

Sadgurunath Maharaj ki Jai!

Nityanandaya Gurave
Sishya Samsara Harine
Bhakta karyaika dehaya
Namaste chitsadatmane

Salutations to Nityananda Guru, who rescues his disciples from samsara
Who has taken a body to meet the needs of his devotees
Whose nature is existence, consciousness and bliss

Namah Shivaya Satatam
Panchakritya vidhayine
Chidananda ghana svatma
Paramathava bhasine

Salutations to Lord Shiva, who eternally brings about the five processes
(creation, maintenance, reabsorption, concealment and bestowal of Grace)
Who manifests the highest Reality, which is existence, consciousness and bliss

Om namah shivaya gurave
Sachidananda murtaye
Nishprapanchaya shantaya
Niralambaya tejase

Salutations to Lord Shiva, the primordial Guru,
whose form is existence, consciousness and bliss,
who is transcendent, calm, free from all support and luminous

Om saha navavatu
Saha nau bhunaktu
Saha veeryam karavavahai
Tejasvi navadheetam astu
Ma vidvishavahai

May Guru and disciple be protected together.
May we be nourished together.
Let our knowledge turn into light.
Let us not hate each other.

Om Shantih Shantih Shantih

Sadgurunath Maharaj ki Jai!

Shree Rudram – Namakam
(Chapter 16 of Yajur-Veda)

Om Ganaanaam tvaa Ganapatigum havaamahe
Kavim Kaveenaamupamashravastamam
Jyeshta raajam Brahmanaam Brahmanaspata
Aanah shrunvannootibhisidhasaadanam

Anuvaka 1
Om namo bhagavate rudraya
Namaste rudramanyavautota ishhave namah
Namaste astu dhanvane bahubhyamuta te namah

Yata ishhuh shivatama shivam babhuva te dhanuh
Shiva sharavya ya tava taya no rudra mridaya

Yaa te rudra shiva tanu raghoraapapakashini
Taya nastanuva shantamaya girishantabhichakashihi

Yamishhum girishanta haste bibharshhyastave
Shivam giritra tam kuru ma hisih purushham jagath

Shivena vachasa tva girishachchha vadamasi
Yatha nah sarvamijjagadayaxmasumana asath

Adhyavochadadhi vakta prathamam daivyo bhishhakh
Ahishcha sarvajnjambhayantsarvashcha yatudhanyah

Asau yastamro aruna uta babhruh sumangalah
Ye chemarudra abhito dixu Shritah sahasrashoavaishhaheda imahe

Asau yoavasarpate nilagrivo vilohitah
Utainam gopa adrishannadrishannudaharyah
Utainam vishva bhutani sa drishhto mridayati nah

Namo astu nilagrivaya sahasraxaya midhushhe
Atho ye asya satvanoaham tebhyoakarannamah

Pramuncha dhanvanastva mubhayo rartniyo riyamh
Yashcha te hasta ishhevah para ta bhagavo vapa

Om. O Lord of the celestial groups of beings, O Ganapati! We glorify you and invoke you. You are the wise among the wise. You are incomparably glorious. You are great among the lustrous beings, you are the Lord of the Vedas. Please be gracious in accepting our prayer and take your respectful seat here. Salutations to you, O Maha Ganapati.

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

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

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

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

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

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

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

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

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

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

Avatatyā dhanustva sahasrāxā shateshhudhe
Nishiryā shalyanam mukha shivo nah sumana bhava

Vijyam dhanuh kapardino vishalyo banava uta
Aneshannasyeshhava abhurasya nishhangathih

Ya te heti rmidhushhtama haste babhuva te dhanuh
Tayaasmanvishvatastva mayaxmaya paribbhujā

Namaste astvayudhayanatataya dhrishhnave
Ubhabhyamuta te namo bahubhyam tava dhanvane

Pari te dhanvano heti rasmanvrunaktu vishvatah
Atho ya ishhudhistavare asmannidhehi tamh

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

Anuvaka 2

Namo hiranyabahave senanye dishan cha pataye namo
namo vrikshebhya harikeshebhya pashunam pataye namo

namah saspijncharaya tvishhimate pathinam pataye namo
namo babhulushaya vivyadhineannam pataye namo
namo harikeshayopavitine pushhtanam pataye namo
namo bhavasya hetyai jagatam pataye namo
namo rudrayatatavine kshetranam pataye namo
namah sutayahantya vananam pataye namo namah

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

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

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

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

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

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

Let my salutations be to that great God who is the Lord of the universe; the great God who has three eyes and who destroys Tripura, the three Asura cities.
To that God who is the Dandhya time when the three sacred fires are lit; who is Rudra the fire that consumes the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God.

