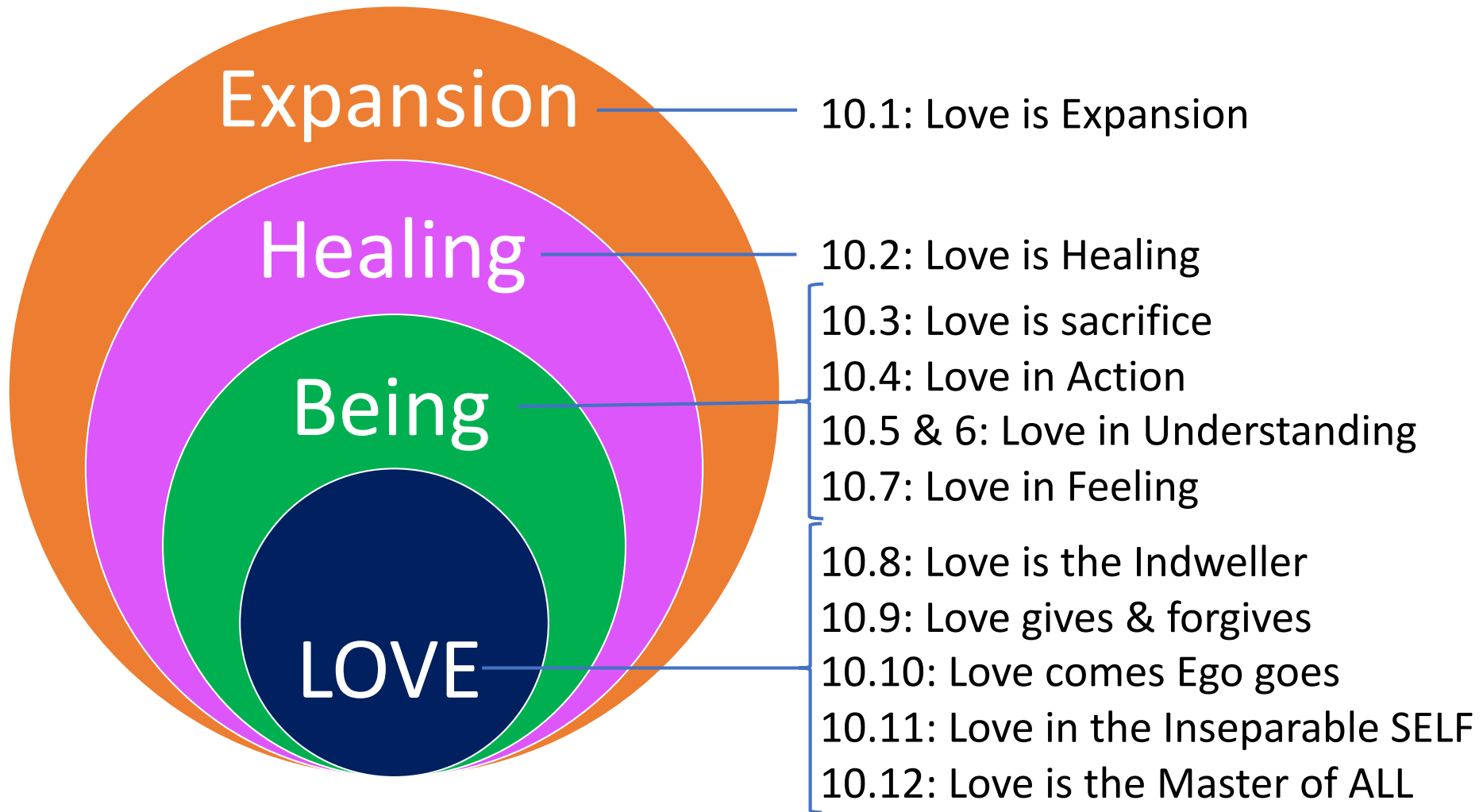
MAY ALL THE BEINGS IN ALL THE WORLDS BE HAPPY

LOVE – Living, Learning, Listening, Loving, Laughing

Love as thought is Truth,
Love as action is Righteous Conduct,
Love as feeling is Peace,
Love as understanding is Non-violence.
Love is selflessness,
Selfishness is Lovelessness.
Love gives and forgives,
Selfishness gets and forgets.

(Sathya Sai Speaks. Vol. 5. "Well or ill," Chapter
38)

Sri Rudram 10th Anuvakam: Universal LOVE



“The end of wisdom is LOVE” - SSB

The five great Vedic sacrifices

Name of sacrifice	What is sacrificed? ^[38]	To whom? ^[38]	Frequency
Bhuta-yajna	Food cakes	Sacrifice to living beings (animals, birds, etc.)	Daily ^{[38][42]}
Manushya-yajna	Alms and water (service, charity)	Sacrifice to fellow human beings	Daily ^{[38][42]}
Pitr-yajna	<u>Libations</u> and water	Sacrifice to fathers	Daily ^{[38][42]}
Deva-yajna	Firewood	Sacrifice to gods	Daily ^{[38][42]}
Brahma-yajna	Words, read the Vedas	Sacrifice to <u>Brahman</u> (ultimate reality)	When possible ^{[38][42]}

Rudram 11.1 – Unconditional Service (pervading earth)

In the eleventh Anuvaaka consisting of eleven Riks, Rudra's army is praised and they, wherever they exist, are beseeched to protect and serve.

sahasrANi - sahasraSaH - yE - rudrAH - adhi - bhUmyAm -
tEShAm - sahasrayOjanE - ava - dhanvAni -tanmasi

Literal meaning

We keep unstrung (ava tanmasi), a thousand leagues (yojana = 5 miles) away (sahasrayOjanE), the bows (dhanvAni) of those myriad forms (sahasraSaH) of the countless manifestations (sahasrANi) of Rudra, who range over this earth (adhibhUmyAm).

Inner Meaning

We unstring our minds (bows) of a countless thought manifestations (sahasraSaH) and perceptions (sahasrANi) and place these very far away from our Self so that we can unconditionally serve all those pervading the entire earth. Thoughts / perceptions implied here are those that separate and prevent us from serving others.

The second line teshAgm...tanmasi is a refrain used for the rest of the following Riks during the Rudra Yajnam.

Rudram 11.2 to 11.5 – Unconditional Service

11.2 asmin - mahati - arNavE - antarikshE - bhava - adhi

11.3 nllagrlvAh - SitikaNThAH - SarvAH – adhaH - kshamAcarAH

11.4 nllagrlvAh - SitikaNThAH - divam - rudrAH – upaSritAH

Literal meaning

11.2 who are spread over this vast ocean of space

11.3 blue necks and also fair necks, the Sarvas who wander in the nether regions

11.4 blue necks and also fair necks, the Rudras who reign over the heavenly regions

11.5 with yellow hues, like tender grass, and with blue necks, also sometimes with reddish colour, reside in trees

Inner Meaning

11.2 all the forces stored in self and space. 72% of body is water, 4% agni, and 6% each is space, wind, and earth. Bhava is the water element in us. We purify and serve ourselves from all the memory carried by our waters and space.

11.3 Forbearance to the Sarvas (Earthly beings) as in nilagrlva (birds) and SitikanThA (cold-blooded animals). By serving the birds, animals with forbearance, we purify the earth element within us.

11.4 the Rudras (unseen beings) that are celestial and spirits that exist above earthly plane. By offering the havis to the fire god, we offer service to the celestial beings and our forefathers.

Rudram 11.2 to 11.5 – Unconditional Service

11.5 yE - vRkshEShu - saspi~njarAH - nllagrlvAh - vilOhitAH

11.5 we take care of the trees that sustain us through food production (photosynthesis using the blue / red light spectrum).

3, 4, 5 use the word nllagrlva. A word with the same meaning can not be used sequentially (this is called punarAvRtti dOsham). In a dream, I requested Bhagawan to help with this dilemma. HE lovingly elaborated that in 11.3 nllagrlva means blue necked, 11.4 means water evaporator. I was confused and asked HIM what is water evaporation to do with Rudram. HE took the glass of water next to HIM and asked if that was salt water, what should happen to the water if the salt has to be brought back? I said it has to be evaporated. Then HE lovingly explained that like the salt in water, God is dissolved in our ten senses. In order to realize HIM within, the senses have to evaporated. How powerful and profound? On a practical sense, I also was able to connect to the spiritual significance of fasting during Ramadan and every ekAdaSi by Hindus. It is through evaporating the ten senses (daSa), that an individual gets closer to the ONE spirit – upavAsam (staying closer).

Then I started contemplating on what nllagrlva meant in 11.5. I was drenched in joy when I realized that in 11.5, nllagrlva was the water splitter. By using the yellow (saspinjara) and red (vilohita) colored pigments, plants split the water molecule using the sunlight (photolysis). This process is critical for the production of food. By watering the plants and trees, we receive the food which is produced by photosynthesis. So, grateful to Bhagawan for opening my eyes to the hidden science in Rudram but a in very profound manner, linking to why we should serve and take care of tress and plants.

Rudram 11.6 to 11.9 – Unconditional Service

11.6 yE - bhUtAnAm - adhipatayaH - viSikhAsaH - kapardinaH

11.7 yE - anneShu - vi - vidhyanti - pAtrEShu - pibataH - janAH

11.8 yE - pathAm - pathirakshayaH - ailabRdAH - yavyudhaH

11.9 yE - tlrthAni - pra - caranti - sRkAvantaH - niSha~mgiNaH

Literal meaning

11.6 lords of ghostly spirits, some of whom are shaven-headed and some of whom have matted hair

11.7 who afflict (people) through food (by way of imbalance of the humours, etc.) and (afflict) those who drink in vessels (by sips and excesses, etc.)