Salutations to Lord Rudra with the golden arms, the leader of hosts, to the Lord of the four direction, salutations. Salutations to the trees tufted with green leaves; salutations to the Lord of the cattle.

Salutations to the trees tufted with green leaves; salutations to the Lord of the cattle. Salutations to Him who is light yellow-red tinged and radiant; to the Lord of the pathways, salutations. Salutations to Him who rides on the bull, to him who has the power to pierce all things, to the Lord of food, salutations. Salutations to Him who is always black-haired, who wears the yajnopavita (sacred thread); to him the Lord of the sleek, salutations. Salutations to Him the instrument that destroys Samsara (Ignorance); to the Lord of all the worlds, salutations. Salutations to Him who protects the world by the might of His drawn bow, to Rudra the destroyer of all miseries; to the Lord of the fields and sacred places, salutations. Salutations to the charioteer, He who cannot be overcome and slain. Salutations to the Lord of the forests.

Salutations to the red One, the Lord; to the Lord of trees, salutations. Salutations to the counselor of assemblies, the chief of traders, to the Lord of dense impenetrable clumps and clusters of thickets, salutations. Salutations to Him who has created the world and spread it broad, the creator of riches and lover of those who are devoted to Him; to the Lord of all vegetation, salutations. Salutations to Him of the fearsome war cry, who causes His enemies to weep. To the leader of the foot-soldiers, salutations. Salutations to Him who surrounds His enemies completely, and cuts off their retreat by running swiftly after the retreating stragglers; to the protector of the good who have taken refuge under Him, salutations.

3rd Anuvaka

Namah sahamanaya niyadhina avyadhininam pataye namo
namah kakubhaya nishhangine stenanam pataye namo
namo nishhangina ishhudhimate taskaraanaam pataye namo
namo vajinchate parivajinchate stayunam pataye namo
namo nicherave paricharayaranam pataye namo
namah srikavibhyo jighasadbhyo mushhnatam pataye namo
namo asimadbhyo naktam charadhbhyah prakrintanam pataye namo
nama ushnnishhine giricharaya kulujnchanam pataye namo namah

Namo ishhumadbhyo dhanvavibhyashcha vo namo
nama atanvanebhyah pratidadhanebhyashcha vo namo
nama ayachchhadhbhyo visrijadbhyashcha vo namo
namo asyadbhyo vidhdhyadbhyashcha vo namo
nama asinebhyah shyanebhyashcha vo namo
namah svapadbhyo jagradbhyashcha vo namo
nam stishthadbhyo dhavadbhyashcha vo namo
namah sabhabhyah sabhapatibhyashcha vo namo
namo ashvebhyoashvapatibhyashcha vo namah

Anuvaka 4

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

namo rathebhyah rathapatibhyashcha vo namo
namah senabhyah senanibhyashcha vo namo
namah kshattribhyah sangrahitribhyashcha vo namo
nama stakshabhyo rathakarebhyashcha vo namo
namah kulalebhyah karmarebhyashcha vo namo
namah pujnjishhtebyo nishhadebhyashcha vo namo
nama ishhukridbhyo dhanvakridhbhyashcha vo namo
namo mrugayubhyah shvanibhyashcha vo namo
namah shvabhyah shvapatibhyashcha vo namah

Salutations to Him who can not only withstand the shock of the onset of His enemies, but overpower them. He who can effortlessly pierce His enemies; the Lord of those who can fight on all sides, salutations to Him. Salutations to Him who stands prominent, the wielder of the sword; to the prince of thieves, salutations. Salutations to Him who holds a dart in His hand to fit in His bow, who has a quiver in His back; to the Lord of those who steal openly, salutations. Salutations to Him who worming himself into the confidence of others and disillusions them occasionally, and He who cheats them systematically; to Him pretending to be an acquaintance takes away what belongs to them. Salutations to Him who moves about guardedly ever with intention to steal; to Him who moves amidst crowds and thronged places for pick-pocketing; to the Lord of forest thieves, salutations. Salutations to Him who is in the form of those who protect themselves in armor, who want to kill others; to the Lord of those who want to steal crops and wealth, salutations. Salutations to Him who is in the form of swordsmen who wander about at night; to the Lord of those who kill and seize others' possessions, salutations. Salutations to Him who wears a turban, who wanders about the mountains; to the leader of the landlords, salutations.

Salutations to you who bear darts, who carry bows; to you salutations. Salutations to you who string your bows and you who fit arrows in them; to them my salutations. Salutations to you who pulls the bowstrings and let fly the shafts; to you salutations. Salutations to you who loosen the arrows and pierce the persons you aim at; to you salutations. Salutations to you Rudras who are seated and who are reclining, salutations. To you Rudras who are in the form of those who are asleep and awake, salutations. To you Rudras who are in the form of those who stand and those who run, salutations. To you Rudras who are in the form of those who sit as members of assemblies and those who preside over them, salutations. To you Rudras who are in the form of horses and those who command them, salutations.

Salutations to you who can hit and pierce from all sides, and you who can pierce in diverse and manifold ways. Salutations to you who are in the form of the superior female Gods and the fierce vengeful and powerful Goddesses. Salutations to you the covetous and greedy, and the leaders of such men. Salutations to you of diverse crowds and races, and the leaders of them. Salutations to you Ganas and their lords. Salutations to you who assume grotesque and monstrous forms and other diverse shapes. Salutations to you the great ones and the small ones. Salutations to you who ride in chariots and you who ride on no conveyance, but walk on foot.

Salutations to you who are in the form of chariots and those who own them. Salutations to you in the form of armies and the leaders of such armies. Salutations to you who are in the form of those who teach the chariot driving to others, and those who drive the vehicles themselves. Salutations to you who are in the form of carpenters and fashioners of chariots. Salutations to you who are in the form of those who mold clay and make mud vessels, and artisans working in the metals. Salutations to you who are in the form of fowlers who net flocks of birds and fishermen who net shoals of fish. Salutations to you who are in the form of makers of arrows and bows. Salutations to you who are in the form of hunters and that of the leaders of the hounds.

Anuvaka 5

Namo bhavaya cha rudraya cha
namah sharvaya cha pashupataye cha
namo nilagrivaya cha shitikanthaya cha
namah kapardine cha vuyptakeshaya cha
namah sahasrakshaya cha shatadhanvane cha
namo girishaya cha shipivishhtaya cha
namo midhushhtamaya cheshhumate cha
namo hrasvaya cha vamanaya cha
namo brihate cha varshhiyase cha
namo vriddhaya cha samvridhdhvane cha

Namo agriyaya cha prathamaya cha
nama ashave chajiraya cha
namh shighriyaya cha shibhyaya cha
nam urmyayacha vasvanyaya cha
namah strotasyaya cha dvipyaya cha

Anuvaka 6

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

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

Salutations to Him who is the source of all things and to Him who is the destroyer of all ills. Salutations to the destroyer and to the protector of all beings in bondage. Salutations to Him whose throat is black and whose throat is also white. Salutations to Him of the matted locks, and to Him who is clean-shaven. Salutations to Him who has a Thousand eyes and a hundred bows. Salutations to Him who dwells on the mount and who is in the form of Vishnu. Salutations to Him who showers blessings very much and who bears arrows. Salutations to Him who assumes a small size, and Him who is in the form of a dwarf. Salutations to the great and majestic one, to Him who is full of all excellence. Salutations to the Ancient One who is loudly praised by the scriptures.

Salutations to Him who was before all things and who is foremost. Salutations to Him who pervades all and moves swiftly. Salutations to Him who is in fast moving things and in headlong cascades. Salutations to Him who is in great waves and in the still waters. Salutations to Him who is in the floods and in the islands.

Salutations to Him who is senior and who is junior. Salutations to Him who was born before all and who will be born after all. Salutations to Him who appears in the middle, and who appears undeveloped. Salutations to Him who is born from the back side and from the under side. Salutations to Him who is born in the mixed world of good and bad and in things that move. Salutations to Him who is in the worlds of Yama and in the worlds of safety. Salutations to Him who is in the form of the bountiful fields and the threshing floors. Salutations to Him who is praised by the Vedic Mantras and who is expounded in the Vedantic Upanishads. Salutations to Him who is in the form of trees in the forests and of creepers in the shaded areas. Salutations to Him who is sound and the echo of the sound.