11.8 who are the protectors of all the paths (of the soul, both here and hereafter), who control the supply of foodstuffs (to all beings), who fight with and drive away enemies (who stand in our way)

11.9 who stalk about (in holy places to protect them) with sharp swords and fierce instruments (in their hands)

Inner Meaning

11.6 service to those that advise the community (purohita) and renounces (kapardinaH).

11.7 service to the microbiota (the ecosystem) that pervade the food and water and in return, sustains our immune system.

11.8 service to those who guard the paths, produce the food, and fight for the community.

11.9 service to those that protect and guard the sacred places (and people)

Rudram 11.10 – Unconditional Service

ya - yE - EtAvantaH - ca - bhUyAm – sa – ca - diSaH - rudrAH - vitasthirE
tEShAm - sahasrayOjanE - ava - dhanvAni –tanmasi

Literal meaning

We keep unstrung (ava tanmasi) , a thousand leagues away (sahasrayOjanE), the bows (dhanvAni) of all these forms of Rudra, and many more (than already mentioned), who exist filling the quarters

Inner Meaning

May we unconditionally serve all the Rudras and many more beyond those mentioned before filling all the directions.

Rudram 11.11 – Socialcare, Healthcare, Watercare

namaH - rudrEbhaH - yE - pRthivyAm - yE - antarikshE - yE - divi -
yEShAm - annam - vAtaH - varSham - iShavaH - tEbhyaH -
daSa - prAcIH - daSa - dakshiNAH - daSa - pratIcIH - daSa - udIcIH -
daSa - UrdhvAH - tEbhyaH - namaH - tE - naH - mRDayantu - tE -
yam - dviShmaH - yaH - ca - naH - dvEShTi - tam - vaH - jambhE -
dadhAmi

Literal meaning

Prostration to the Rudras (in myriad forms) who exist in earth atmosphere and heaven, and whose arrows (weapons) are food, wind and rain (respectively); prostration to these with folded hands, all the ten fingers joined forward in submission to the east, ten fingers thus to the south, ten fingers to the west, ten fingers to the north, ten fingers upwards; prostration to them. May they render us happy. Whomsoever we hate and whoever hates us, him we, having thus resorted, consign (O Rudras!) into your wide open mouths.

Rudram 11.11 – Socialcare, Healthcare, Watercare

Inner Meaning

Unselfish service of millions of Rudras is highlighted in this mantra. In a dream on kArtika Poormina, during first Ati Rudra Parayana in 2008 celebrating 83rd year of Avatar's advent, Bhagawan asked me; where in Sri Rudram is Siva's trishul mentioned. I could only connect to Siva's bows and arrows and not a trishul in Rudram. Then He mentioned that His Trishul is this very last mantra which is service to humanity with Socialcare, Healthcare, and Watercare.

Service is HIS instrument that is used eliminate sorrow and bring happiness to all the beings in all the world. Millions of Rudras across the globe will join HIS mission to provide; 1) Food (Socialcare) on Earth (prthivyAm annam), 2) Life (Healthcare) in Space (antarikshe vAtaH), 3) Water from above (divi varsham).

To all those Rudras (Sevaks across the globe) who bring food on earth, life in space, water from above, we offer our salutations with ten (the five sense organs of action and the five sense organs perception) pointers (arrows) to east, ten to south, ten to west, ten to north, and ten above. May we (join them) to bring joy and happiness to ourselves and all the beings in all the worlds. May we forgive ourselves from the hatred for those we dislike and those who dislike us.

LOVE ALL SERVE ALL – Samasta Lokah Sukhino Bhavantu!!

Additional Prayers – From Death to Immortality

The following mantras are usually chanted along with Namakam. They are from diverse sources like taittiriya samhita, taittiriya aaraNyaka and the Rik samhita. The sequence of the last few mantras vary (paThAntara). The famous mantra known as the mahaa-mRityunjaya is the first one.

tri - ambakam - yajAmahE - sugandhim - puShTi - vardhanam

urvArukam - iva - bandhanAn - mRtyOh - mukshIya - mA – amRtAt

taittiriya samhita: 1.8.6.10

Literal Meaning

We worship (yajAmahe) the Three-Eyed One (tryamkam), fragrant with energy (sugandhim)), increasing strength and prosperity (puShTivardhanam); may I (we) be freed from death (mRtyOrmukshIya) for (the sake of) immortality (amRtAt), as a cucumber (urvAruka) is freed from its hold of bondage to the creeper (iva bandhanAn).

Inner Meaning

Legend has it that this mantra was invoked by mArkanDEya to free himself from the untimely death. Also, mother Sati has chanted this for the sake of moon who was on death bed due to curse from Daksha. Hence, this mantra is chanted to avoid: 1) suffering during death, 2) an untimely death; 3) an unnatural death.

Through sacrifice (yajAmahe) we invoke the presence of the ONE behind and beyond the 3 states of existence. The aroma and nutrition of a cucumber increases exponentially when the fruit effortlessly slips or is detached from the stem. In a similar way, when we are freed from body / mind identification, we are immortal and not affected by pain or stress of time.

Additional Prayers – From Death to Immortality

The first line actually describes the how and second line describes the what.

Tryambakam Yajamahe (We invoke the presence of the Three Eyed One) sugandhim
puShTivardhanam (who enhances the good aroma and vitality)

urvArukam iva bandhanAn

(Like a cucumber detaches itself from the bondages, when ripe)

mRtyoh mukshIya mA amRtAt

(We shall be detached from death and attain immortality)

Of course, we all know the mythological stories behind the mantra and Rishi for this mantra is Markandeya. There is also story of Sati rescuing moon from the curse of death from Daksha.

The key is invocation of vision with the three eyes; the individual, relative, and absolute. The realization of the oneness of the three makes one fully ripe and suffused with love (suganthim) and the strength to serve (puShti vardhanam). This total oneness detaches the mind from the bondages of body (fear and all other insecurities associated with it) and expanded to immortality which is Love.

The mantra is not just about fear of death but is more importantly expansion of immortality which is ONENESS

Additional Prayers – From Death to Immortality

yaH - rudraH - agnou - yaH - apsuH - yaH - OShadhIShu -

yaH - rudraH - viSvA - bhuvanA - AvivivESa - tasmai - rudrAya - namaH - astu

taittiriya samhita: 5.5.9.3

Literal Meaning

That Rudra who is in agni, who is in water, who is in medicinal plants, who has interpenetrated every single particle in the entire Universe, to such a one with these qualities, our namaskaara !

Inner Meaning

Once liberated from the body / mind identification, the SELF pervades every aspect of nature and in fact, every particle in the cosmos.

ye - tE - sahasram - ayutam - pASaa - mRtyAyaH - martyAya - hantavE -

tAn – yajnyaya - mAyayaA - sarvAn - ava – yajAmahE

taittiriya aaranyaka: 10-57

Literal Meaning

O Destroyer (Death of death)! What thousands and tens of thousands of binding forces wielded by You there are, (which are) meant for the ruin of the mortal individual; those all we set aside with the power of sacrifice.

Inner Meaning

Through power of sacrifice, we free ourselves from the tens of thousands of bondages and destructive forces.

Additional Prayers – From Death to Immortality

mRtyavE - svAhA - mRtyavE - svAhA (*taittiriya aaranyaka: 10-58*)

Om - namaH – bhagavatE - rudrAya - viShNavE - mRtyoH - mA – pAhi

Literal Meaning

May this offering be to the Death Supreme (Death of death, or Destroyer of all evil, sin and sorrow)! May this offering be to the Death Supreme! Om, Prostration to the All-Pervading, Blessed Lord Rudra! Save me from death (mortal existence)!

Inner Meaning

The first offering in sacrifice (svAhA) is body consciousness. The second is the mind. Sacrificing the body and mind, we surrender to the source (Rudra) that is all pervading (viShNu)

prANAnAm - granthiH - aSi - rudraH - mA - vi-SAntakaH - tEna - annEna - ApyAyasva –
taittiriya aaranyaka: 10-75

Literal Meaning

Thou, Rudra, art the centre of the vital forces; enter not (therefore) as the destroyer. With this sustaining element (of Thy Grace), make us grow into abundance and fullness!

Inner Meaning

prANa is the life force and anna is the food (that generated the fire). The combination of these two generates the sound. That sound is the praNava, the primordial source, Rudra and may we be grounded in that!

Namo rudrAya vishNave mRtyOr mA pAhi

The Power of HEALING through Sri Rudram

tam - u - stuhi - yaH - su-iShu - su-dhanvA - yaH - viSvasya - kshayati - bhEShajasya - yakshvAmahe - saumanasasya - rudram - namaH-bhiH - devam - asuram – duvasya

Rik samhita: 5-42-11

Literal Meaning

Resort to Him, who is armed with excellent arrows and a good bow, who is the source of all remedies for worldly ills; we worship (that) God, Rudra, the Destroyer of pains, with (our) salutations, for (attaining) peace of mind.

Inner Meaning

We praise them all, with good minds and thoughts and engaged in healing the universe and nullify the very need for medicinal substances. May all the deities, the demons and the humans, attain equanimity (of mind) by connecting the source (rudram).

ayam - me - hastaH - bhagavAn - ayam - me - bhagavattaraH -

ayam - me - visva - bhEShajaH - ayam - Siva - abhi - marSanaH

Rik samhita: 10-60-12

Literal Meaning

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

sadA SivOM - MAY WE BE EVER AUSPICIOUS!!

Chamaka Prashna – Divine Blessings

Chanting of Sri Rudram is complete Namaka Prashna is followed by the Chamaka Anuvaka. only when chamakam is also chanted. There are five methods of chanting Sri Rudram; 1) Ordinary method where first Rudram is read and then Chamakam; 2) Rudra ekadasini where after chanting Rudram, the first anuvaaka of Chamakam is chanted, again after chanting Rudram the second anuvaaka of Chamakam is chanted and so on till the eleventh chanting of Rudram followed by eleventh anuvaaka of Chamakam; 3) Eleven such Rudra ekadasinis makes one Laghu Rudram; 4) Eleven such Laghu Rudrams makes one Maha Rudram; 5) Eleven such Maha Rudrams make one Athi Rudram.

There are 338 times repetition of the words 'cha' 'me' and hence it is called chamakam'. There are two different meanings for 'cha me'; 1) be mine, 2) am I (that I am). Meaning is applicable context which becomes obvious as we study the mantras.

The Chamakam lists the blessings that can be got by prayer to Rudra. Now here arises the confusion. Choosing or being something is a desire. Isn't this contradictory to spiritual goal? Why should we seek anything from God?

From a worldly point of view, to perform any work or say a project, one must have the means as well as resources such as material and people with certain skills. Supposing the Project is Universal Peace (aka Yajna), can we imagine what would be the resources needed to execute that project? Can we prepare a project plan and a list of all we need in materials AND people with required skills for execution? To overcome this shortcoming of ours, Agni-Rishi had very kindly compiled 338 requirements for Universal Peace Project. Hence, these are not desires but DIVINE BLESSINGS for Universal Peace.

Chamakam 1st Anuvakam: Radiance & Abundance of...

agnaa-viShNuu - sa-joShasaa - imaaH - vardhantu - vaam - giraH – dyurnnaiH – vaajebhiH - aa-gatam

Literal Meaning

agniH & viShNuH both be jointly pleased by these words we invoke your arrival with increased radiance and abundance

Inner Meaning

Here we invoke agni / energy and Vishnu / Expansion consciousness. May we (through our words) invoke their radiance (agni) and abundance (Vishnu). We need the energy AND abundance of resources to start any project.

May the following 36 Be Mine (Cha Me):

- 1) **vaajaH** = abundance, 2) **pra-savaH** = creativity, 3) **pra-yatiH** = extra effort, 4) **pra-sitiH** = speed, 5) **dhiitiH** = solid ideas, 6) **kratuH** = good resolution,
- 7) **svaraH** = pleasing tone, 8) **shlokaH** = praise / glory, 9) **shraavaH** = active listening, 10) **shrutiH** = ability to listen with clarity, 11) **jyotiH** = inner radiance, 12) **suvaH** = higher cognition and communication,
- 13) **pra-anaH** = breath that sustains (also, oxygen), 14) **apa-anaH** = breath that needs to be eliminated excretion (CO2, of breath, food-remains, bad thoughts, negativity), 15) **vi-anaH** = breath that spreads (via circulation) appropriately nourishing all parts of the body, 16) **asuH** = the very life or existence itself, 17) **chittam** = awareness due to thought, 18) **aa-dhiitam** = acquired by the thought, 19) **vaak** = speech, 20) **manaH** =mind, 21) **chakShuH** =eyes, 22) **shrotram** =ears,

Chamakam 1st Anuvakam: Healthy Body & Faculties

- 23) **dakShaH** = strength in 5 organs of perception, 24) **balam** = strength in 5 organs of action, 25) **ojaH** = inner might that sustains those strengths, 26) **sahaH** = forbearance along with power and might,
- 27) **aayuH** = life term, 28) **jaraa** = life till old age, 29) **aatmaa** = conscience, 30) **tanuuH** = body, 31) **sharma** = pleasing, 32) **varma** = secure, 33) **angaani** = limbs, 34) **asthaani** = bones, 35) **paruumsi** = joints, 36) **shariiraaNi** = all others that are not mentioned above. Also, awareness of gross, subtle, and causal) bodies.

Inner Meaning

Healthy body with all faculties abundantly energized and perfectly tuned.

1 to 6 – Abundant, yet focused, creativity with good ideas that are clear and resolution to execute with speed.

7 to 12 – Active listening to incorporate the illumined advise of the wise, renowned, and experienced.

13 to 23 – Alertness in inner and outer faculties of perception

24 to 26 – Awareness of inner and outer strengths with forbearance

27 To 36 – Fullness of life in physical body that is happy, secure, and unaffected by age but connected to inner self

Chamakam 2nd Anuvakam: Purity of Inner Tool(s)

May the following 38 Be Mine (Cha Me):

Literal Meaning 2.1 to 2.14

1) **jjaiShTham** = high respect, 2) **aadhi-patyam** = commandability, 3) **manyuH** = projected command (with inner awareness), 4) **bhaamaH** = (outer) righteous command, 5) **amah** = unfathomability, 6) **ambhaH** = potable water (cool and pleasing), 7) **jemaa** = ability to win, 8) **mahimaa** = glory, 9) **varirnaa** = capacity to give (boons) 10) **prathimaa** = capable / foremost, 11) **varShmaa** = a wide choice, 12) **draaghuyaa** = unending progeny or followers (to continue the work), 13) **vRiddham** = plenitude (of food, wealth & knowledge), 14) **vRiddhiH** = growth (spiritual, mental & physical),

Inner significance 2.1 to 2.14

May the following associated with a healthy mind be mine. A healthy mind is one that total control and command over the senses both related to inner and outer aspects. The outer resolve is about the control over senses of perception and the inner resolve is not be swayed by the inputs from them. The mind should unfathomable and yet cool. Such a mind will achieve victory, glory, prosperity, following, and abundance in both individual and spiritual growth.

Literal Meaning 2.15 to 2.20

15) **satyam** = truthfulness, 16) **shraddhaa** = faith in oneself, 17) **jagat** = what comes goes (non-material wealth), 18) **dhanam** = material wealth, 19) **vashaH** = power to prevail & win over others, 20) **tviShiH** = inner & outer radiance or aura,

Inner significance 2.1 to 2.14

Healthy mind means healthy intellect. Intellect enables the ability to discriminate the real from unreal. What is real does not change and that is the truth. One should have an abated faith in the unchanging while being in the unreal associated with what comes and goes (jagat) and the material wealth, which is transitory. Then one shall prevail with inner and outer radiance of the true SELF.

Chamakam 2nd Anuvakam: Purity of inner tool(s)

May the following 38 Be Mine (Cha Me):

Literal Meaning 2.21 to 2.28

21) **kriiDaa** = playfulness / sporting, 22) **modaH** = happiness that comes from sporting, 23) **jaatam** = already born, 24) **janiShyamaaNam** = to be born, 25) **su-uktam** = excellently uttered, 26) **su-kRitam** = excellently done, 27) **vittam** = already acquired worldly knowledge & wealth, 28) **vedyam** = knowledge to be acquired (the “who am I”)

Inner meaning

The one who knows the game plan and plays does it having fun. Happiness comes from just playing without getting hung up on the past and future. It is simply seeing it, being it, and doing it both from worldly and spiritual point of view. May that awareness in thought, word, and action be mine.

“Life is a game. Play it” - Baba

Chamakam 2nd Anuvakam: Purity of inner tool(s)

May the following 38 Be Mine (Cha Me) intricately associated with Prana energy.

Literal Meaning 2.29 to 2.38

29) **bhuutam** = past (a good background/history), 30) **bhaviShayat** = bright future, 31) **su-gam** = good going (worldly path), 32) **su-patham** = excellent paths (spiritual), 33) **Riddham** = acquired benefits due to good actions, 34) **RiddhiH** = to be acquired due to good actions, 35) **kLRiptam** = innovations & Inventions, 36) **kLRiptiH** = innovativeness & inventiveness, 37) **matiH** = thinking capacity (in worldly matters), 38) **sumatiH** = purity of thought (in spiritual context)

Inner Meaning

The past and present are the function of action in time. Action is associated with the inner doer aka ego. Clarity and purity of thought (or intent) is the basis for actions. This is followed by clarity and creativity in execution both in worldly and spiritual aspects. In essence, “See good, do good, and be good” - Baba

1 to 14 – mind which is outwardly focused.

15 to 20 – intellect which is inwardly focused.

21 to 28 – Awareness in thought, word, and action

29 to 38 – Ego or the doer associated with purity of intent and clarity in execution.

Chamakam 3rd Anuvakam: Be Divine

Similar to Anuvakam 8 in Namakaprasna, it is believed that just chanting this anuvakam is enough for the entire chamaka prasna. The reason is that in this anuvakam we seek all the qualities of the Divine.