Salutations to Him whose armies move swiftly and who rides on a swift chariot. Salutations to the warrior, He who pierces his enemies. Salutations to Him who is clad in armor Himself, and who has provided for the safety of His charioteer. Salutations to Him who wears a helmet and breast-plate. Salutations to Him who is praised in the Vedas and whose army is also praised.

Anuvaka 7

Namo dundubhyaya cha hananyaya cha
namo dhrishhnave cha pramrishaaya cha
namo dutaya cha prahitaya cha
namo nishhangine cheshhudhimate cha
namastikshneshhave chayudhine cha
namah svayudhaya cha sudhanvane cha
namah srutyaya cha pathyaya cha
namah katyaya cha nipyaya cha
namah sudyaya cha sarasyaya cha
namo nadyaya cha vaishantaya cha

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

Anuvaka 8

Namah somaya cha rudraya cha
namastamraya cha arunaya cha
namah shangaya cha pashupataye cha
nama ugraya cha bhimaya cha
namo agrevadhaya cha durevadhaya cha
namo hantre cha haniyase cha
namo vriksheshbhyo harikesheshbhyo
namastarayaya namah shambhave cha mayobhave cha
namah shankaraya cha mayaskaraya cha
namah shivaya cha shivataraya cha

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

Salutations to Him who is the kettle drum and who is also the drum stick. Salutations to Him who never turns his back in fight, but is at the same time prudent. Salutations to Him who is in the form of the messenger and the representative sent for special purposes. Salutations to Him who has a sword and a quiver of arrows. Salutations to Him having keen shafts and all weapons. Salutations to Him bearing a beautiful and powerful weapon and bow. Salutations to Him who is in the narrow footpaths and the broad highways. Salutations to Him who is in the narrow flow of waters and in their descent from higher to lower levels. Salutations to Him who is in the marshy and muddy places and in the lakes. Salutations to Him who is in the flowing waters of rivers and in the still waters of mountain tarns.

Salutations to Him who is in the wells and in the pits. Salutations to Him who is born in the rivers as river water and in the absence of rains. Salutations to Him who is in the glittering white autumn clouds and who is in the rains and mixed with sunshine. Salutations to Him who is in the rains accompanied by winds and in the rains accompanied by hail. Salutations to Him who is household wealth and the guardian deity of the household.

Salutations to Him who is with His consort Uma. Salutations to Him who is red and rosy-red also. Salutations to Him who brings happiness and who is the Lord of all creatures. Salutations to Him who is fierce and strikes terror at sight into His enemies. Salutations to Him who kills in front and from afar. Salutations to Him who is in the form of everyone who slays, and who kills all at the time of Pralaya. Salutations to the stately trees with green tufts of leaves. Salutations to Him who is the Pravana mantra; Om. Salutations to Him who is the source of happiness here and hereafter. Salutations to Him who is inherently of the nature of conferring happiness directly in this world and the world hereafter. Salutations to Him the auspicious one, who is more auspicious than all others.

Salutations to Him who is ever present in holy places and on the banks of the rivers. Salutations to Him who stands in the further shore and on this shore. Salutations to Him who ferries men over the sins and evils of Samsara (the Illusions of the world), and who by the grant of knowledge ferries them over the Samsara altogether. Salutations to Him who is born again and again in Samsara and who tastes the fruits of Karmas in the form of Jiva. Salutations to Him who is in the form of tender grass and foam. Salutations to Him who is in the form of the sands and flowing water.

Anuvaka 9

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

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

Anuvaka 10

Drape andhasaspate daridrannilalohita
eshham purushhanamesham pashunam ma bhermaro mo esham
kinchanamamat

Ya te rudra shiva tanuh shiva vishvaha bsheshaji
Shiva rudrasya bsheshaji taya no mrida jivase

Imarudraya tavase kapardine kshayadviraya prabharamahe matim
Yatha nah shamasadhvipade chatushpade vishvam pushhtam grame
aasminnaturamh

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

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

Salutations to Him who abides in saline tracts and in trodden pathways. Salutations to Him who is in the rocky uninhabitable and rugged tracts and in habitable places. Salutations to Him who binds His matted locks and wears them majestically like a crown and Him who ever stands before His devotees. Salutations to Him who is in the cow pens and in the homesteads. Salutations to Him who reclines on couches and who takes his ease in stately store yard buildings. Salutations to Him who is in the thorny impenetrable forest places and in accessible mountain caves. Salutations to Him who is in deep waters and in the dew drops. Salutations to Him who is in the visible and invisible dust. Salutations to Him who is in dry things and green things. Salutations to Him who exists in hard places which do not sustain even grass and in coarse and other grasses.