May the following 36 Be Mine (Cha Me) that are associated with the BEING

Literal Meaning 3.1 to 3.11

1) **sham** = peace & tranquility (of mind); 2) **mayaH** = oneness (of mind); no mind! 3) **priyam** = to love & be loved; 4) **anu-kaamaH** = needs (of body, senses, and mind for worldly existence); 5) **kaamaH** = aspiration for sustaining the spirit within (beyond needs); 6) **saumanasaH** = cheerfulness; 7) **bhadram** = shubham = auspiciousness; 8) **shreyaH** = unselfish actions; to do that which is right (as against 'preyaH' : to do that which one likes); 9) **vasyaH** = habitation; 10) **yashaH** = kiirti = fame; 11) **bhagaH** = Divine radiance (qualities / character);

Inner Meaning

To begin with Sam and mayaH are the same as in Sambhave, Mayobhave, Sankara and Mayaskara. 'Sam' is HERE AND NOW and 'Maya' is ETERNAL & CHANGELESS, which is the state of dissolved mind. The other qualities that are associated with the divine are priyam, bhadrH, shreyaH, and yasaH, and bhagaH. Mind that is merged in the divine consciousness will only love and to loved and all the needs will be fulfilled. Such a mind will be peaceful, pleasant, secure, unselfish, adored, and simply divine! All the above aspects are also synonyms for Siva. Hence, this anuvakam is about seeking for divine qualities and character.

The origin of conflict - JK

“When you recognize that every movement of the mind is merely a form of strengthening the self, when you observe it, see it, when you are completely aware of it in action, when you come to that point – not ideologically, verbally, not through experiencing, but when you are actually in that state – then you will see that the mind being utterly still, has no power of creating. What ever the mind creates, is in a circle, within the field of the self. When the mind is non-creating, there is creation, which is not a recognizable process.”

Chamakam 3rd Anuvakam: The Being

Inner Meaning for Bhaga

Bhaga means the following six with each in completeness;

aiśvarya¹ samagrasya vīryasya² yaśasaḥ³ śriyaḥ⁴ |

jñāna⁵-vairāgya⁶ yoścaiva śaṅṅām bhaga itīraṅā ||

1) Full & complete sovereignty over everything, 2) all powerful, 3) total glory, 4) all wealthy, 5) compassion knowledge, 6) totally unattached.

Bhagwan also means the one who has total understanding and control over the following:

utpattimca¹ vinASamca² bhUtanAm Agatim³ gatim⁴

vEtti vidyA⁵ mandyAmca⁶ sa vAcyO bhagavAn iti

1) birth, 2) death, 3) coming, 4) going, awareness of 5) real, 6) unreal

Chamakam 3rd Anuvakam: Mahaha

Inner Meaning for Mahaha described in Sikshavalli

Bhu, Bhuvaa, Suva, these are the three sacred interjections (*vyahriti*). Mahakamasya taught a fourth, viz. Mahas, which is Brahman, which is the Self. Each of these four vyahritis are realized through upasana in a different plane.

Material Plane (Loka)

1. Bhu is this world,
2. Bhuvaa is the sky,
3. Suva is the other world.
4. Mahas is the sun. All the worlds are increased by the sun.

Astral Plane (Deva Vishesha Loka)

1. Bhu is Agni (fire),
2. Bhuvaa is Vayu (air),
3. Suva is Aditya (sun).
4. Mahas is the moon. All the heavenly lights are increased by the moon.

Awareness plane (Vedic)

1. Bhu is the Rik-verses,
2. Bhuvaa is the Saman-verses,
3. Suva is the Yagur-verses.
4. Mahas is Brahman. All the Vedas are increased by the Brahman.

Life force plane (

1. Bhu is Prana (up-breathing),
2. Bhuvaa is Apana (down-breathing),
3. Suva is Vyana (backbreathing).
4. Mahas is food. All breathings are increased by food.

Thus there are these four times four, the four and four sacred interjections. He who knows these, Knows the Brahman.

Chamakam 3rd Anuvakam: The Being

Literal Meaning 3.12 to 3.24

12) **draviNam** =wealth; 13) **yantaa** = aachaarya = preceptor; 14) **dhartaa** = supporter; 15) **kShemaH** = ease & regularity in obtaining needs; 16) **dhRitiH** = forbearance, fortitude; 17) **vishvam** = universal outlook; 18) **mahaH** = the fourth vyahriti (see below); 19) **sam-vit** = feeling of 'equal-ness' (neither superior nor inferior); 20) **jnaatram** = inborn teaching quality; 21) **suuH** =inspiration; 22) **pra-suuH** = ability to inspire others; 23) **siiram** = lit. 'plough' symbolizing 'the ability to dig out, uncover & discover hidden truths; 24) **layaH** = making the seeds one with the earth, symbolizing the quality of becoming one with the uncovered hidden truth;

Inner Meaning

The one who has the divine qualities, would naturally be wealthy; not just material but the all encompassing spiritual wealth. They would be great teachers and leaders with love and forbearance. They are inspired and inspire others with global outlook and sublime vision. They have spirit of harmony and entice everyone from all corners to be part of the mission. They help each one connect deeper into their Self and be grounded in that reality.

Chamakam 3rd Anuvakam: Blessings of The Being

Literal Meaning 3.24 to 3.36

25) **Ritam** = facts (perception of the world by the senses at a specific point of time and space); 26) **a-mRitam** = what is beyond the perception of senses (immortality); 27) **a-yakShmam** = free of chronic diseases; 28) **an-aamayam** = free of acute illnesses; 29) **jiivaatuH** = healthfulness (ready access to medicines); 30) **diirghaayutam** = longevity (death at one's own will); 31) **an-a-mitram** = no enemies; 32) **a-bhayam** = fearlessness; 33) **su-gam** = great path of life; 34) **shayanam** = restfulness; 35) **su-uShaa** = good mornings; 36) **su-dinam** = good days

Inner meaning

The one who is grounded in the SELF is naturally able to perceive both the facts and the deeper truth which is beyond the perceptual sphere. The one who is beyond the senses is always at ease, free of disease, and has also ability to comprehend beyond the realm of time, space, and objectivity. That one is naturally bestowed with powers to heal and longevity, has no fear, foes nor friends.

Sugam = spiritual journey (not a worldly one)

Shayanam = always rested (not arrested by worldly matters)

Su-Usha = always awakened; sense of presence to purpose of life

Su-dinam = always present; Ever present

Chamakam 4th Anuvakam: Blessings of Mother Earth

In this anuvakam we seek the energy derived from various food sources. Baba says “So is the food such are the thoughts”. The one that sustains with resources for the body is Vasundhara and the resources for the mind is Vasumati. Both are synonyms for the Mother Earth. She is abundance in nourishment and sustenance of the abundance.

May the following 37 Be Mine (Cha Me) that are associated with the Mother Earth.

Literal Meaning 4.1 to 4.21

1) **uurk** = food (that gives abundant energy); 2) **su-unRitaa** = pleasant speech; 3) **payaH** = milk; 4) **rasaH** = the essence (or nutrients); 5) **ghRitam** = ghee; 6) **madhu** = honey; 7) **sagdhiH** = partaking food with others (implying food for all); 8) **sapiitiH** = drinking with others (implying water for all); 9) **kRiShiH** = farming (obtained through hard work); 10) **vRiShTiH** = adequate rains (for producing the food); 11) **jaitram** = well ploughed field (for producing the food); 12) **aut-bhidyam** = springing out of the first shoots; 13) **rayiH** = gold or precious metals (what sprouts from the soil is the treasure); 14) **raayaH** = precious stones; 15) **puShTam** = abundance (in nutrition); 16) **puShTiH** = well nourished (body); 17) **vi-bhu** = abundance (grains) 18) **pra-bhu** = more than abundance; 19) **bahu** = much more than more (unlimited supply to nourish all); 20) **bhuuyaH** = much more than 'bahu' the earlier word (bahu is the comparative & bhuuyaH is the superlative); 21) **puurNam** = fullness; 22) **puurNa-taram** = beyond fullness

Chamakam 4th Anuvakam: Blessings of Mother Earth

Literal Meaning 4.22 to 4.37

22) **akShitiH** = never declining (in fullness); 23) **kuuyavaaH** = wild millets that are small-sized and grow in forests; 24) **annam** = all that is consumed (with all the five senses); 25) **a-kShut** = non-hungry state (due to abundance of food); 26) **vriihayaH** = paddy (unrefined rice); 27) **yavaaH** = oats, *Avena sativa*, barley; 28) **maaShaaH** = udid: black lentil dal *Vigna mungo*; 29) **tilaaH** = til/gingelly *Sesamum indicum*; 30) **mudgaaH** = moong bean *Vigna radiata*; 31) **khalvaaH** = various peas & beans; 32) **godhuumaaH** = wheat; 33) **masuraaH** = the red lentil *Lens culinaris*; 34) **priyangavaH** = millets, panic seed *Panicum sp*; 35) **aNavaH** = small rice-like grains; 36) **shyaamaakaaH** = dark colored millets, *Panicum sp*; 37) **niivaaraH** = rice that grows without cultivation.

Inner Meaning

There are 8.5 million biological species on this earth. Mother Earth nourishes all of them. In this anuvaakam we are invoking the blessings of food as in food, juices, nutrients, metals that are parts of our body enzymes, and all types of grains, pulses, seeds, and all of those in abundance and more than abundance that wipe out the hunger on this planet.

26 to 37 lists total of 12 foods; 7 cereals, 4 lentils / pulses, 1 oil seed.

Chamakam 4th Anuvakam: Blessings of Mother Earth

Specific examples given below to give an idea. Mantra denotes an entire class

- Masha: Urad dal, Vigna mungo – minapa pappu, Tamil, uḷuntu
- Mudga: Moong dal, Vigna radiata – pesara pappu, Tamil, paasi payaru
- Khalva: Horse gram, chick pea, vetch seeds - senagalu, ulavalu, chikkudu, etc.
- Masura: Masur dal, Lens culinaris – erra kandi pappu, Tamil, Paasi Paruppu
- priyangavaH: millets, sorghum, jowar, chiru dhAnyA (raagi, sajja, Jonna, etc).

Conclusion of 4th Anuvakam

The 9 different types of food described in this anuvakam are also linked to the Nine Grahas that are worshipped. Grahas are the energies that influence the body, mind, intellect functionality and they should not be confused with the nine planets. For, Rahu and Ketu are not amongst nine planets, Neptune and Uranus, respectively. They are nodes associated with the moon's orbital northward or southward. Internally, mind is associated with mind and intellect with sun, and body is the earth. Food is a critical component and influences the functionality of all the three. Hence, different energies created by the interaction of these influence one's own behavior and destiny. In this anuvaka one is seeking purified food that as a blessing from the divine and one who has God's Anugraha (grace) there is no influence of the Navagraha!

1) Sun, Surya = Wheat (godhUmaH), 2) Moon, Chandra = Rice (vrlhayaH), 3) Mars, Kuja = Red gram (masuraH), 4) Mercury, Budha = Green gram (mudgaH), 5) Jupiter, Guru = Bengal gram (KhalvaH), 6) Venus, Sukra = Cowpea / White Rajma (KhalvaH), 7) Saturn, Sani = Sesamum (tilaH), 8) North node, Rahu = black gram urad (mashaH), 9) South node, Ketu = horse gram, Black eyed peas (khalvaH)

The above represent 2 cereals, 6 pulses, and 1 oil seed; 2:6:1 of carbohydrate, protein, and fat. This is perfect balance for healthy body and mind

Chamakam 5th Anuvakam: Blessings of Mother Earth

May the following 33 Be Mine (Cha Me) that are associated with the Mother Earth.

Literal Meaning 5.1 to 5.20

1) **ashmaa** = boulders; 2) **mRittikaa** = soil; 3) **girayaH** = hills; 4) **parvataaH** = mountains; 5) **sikataaH** = sand; 6) **vanaspatayaH** = trees (that are predominantly in forests); 7) **hiraNyam** = gold; 8) **ayaH** = iron; 9) **siisam** = lead; 10) **trapuH** = tin; 11) **shyaamam** = black iron; 12) **loham** = copper, bronze, etc. alloys; 13) **agniH** = fire; 14) **aapaH** = water; 15) **viirudhaH** = creepers; 16) **oShadhayaH** = medicinal plants that perish after flowering; 17) **k.RiShTa-pachyam** = food produced through cultivation; 18) **ak.RiShTa-pachyam** = food produced without cultivation; 19) **graamyaaH** = domesticated; 20) **pashavaH** = animals; 21) **aaraNyaahH** = undomesticated animals (wild); **yajnena kalpantaam** = (animal qualities) resolved for giving away in yajna;

Inner Meaning

Following the 4th anuvakam about food material, 5th anuvakam elaborates and seeks for those that required to prepare the food including, earthly material (for pottery), metals (for pans), trees (for wood), fire, water, healthy herbs, produce, processed food, raw food, domesticated and undomesticated – ALL FOR THE PURPOSE OF YAJNA!!

All aspects of materials are used ultimately for welfare of the society, including the animal qualities.

Chamakam 5th Anuvakam: Blessings of adequate living

Literal Meaning 5.23 to 5.33

22) **vittam** = already procured material wealth; 23) **vittiH** = to be procured material wealth; 24) **bhuutam** = all-round success; 25) **bhuutiH** = the helpful disposition of a successful person; 26) **vasu** = materials required for adequate living ; 27) **vasatiH** = places amenable for adequate living; 28) **karma** = actions required for socially responsible adequate living; 29) **shaktiH** = capacity; 30) **arthaH** = means for adequate living; 31) **emaH** = aim, goal, target; 32) **itiH** = motion (towards the target); 33) **gatiH** = actual attainment of the goal

Inner Meaning

The last 12 that are sought in the 5th anuvakam are for adequate living and the means towards the end goal of Yajna, which is the sacrifice. Unless one is standing on their legs, they can not lift the other who is fallen. Blessings that are sought above are about the means for the beneficial work to the society in sacrifice and service. To do this one requires the material wealth for one's own adequate living, actions, capacity, wealth to offer in the goal of yajna according to the capacity of each individual (shakti) that is appropriately set for a goal, track, and achieve the goal. Bhagawan simplifies the needs of each person in food, water, energy, and time to that of one's own shoe size, which has to be a perfect fit. A size less or more makes the journey difficult. All the savings from above are to used for the Yajna!

Chamakam 6th Anuvakam: Blessings of THE ONE in Action

In Hindu, Zoroastrian, Buddhist, and Jain mythology, Indra is the God of Heavens who supervises others associated with overall functioning of the cosmos. He is the god of the heavens, lightning, thunder, storms, rains, river flows, and war. However, the reference to Indra in this anuvakam is much larger in context as Saraswati, Vishnu, Prajapati, etc., are not ruled by the commonly understood mythological demi-God Indra.

There are several meanings for the word Indra, one of which is idam-dra, or "It seeing" which is a reference to the one who first perceived the self-sufficient metaphysical Brahman. This is based on Aitareya Upanishad. This is the most appropriate in this context, as the ONE Brahman that is enabling the total functionality of the Being. Metaphorically, it is like the same current which enables the functioning of so many tools that are critical for the proper functioning of a home: TV, fan, wash machine, microwave, etc. Similarly, this anuvakam elaborates on so many aspects of the Being enabled by THAT WHICH OVERSEES (Indra) all the functionalities. All these functionalities are critical for the Yajna for universal peace. May the following 20, that are enabled by the ONE energy INDRA, Be Mine (Chame).

Chamakam 6th Anuvakam: Blessings of THE ONE in Action

Similarly, the body is sustained by several systems. In medicine the following are examples of the systems of the human body.

- Cardiovascular system / including circulatory system
- Respiratory system which is pulmonary system
- Nervous system including the central and peripheral nervous systems. All our 5 senses and Mental Health/ psychology
- Gastrointestinal system which includes digestive and metabolism (liver/ pancreas), and excretory aspects
- Endocrine system that includes reproductive organs and hormones, etc.
- Musculoskeletal systems, including the bones, muscles, and coordination of the motor functions.
- Renal system that includes Urinary / urological aspects
- Hematology that includes study of body the hematopoietic aspects such as blood
- Lymphatic system includes immune system
- Exocrine system includes skin, nail, hair and all integumentary organs and sweat glands

In Ayurveda these are fundamentally characterized as Saptadhatus or 7 tissues of the body: plasma (rasa), blood (rakta), muscle (mamsa), fat (medhas), bone (asthi), marrow / nerve (majja), and reproductive (sukra). Whether it is Western medicine or Ayurveda, these systems are much more than their one-dimensional definitions. They are integral to understanding the relationships of the tissues in the body, and they are root causes of diseases.

This anuvakam elaborates THAT WHICH OVERSEES (Indra) all the functionalities and the harmony across their functioning. All these functionalities are also present in the universe and exist in harmony , which is called PEACE. But for THAT, the universe will be in pieces!

Chamakam 6th Anuvakam: Blessings of THE ONE in Action

Literal Meaning / Inner Meaning 6.10 to 6.20

- 1) **agniH** = Fire God / The heat generated in the body;
- 2) **somaH** = Moon God / The cooling generated in the body;
- 3) **savitaa** = One of 12 aspects of Sun God that enables life / The life sustaining energy;
- 4) **sarasvatii** = Goddess of knowledge or speech / The I AM (inner) awareness;
- 5) **puuShaa** = one of the 12 Suns of Sun God / The awareness of creation (outer world)
- 6) **bRihaspatiH** = Teacher of Gods or divine teacher / The awareness of universal consciousness
- 7) **mitraH** = one of the 12 suns (associated with Sunrise) / The protector of truth
- 8) **varuNaH** = God of Rain (associated with Sunset) / the sustainer of truth

Chamakam 6th Anuvakam: Blessings of THE ONE in Action

Literal Meaning / Inner Meaning 6.10 to 6.20 (40 cha me)

- 9) **Tvashtaa** = Architect / the designer of the being (the genetic makeup blue print);
- 10) **dhaataa** = Builder / the builder of the being (the phenotype or character)
- 11) **viShNuH** = Sustainer / the sustainer of the being (in time, space, and objectivity);
- 12) **ashvinau** = twin deities associated with health / the protector of the being;
- 13) **marutaH** = 11 Gods associated with Wind and Rain / the 11 Pranic energies of being;
- 14) **vishve-devaaH** = Gods that enable seasons / 6 tastes as in experiences or feelings;
- 15) **pRithivii** = mother earth / the physical body in flesh, bones, nerves, fat, etc. (also, odor);
- 16) **antarikSham** = space between the earth and sky / cognizance that connects the body, mind, and intellect;
- 17) **dyauH** = upper abode / beyond the perceptual knowledge;
- 18) **dishaH** = directions / perception of sound (or silence);
- 19) **muurdhaa** = associated with rain god or parjanya / the stream of consciousness;
- 20) **prajaa-patiH** = God of creation / the ability of pro-creation or replication

Mitra, Savit, Varuna are the energies that are invoked in the morning, afternoon, and evening during Sandhavandanam. They are Gayatri, Savitri, and Saraswati. The inner significance of this is to balance the intellect during the transitions of three times of the day that represent the satwik (equipoise), rajasic (passionate), and tamasic (slumber) attributes or the gross, subtle, and causal aspects.