Salutations to Him who is in the earth and in the fair waves. Salutations to Him who is in the green leaves and the dried ones. Salutations to the Rudraganas (soldiers of Rudra) who have their weapons uplifted and who strike from the front. Salutations to them (Rudraganas) who afflict slightly and also grievously. Salutations to you who shower wealth and who dwell in the hearts of the Gods. Salutations to you who are not liable to decay (and who abides in the hearts of the Gods). Salutations to you who search and examine the good and bad that each one does (and who abides in the hearts of the Gods). Salutation to them who have rooted out sin utterly (and who abides in the hearts of the Gods). Salutation to them who have assumed a gross form and stand in the material shape of the universe (and who abides in the hearts of the Gods).

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

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

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

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

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

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

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

Stuhi shrutam gartasadam yuvanam mriganna bhima mupahatnumugramh
Mruda jaritre rudra stavano anyante asmannivapantu senah

Parino rudrasya hetirvrinaktu pari tveshhasya durmatiraghayoh
Ava sthira maghavadbhyastanushhva midhvastokaya tanayaya mrudaya

Midhushtama shivatama shivo nah sumana bhava
Parame vruksha ayudham nidhaya krittim vasana achara pinakam
vibhradagahi

Vikirida vilohita namaste astu bhagavah
Yaste sahasrahetaoanyamasmannivapantu tah

Sahasrani sahasradha bahuvostava hetayah
Tasamishano bhagavah parachina mukha kridhi

Avuvaka 11
Sahasrani sahasrasho ye rudra adhi bhumyamh
Teshha sahasrayojane avadhanvani tanmasi

Asminh mahatyarnaveantarikshe bhava adhi

Nilagrivah shitikanthah sharva adhah kshamacharah

Nilagrivah shitikantha divarudra upashritah

Ye vriksheshhu saspinjara nilagriva vilohitah
Ye bhutanamadhipatayo vishikhasah kapardinah

Ye anneshhu vividhyanti patreshhu pibato jananh

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

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

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

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

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

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

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

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

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

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

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

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

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

Ye patham pathirakshaya ailabrida yavyudhah

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

Ye tirthani pracharanti srikavanto nishhanginah

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

Ya etavantashcha bhuyaasashcha disho rudra vitasthira
teshhasahasra yojane Avadhanvani tanmasi

Those Rudras so far mentioned, and over and above them, who have entered the quarters and occupied them, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us. Those Rudras who are on this earth, to whom food turns into shafts, I bow to them with my speech. With my ten fingers joined, I bow to them with my body facing the east, the south, the west, the north, and upwards, I bow to them with my mind. May they render me happy. Oh Rudras, to whom we bow! I consign him whom we hate and he who hates us, into your yawning mouths.

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

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

Tryambakam yajamahe sugandhim pushhtivardhanam
Urvarukamiva bandhananmrityo rmukshiyam maamritam

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

Yo rudro agnau yo apsu ya oshhadhishhu
Yo rudro vishva bhuvanaaavivesha tasmai rudraya namo astu

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

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

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

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

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

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

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

Shree Rudram Chamakam
(Chapter 18 of Yajur-Veda)

Om Agnaavishhnuu sajoshhasemaa vardhantu vaam girah
Dyumnaivaajebhiraagatamh
Vaajashcha me prasavashcha me prayatishcha me
prasitishcha me dhiitishcha me kratushcha me
svarashcha me shlokashcha me shraavashcha me
shrutishcha me jyotishcha me suvashcha me
praanashcha me apaanashcha me vyaanashcha me
asushcha me chittam cha ma aadhiitam cha me
vaakcha me manashcha me chakshushcha me
shrotram cha me dakshashcha me balam cha ma ojashcha me
sahashcha ma aayushcha me jaraa cha ma aatmaa cha me
tanuushcha me sharma cha me varma cha me
angaani cha me asthaani cha me paruushhi cha me shariiraani cha me