Chamakam 7th Anuvakam: Blessings for filling the vessels with love and light

The first 5 anuvaaka are about preparing for the yajnam with all the materials and skills. The 6th anuvakam was about invoking the SPIRIT that oversees (In-dra) or enables the inner systems. The next 2 anuvaaka are about preparing for the Yajna, the RITUAL aspect of it.

This 7th anuvaakm describes various vessels and instruments that are used in Soma Yaaga to hold Soma Juice, curds, etc. There are 28 of them that are used with various shapes, structures, and even materials to make them. Somayajña has unparalleled importance as it is said to provide an extra powerful boost of healing energy to the whole world. It was also intended to cleanse the atmosphere so that it becomes medicinal, nutritious and disease-free, yielding a qualitative and quantitative improvement in the psyche.

Many of us currently have very limited understanding of these Yajnas, let alone specifics. Then the question is; what is the point of chanting these mantras now as we are not seeking the materials for the Yajna? For this we need to understand what is the meaning of the word Yajna? In Chandogya Upanishad (8.5.1), Yajna is elaborated as actions that are undertaken for (ego) self-control (Brahmacarya) by which an individual realizes the Brahman Self. The Shvetashvatara Upanishad (1.5.14) uses the analogy of Yajna materials to explain the means to see one's soul and God, with inner rituals and without external rituals. It states, "by making one's own body as the lower friction sticks, the syllable Om as the upper friction sticks, then practicing the friction of meditation, one may see the Deva who is hidden, as it were". In the Brihadaranyaka Upanishad hymn 3.1.6, where "the mind is the Brahmin of sacrifice" and the goal of sacrifice was complete release and liberation (moksha).

Hence, the outer RITUAL (as in action) is the pointer to connect to the SPIRIT behind it. Full benefit of SPIRITUAL is achieved only if the SPIRIT and RITUAL come together. As an analogy, we need three things for receiving illumination through light bulb, the power or current, the light bulb, and enabling the power to flow through the bulb (by turning the switch on). However, the light bulb (or the instrument) has to be in good condition to receive it and provide the benefit of light. Yajnas and Yagas are the RITUALS to channel the divine energy or SPIRIT and the instruments had to be prepared properly to receive the SPIRIT and transmit the benefit for the society, and actually the entire creation or universe.

At even a deeper level, the action inwards to empty the mind of all aspects related to the ego self and allow for light and love to automatically fill the space created by thoughtlessness.

Chamakam 7th Anuvakam:

In the 6th anuvaakam the current is invoked. In this 7th anuvaakam it is channeled to the proper instruments. In this case, the vessels are the recipients of the divine energy. The current by itself has no name and only the vessels have.

Literal Meaning / Inner Meaning 7.1 to 7.28

- 1) amshuH = The vessels for Soma Yaga (portion of Soma Delight) / the divine elixir (love);
- 2) rashmiH = the divine effulgence / light (enlightenment);
- 3) adaabhyaH = The vessels of Adhaabhya / the inner instruments that are unapproachable;
- 4) adhi-patiH = The vessels of curd / That which is above intellect;
- 5) upa-amshuH = The vessels to offer planet Venus with the juice of Soma / the values below Love such as compassion;
- 6) antaH-yaamaH = The vessel by name antaryaami(for Vishnu) / the indweller;
- 7) aindra-vaayavaH = The vessels to offer planet Indra along with wind God / the power of life force within (as breath);
- 8) maitraa-varuNaH = The vessels to offer Mitra and Varuna / the attributes of sattva (equal mindedness) and tamoguna (slumber);
- 9) aashvinaH = The vessels to offer Ashwini devatas / the ida and pingala (the twin forces within);
- 10) prati-prasthaanaH = all the vessels in their respective positions with power / all different tools in their respective places filled with Love;

Chamakam 7th Anuvakam:

Literal Meaning / Inner Meaning 7.11 to 7.28

Continuation of filling the vessels (inner) with Love and Light

- 11) shukraH = the ability to reproduce / the tools that enable replicate and recreate;
- 12) manthii = the ability for planetary rotations / the balance within during constant motion in the world;
- 13) aagraYaNaH = the vessels to offer to agni / the power of illumination;
- 14) vaishva-devaH = the vessels for offer various vishwedevas / the powers that enable perception of seasons;
- 15) dhruvaH = the vessels to offer to star Dhruva / the power of mental focus (without getting obsessed);
- 16) vaishvaanaraH = the vessel to offer fire by name Vaishvanara / the power within the being that helps with digestion and absorption;
- 17) Ritu-grahaaH = the vessels for offer various seasons / the power of perception and comprehending (hormonal) cycles within (also 6 tastes);
- 18) ati-graahyaaH = the power beyond grasp & beyond understanding (Universal Absolute);
- 19) aindra-agnaH = the vessels for offer Indra and Agni / the power associated with heating and cooling of body and mind;
- 20) vaishva-devaH = the vision that is beyond perceptions and instinct, which is only received IN-TUITION;
- 21) marutvatiiyaaH = the vessels for offer maruth ganas / the power over mind that oversees the 5 senses of perceptions and 5 in action;
- 22) maahaa-indraH = the power of the ONE who controls all the faculties and the 8 that are behind the universe;
- 23) aadityaH = the offering to Sun God as in Aadithya / the power of the ONE that is indivisible;
- 24) saavitraH = the offering to Sun God as in Savith / the power that protects the life-force within;
- 25) saarasvataH = the offering to Saraswati / the power of I-AM awareness;
- 26) pauShNaH = the offer to Sun God Puusha / the power to nourish;
- 27) paatnii-vataH = all the energies within that seamlessly enable multiple tasks;
- 28) haari-yojanaH = the ability to sustain these powers for a long periods (time and distance).

Chamakam 8th Anuvakam: Blessings of Yajna materials

The 8th anuvakam of chamakam is asking for various materials and needs to conduct a Yajna. The inner meaning here is implied to invoke various aspects of the as in performing service to society; the external Yajna.

Literal Meaning / Inner Meaning 8.10 to 8.22

- 1) idhmaH = sticks of banyan (samith) for fuel / the passion for sacrifice or service;
- 2) barhiH = darbha grass / the instincts or thoughts (that are focused on aim);
- 3) vediH = the altar for Yajna / the appropriate platform;
- 4) dhiShNiyaaH = teacher-supervisor / ability to lead or mentor all those involved;
- 5) sruchaH = wooden ladles used for pouring ghee / hands that serve;
- 6) chamasaaH = vessel for drinking soma juice / bliss derived from doing service;
- 7) graavaaNaH = stones for crushing the soma juice / overcoming all the hurdles associated with execution;
- 8) svaravaH = wooden knives / performing the work silently (sweet & soft speech);
- 9) upa-ravaaH = pits dug for Yajna / in SAI-lens, service is Seva (sa+eva); which is to connecting to the Self within;
- 10) adhi-savane = hand-press for the soma juice / pressure for getting it done;
- 11) droNa-kalashaH = special wooden container for soma juice / the body that sustains;

Our actions should be such that they bring happiness to ourselves as well as others. First of all, we have to enquire what true happiness is and what sorrow is. People think that happiness lies in eating to the fill and having a sound sleep. That is no happiness at all. Happiness lies in working hard and serving society. We can experience peace and happiness only when we help the poor and needy. ...Today, nobody wants difficulties. Everybody aspires for happiness. Where is happiness? It is everywhere. We should earn the deservedness to experience it.

Chamakam 8th Anuvakam: Blessings of Yajna materials

Literal Meaning / Inner Meaning 8.10 to 8.22

- 12) vaayavyaani = soma vessels shaped like mortars / the expansion of self;
- 13) puuta-bhRita = mud-vessel / the body is a mud vessel (mRNmaya) and is filled with awareness through service to become Chinmaya;
- 14) aa-dhavaniiyaH = mixing bowl / purity of mind and body (chittasuddhi);
- 15) agni-idhram = Aarani used for generating the fire / the fire that is self-invoked and not provoked;
- 16) haviH-dhaanam = storage place for havis / experiences of service;
- 17) gRihaaH = houses for priests / storage of the divine experiences;
- 18) sadah = place for assembly / satsang through service;
- 19) puroDaashaaH = rice-cakes sp. prepared for yajna / sharing the love of service with others as prasad;
- 20) pachataaH = place for cooking the havis / reliving those blissful moments;
- 21) ava-bhRithaH = bath after the yajna / divine grace of purification after service;
- 22) svagaa-kaaraH = “svahaa” sounds offering / all offered to the divine within (brahmArpaNam....)

Chamakam 9th Anuvakam: Blessings of Inner Illumination

9th anuvakam invokes different types of Yaagas that are performed for inner illumination that is critical to sustain. All are intended to offer ultimately in sacrifice; 'yajnena kalpetaam. Hence, the purpose and intent is to sustain the ability to sacrifice through which one become immortal.

Literal Meaning / Inner Meaning 9.1 to 9.10

- 1) agniH = invoking fire or chayanam / the continued passion for noble sacrifices;
- 2) gharmaH = preamble of a “pravargya” in which milk is boiled and offered / preparation of heating the consciousness through service;
- 3) arkaH = yaaga for sun god (arka) / specific aim of inner illumination;
- 4) suuryaH = yaaga for sun god (surya) / specific aim of positive energy & thoughts;
- 5) pra-anaH = yaaga for praaNa / specific aim of life force;
- 6) ashva-medhaH = yaaga where a horse is let go to expand empire till is captured by some one / letting the mind out and be captured by the divine;
- 8) pRithivii = blessings of the Mother Earth / the body as divine;
- 9) aditiH = blessings of the mother of Gods / the ONE indivisible (Creator);
- 10) ditiH = blessings of the mother of creation / the CREATION;
- 11) dyauH = blessings of the heaven / beyond the plane of physical and mental existence;

Saint Tygaraja's 174th Aradhana was this past Sunday. Saint Tyagaraja (meaning the supreme in sacrifice / yajna) has offered himself as kaya (body) and vak (sound / music) as namasmarana...the annihilation of the mind. The lyrics and translation of Sobhillu below.

The essence of this Anuvakam as experience of sound and yajna is beautifully expounded in his composition, Sobhillu Saptaswara. Amazingly the Raga Jagnomohini (meaning that which enchants the universe / mind), in the Roopakam (meaning that which is experienced as form) are not by mere coincidence.

shObhillu saptasvara sundarula bhajimpavE manasA

O Mind! Visualize and seek refuge in the divine forms of the seven musical notes

nAbhi hrt-kaNTha rasana nAsadulu andu

which are present and manifested from the depth of your own naval, heart, throat, tongue and nasal parts of the body: (this is indeed the precise manifestation of sanskritam alphabet).

dhara rksAmAdulalO vara gAyatri hrdayamuna

The same seven notes are manifested in the four vedas as well as the supreme Gayatri Mantra (the essence of the Vedas that illumines our intellects and the life itself)

sura bhUsura mAnasamuna shubha tyAgarAjuni eDa

There by illumining the celestial beings, the realized beings on earth, and the auspicious Tyagaraja (the supreme in sacrifice or Yajna)

Chamakam 9th Anuvakam: Blessings of inner illumination

Literal Meaning / Inner Meaning 9.11 to 9.21

11) shakvariiH = the shakvari is a meter in Rig Veda to invoke Indra / the rhythm of life

<https://sites.google.com/site/mathematicsmiscellany/mathematics-in-sanskrit-poetry>

a~NgulayaH diSaH = fingers used for keeping the rhythm / guide or pointers towards the goal of;

yajnena kalpantaam = offered in Yajna / offered in sacrifice (the rhythm of life for sacrifice);

12) Rik = the Riks / the inner significance of actions in sacrifice;

13) saama = the saama / the beauty of actions in sacrifice;

14) stoma = the music extolling divine / the ecstasy of love in service;

15) yajuH = the yajus / the offering in service;

16) diikShaa = initiation / the steadfastness in service;

17) tapaH = penance to abstain from distractions / single mindedness and focus;

18) RituH = seasons / independent of rain or shine;

19) vratam = vows / adherence to delivering in action;

20) ahaH-raatrayoH = day & night / continuity; vRiShTyaa = rain / pouring in grace;

21) bRihat-rathantare = the bRihat saaman & the rathantara saaman sung during yajna-puurNaahutii / the magnificence (bRihat) inside (anthare) the divine body (ratha);

yajnena kalpantaam = is offered in yajna / is also offered in sacrifice;

Chamakam 10th Anuvakam: Every aspect Life offered in sacrifice

Literal Meaning 10.1 to 10.14

1) **garbhaaH** = fetuses; 2) **vatsaaH** = new-borns; 3) **tri-aviH** = 1 ½ year-old-he; 4) **tri-avii** = 1 ½ year-old-she; 5) **ditya-vaaT** = 2-year-old-he; 6) **dityauhii** = 2-year-old-she; 7) **pa~nchaaviH** = 2½ year-old-he; 8) **pa~ncha-avii** = 2½ year-old-she; 9) **tri-vathsaH** = 3-year-old-he; 10) **tri-vathsaa** = 3-year-old-she; 11) **turya-vaaT** = 3½ year-old-he; 12) **turyauhii** = 3½ year-old-she; 13) **paShTha-vaat** = 4-year-old-he; 14) **paShThauhii** = 4-year-old-she;

Inner Meaning 10.1 to 10.14

First 5 years of life is the most critical in development of the human brain. This is the foundation received in nutrition and wellness. This the beginning of life for a human.

Literal Meaning 10.15 to 10.20

15) **ukShaa** = stud-bull, producing; 16) **vashaa** = barren cow; 17) **RiShabhaH** = best of a male or bull-most-excellent specimen of its kind; 18) **vehat** = cow that miscarries or with still-born calf; 19) **anaDvaan** = draught-ox for pulling; 20) **dhenuH** = cow with a young calf;

Inner Meaning 10.15 to 10.20

These are different stages in the life of sacred cow and every stage it is used for helping the society in sacrifice. In fact, every aspect of cow is purity, including its urine and dung. The intent is seek the blessings to be useful to the society in sacrifice: yajnena kalpantaam.

Chamakam 10th Anuvakam: Every aspect Life offered in sacrifice

Literal Meaning 10.21 to 10.30

- 21) aayuH = full life; ya~j~nena kalpataam = resolved for giving away in yajna;
- 22) pra-anaH = the life-force; ya~j~nena kalpataam = resolved for giving away in yajna
- 23) apa-anaH = the excretory system; ya~j~nena kalpataam = resolved for giving away in yajna
- 24) vi-anaH = the circulatory system for nourishing all the parts of the body in equal and appropriate measure; ya~j~nena kalpataam = resolved for giving away in yajna
- 25) chakShuH =eyes; ya~j~nena kalpataam = resolved for giving away in yajna
- 26) shrotram =ears; ya~j~nena kalpataam = resolved for giving away in yajna
- 27) manaH = mind; ya~j~nena kalpataam = resolved for giving away in yajna
- 28) vaak = power of speech; ya~j~nena kalpataam = resolved for giving away in yajna
- 29) aatmaa = soul; ya~j~nena kalpataam = resolved for giving away in yajna
- 30) ya~j~naH = the yajnaH (sacrifice, seva etc) itself along with its benefits or yajna-phala
ya~j~nena kalpataam = resolved for giving away in yajna.

Inner Meaning 10.21 to 10.30

“it is not through actions, nor progeny, nor wealth, but only through sacrifice one becomes immortal”

What remains and sustains this entire cosmos is sacrifice or yajna.

Chamakam 11th Anuvakam: I AM THAT

Literal Meaning / Inner Meaning

- 1) **ekaa** = 1. / ekam eva advitiiyam cha me- The ONE only am I , no other exists
- 2) **tisraH** = 3. / three lokaH-s (bhuH bhuvah suvah) also am I; three guNas (sattva-raja-tama) also am I
- 3) **pa~ncha** = 5. / pancha praaNas also am I,
- 4) **sapta** = 7. / 7 chakras or body tissue compositions also am I;
- 5) **nava** = 9. / nava-dwaras, 9 openings of the body
- 6) **ekaadasha** = 11. / the 5 organs of action + 5 perception + ONE controlling
- 7) **trayaH-dasha** = 13. / the thirteen vowel sounds:
- 8) **pa~ncha-dasha** = 15. / the fifteen days of the lunar calendar- implies 'time';
- 9) **sapta-dasha** = 17. / the linga shariira of 17 angas which persists even after death
- 10) **nava-dasha** = 19. / 5 organs action + 5 organs perception + 5 perceptions + 4 manas-ahankaara-chitta-buddhi
- 11) **eka-vigmshatiH** = 21. / Yajnas 7 paaka-yajnas + 7 havis-yajnas + 7 soma-yajnas associated with the 5 karmendriyas + 5 jnaanendriyas + 5 tanmaatras + 5 praaNas + ahamkaara [Sathya Sai Speaks 22-10-82)
- 12) **trayaH-vigmshatiH** = 23. / the jiivan-mukta (liberated-while-alive) with 23 constituents who has got rid of ahamkaara + manas out of the 25 constituents of the human body (see the list of 25 below)
- 13) **pa~ncha-vigmshatiH** = 25. / the constituents of the human body (aakaasha panchaka = jnaata+manas+ buddhi+chitta+ahankaaram)+(vaayu panchaka = 5 praaNas) + (agni panchaka = 5 jnaanendriyas)+(jalapanchaka = 5 tanmaatras)+(bhuumi panchaka = 5 karmendriyas) [prashnottara vaahinii, chapter I]

Chamakam 11th Anuvakam: I AM THAT

Literal Meaning / Inner Meaning

14) **sapta-vigmshatiH** = 27. / the 27 nakShatras of the zodiac (ashvini, bharaNii, kRittikaa ... etc)

15) **nava-vigmshatiH** = 29 / 5 elements manifested in body as 5 each + 4 vaasanaas in the human body [prashnottara vaahinii, chapter 1) (of earth= bone, skin, flesh, veins, hair)+ (of water = blood, urine, saliva, phlegm, brain)+ (of fire = hunger, thirst, sleep, sloth, comradeship) + (of vaayu = activity, movement, speed, shame, fear) + (of aakaasha = lust, anger, greed, pride, envy)+ (vaasanaas = body, mind, wealth, sex)

16) **eka-trigmshat** = 31. / 3 lokaH-s * 7 subplanes of thought or planes of existence as per the veda and puraaNas (includes all sub-planes also) (7 uurdhva lokaaH bhuH to satyam, 7 adho lokaaH atala to paataala, 7 bhuv-svargas like ayodhya etc, 7 sub heavens like vaikuNTha, raadhaa, goloka, maNidviipa, mahaakaalapura, shivapura, gaNesha loka; bramhaloka with its variations like kailaasa, maanas, meru--- total 31)

17) **trayaH-trigmshat** = 33. 33 devataas viz: 8 vasus, 11 rudras, 12 aadityas, ashvins, prajaapati
Sum 289, which is 17^2

Until here, all are odd numbers up to 33 are expanded with "I am That too". Each number is an increment of 2 to the previous one. is an addition of 2 to the previous one; 1, 3, 5.....33. All are odd numbers. Odd numbers are generally associated with auspicious things. In Sripada Sri Vallabha Charitram, there is an intriguing reference to this. The sum of the numbers results in a number whose square root results in increasing sequential up to 17. For example, $1 + 3 = 4$ whose square root is 2. $1 + 3 + 5$ results in 9, whose square root is 3 and so on. This multiplication is the fundamental basis of creation that is elaborated by KaNAda Maharshi.

kaNada Maharshi

Sripada Srivallabha caritram

n	Cumulative Sum	Sq Root of Sum
1		
3	$1 + 3 = 4$	2
5	$4 + 5 = 9$	3
7	$9 + 7 = 16$	4
9	$16 + 9 = 25$	5
11	$25 + 11 = 36$	6
13	$36 + 13 = 49$	7
15	$49 + 15 = 64$	8
17	$64 + 17 = 81$	9
19	$81 + 19 = 100$	10
21	$100 + 21 = 121$	11
23	$121 + 23 = 144$	12
25	$144 + 25 = 169$	13
27	$169 + 27 = 196$	14
29	$196 + 29 = 225$	15
31	$225 + 31 = 256$	15
33	$256 + 33 = 289$	17

N
0
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17

N ²
0
1
4
9
16
25
36
49
64
81
100
121
144
169
196
225
256
289

R ₂ -R ₁
1-0=1
4-1=3
9-4=5
16-9=7
25-16=9
36-25=11
49-36=13
64-49=15
81-64=17
100-81=19
121-100=21
144-121=23
169-144=25
196-169=27
225-196=29
256-225=31
289-256=33

Chamakam 11th Anuvakam: I AM THAT

Literal Meaning / Inner Meaning

18) **chatastraH** = 4. / the four vedas, the four puruShaarthas (dharma, artha, kaama, mokSha)

19) **aShTau** = 8. / the 8 rulers of the directions

19) **dvaadasha** = 12. / 12 adityas that oversee creation

20) **ShoDasha** = 16. / the 16 kalaas of the moon (associated with mind's waning & waxing)

21) **vigmshatiH** = 20. / the 11

22) **chatuH-vigmshatiH** = 24. / Gayatri Chandas.

23) **aShTaa-vigmshatiH** = 28. / Ushnik Chandas.

24) **dvaatrigmshat** = 32. / Anushtup Chandas.

25) **ShaT-trigmshat** = 36. / Bruhati Chandas.

26) **chatvaarigrnshat** = 40. / Pankti Chandas.

27) **chatuH-chatvaarigmshat** = 44. / Trishtup Chandas.

28) **aShTaa-chatvaarigmshat** = 48. / Jagati Chandas.

312, which is 17.7^2

Now, all even numbers increasing by 4. Odd numbers signify Deva Paaraayana (Meditation and glorification of Brahman) and even Numbers Srdhaanjali (expression of gratitude) which one scholar called as Deva Chhandas and Manushya Chhandas.

Sum of numbers = 601

The Numbers Game

Row No	N	N ²	R ₂ -R ₁	R ₂ +R ₃
R ₁	0	0		
R ₂	1	1	1-0=1	1+3=4
R ₃	2	4	4-1=3	3+5=8
R ₄	3	9	9-4=5	5+7=12
R ₅	4	16	16-9=7	7+9=16
R ₆	5	25	25-16=9	9+11=20
R ₇	6	36	36-25=11	11+13=24
R ₈	7	49	49-36=13	13+15=28
R ₉	8	64	64-49=15	15+17=32
R ₁₀	9	81	81-64=17	17+19=36
R ₁₁	10	100	100-81=19	19+21=40
R ₁₂	11	121	121-100=21	21+23 = 44
R ₁₃	12	144	144-121=23	23 + 25 = 48
R ₁₄	13	169	169-144=25	
R ₁₅	14	196	196-169=27	
R ₁₆	15	225	225-196=29	
R ₁₇	16	256	256-225=31	
R ₁₈	17	289	289-256=33	

Chamakam 11th Anuvakam: I AM THAT

Literal Meaning / Inner Meaning

29) **vaajaH** cha = material for creation, I Am Too

30) **pra-savaH** cha = the source of that, I am Too

31) **api-jaH** cha = what is created or The Creation I am Too

32) **kratuH** cha = the process of that creation I am Too

33) **suvaH** cha = the resplendent effulgence I am too;

34) **mUrdchA** cha = the highest above that I am Too;

35) **vi-ash~niyaH** cha = the One who dissolves it all I am Too;

36) **aantyaayanaH** cha = the One who is born at the end I am Too;

37) **antyaH** cha = the One who remains at the end I am Too;

38) **bhauvanaH** cha = the Creator of the what comes and goes I am Too;

39) **bhuvanaH** cha = the indweller or core of the entire cosmos I am Too;

40) **adhi-patiH** cha = Master-Supervising-Over-Lord (of the Universe) I am Too

Chamakam starts with VaajaH and concludes with invoking the same in this last mantra.

The difference is in the beginning it about seeking THAT and at the end it is being THAT.

The Seeker becomes the Seer or simply THAT by sacrificing all what is sought in the Yajna.....Brahmarpanam, Brahma hiviH, Brahmagnau, Brahmanaahutam, Brahmaiva tenagantavyam, Brahma Karma Samadhina.

Total blessings by each anuvakam

- 1 = 36
 - 2 = 38
 - 3 = 36
 - 4 = 38
 - 5 = 33
 - 6 = 40
 - 7 = 28
 - 8 = 22
 - 9 = 21
 - 10 = 20
 - 11 = 28
- Total = 340

Shanti Mantra:

iDaa – deva-huuH – manuH – yajna-niiH – bRihaspatiH – uktha-madaani – sham-shisat –
vishve-devaaH – suukta-vaachaH – pRithivi maataH – maa – maahimsiiH – madhu-maniShye - madhu –
janiShye - madhu – vakShyaami - madhu – vadiShyaami -
madhu-matiim - devebhyaH - vaacham - udyasam – shushruuSheNyaam - manuShyebhyaH - tam - maa
- devaaH - avantu - shobhaayai - pitaraH - anu - madantu

(As) deva-huutiH(deity-leader) iDaa (agniH) leads the deities

(As) Manu leads the manuShyas (mankind) to yajna (sevaa & sacrifice)

(As) Brihaspati utters the shaanti-mantras in rejoicing & celebrating

(As) all the rest of them(deities) chant Veda-suuktas

O Earth, Dear Mother mine - Please don't hurt

(As) I think loving and sweet thoughts (madhu manishye)

(As) I take birth lovingly and sweetly (madhu janishye)

(As) I grow (become) loving & sweet (madhu vakshyami)

(As) I speak lovingly & sweetly (madhu vadishyami)

the most loving, sweetest & elevating words (madhumatiim)

to God, the deities, (and all the other beings)

(As) I do attentive & loving sevaa amidst men

(May) God enhance my brilliance & splendor

(May) ancestor-predecessors in turn rejoice & celebrate

Om shaantiH ! shaantiH I I shaantiH I I I

Shanti Mantra:

Literal Meaning / Inner Meaning

iDaa = agniH- in the form of energy that leads; **deva-huuH** = leading the deities or demi-gods;

manuH = Manu, the progenitor of mankind; **yajna-niiH** = leading one to the yajna;

bRihaspatiH = Brihaspati, the preceptor; **uktha-madaani** = mantras uttered for rejoicing, celebrating;

shagmshisat = shaanti-mantras;

vishve-devaaH = all deities (all the rest); **suukta-vaachaH** = suukta-chanting;

pRithivi maataH = Mother Earth; **maa** = mine; **maa** = please don't; **himsiiH** = injure & hurt;

madhu = lovingly sweet; **maniShye** = thoughts (will think)

madhu = lovingly sweet; **janiShye** = births (will re-incarnate);

madhu = lovingly sweet; **vakShyaami** = grow (will grow);

madhu = lovingly sweet; **vadiShyaami** = words (will speak);

madhu-matiim = most sweetest; **devebhyaH** = to God; to the deities; **vaacham** = speak; **udyaasam** = elevating; **shushruuSheNyaam** = attentive & loving sevaa; **manuShyebhyaH** = amidst men; **tam** = them

all; **maa** = for me; **devaaH** = God; deities; **avantu** = enhance; **shobhaayai** = with brilliance, splendor;

pitaraH = pitRis i.e. ancestor-predecessors; **anu** = in tum; **madantu** = rejoice, celebrate



*Offered at the Lotus Feet of Bhagawan Sri Sathya Sai Baba:
the source, path, and the destiny*