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

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

I implore for granting of these to me. Recognition as the most cherished senior and eminent person overriding among men; combat resentment and control internal anger, and the out ward manifestation of anger; and the indepth mind and general character, and obtaining sweet waters; commanding and victory over enemies. The wealth and fame derived by me, from these successes, longed and valued by others; Increase of my worldly possessions, and my offsprings and perennial progeny to posterity and superiority born out of knowledge and personality, conscious of truth always, discipline and staunch belief in Vedas and scriptures in the days ahead and enhancement in both movable and immovable assets and treasure in Gold and Silver and in the special attractiveness and personal charm, Feeling pride of body; and in the diversion towards sports and other games and the pleasures accrued by such avocations and all that I inherited through heritage and for future acquisitions and proficiency in vedic mantras and the auspiciousness derived due to the conduct of such sacred rites and rituals. The wealth of past and future prosperity with great advanced strides with excellent and harmonious resorts for my stay and recreation as diversion, secured and well guarded path ways for my movements of coming and going, assured increased spiritual benefits and merits during and after life and all befitting sumptuous requirements to make my life journey most pleasing and comfortable and the will and ability to put them for efficient use, a perfect and balanced intellect and wisdom and the dexterity to tackle difficult situation gloriously with tremendous success. These thirty eight things are requested in this Anuvaka.

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

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

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

Let Lord Shiva grant us happiness in both worlds on (earth and heaven). All the materials dearer and attractive and worthy of possession in heaven and endearing relations. Material and spiritual welfare; prosperity, cosy and comfort; name, fame and fortune and enormous riches, proper guidance from elders and well wishers, palatial mansions, and due support from all including parents. The capacity to protect all belongings earned and bequeathed, undawnted courage, chivalry, valour, stand fastness possessing the community pleasure and honour and be an embodiment of vedic knowledge and the profundicity to impart the same to all others, command obedience and service from the progeny, capacity to develop expertise in cultivation of agricultural works.
Ardent desire to conduct spiritual rituals and there by gain the fruits of the holy acts. Be free from bodily ailments, ensuring longevity, circumventing untimely death, devoid of enemies and antagonism, assured of bountiful sleep and a very successful and glamorous day and dawn.
These thirty six aspirations are prayed to be fulfilled in this third Anuvaka.

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

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

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

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

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

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

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

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

May God blesses me with all the external Sacrificial practices to perform the sacrifices. Such as sacred samidhaas (holy sticks) darbha (dried grass on the river banks) the vedica the flat form (Homa Kunda) to perform the Yagna, the money (Dakshina) and the raised seat for the Hotha, the vessels for Homams, the wooden vessel for keeping the soma juice and the instrument to prepare the juice, wooden knives and the four Homa gundams (the pits for offering the Homa) dravya, wood from fig trees, vessel made of banyan tree in which the crushed juice is stored, and the mud pots, and the lighting place of fires; the raised elevated place for keeping the Havis and the wives of the priests and the high raised seating place for the udghata who chants the mantras and to keep the rice and cooked offering in the sacrificial Homa fire and for the auspicious bath at the end of the Homa ritual and for invoking Gods in the Sacrificial fire by mantras.

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

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

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

Idaa devahurmanuryagyaniirbrihaspatirukthaamadaani
shasishhadvishvedevaah
suuktavaachah prithiviimaatarmaa maa hisiirmadhu manishhaye madhu
janishhaye madhu vakshyaami
madhu vadishhyaami madhumatiim devebhyo vaachamudyaasa
shushruushhenyaam manushhyebhyastam maa devaa avantu shobhaayai
pitaroanumadantu

Om shaantih shaantih shaantih.

<http://www.astrojyoti.com/srirudramchamakam.htm>

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

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

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

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

Om shaantih shaantih shaantih.

Śiva Arati

Om jaya Gaṅgādhara Hara Śiva jaya Girijādhīśa
Śiva jaya Gaurī-nātha;
Tvaṁ mām pālaya nityaṁ
Tvaṁ mām pālaya Śambho,
Kṛpayā Jagadīśa.
Om Hara Hara Hara Mahādev.

Glory to Hara, Bearer of the Ganges. Glory to Shiva, Lord of Girija and Gauri. By your grace, Lord of the World, protect me forever.

1. Kailāse giri-śikhare kalpadruma-vipine
Śiva kalpadruma-vipine;
Guñjati madhukara-puñje (2x)
Kuñjavane gahane.
Kokila kūjati khelati haṁsāvali-lalitā,
Śiva haṁsāvali-lalitā;
Rachayati kalā-kalāpaṁ (2x)
Nṛtyati muda-sahitā.
Om Hara Hara Hara Mahādev.

On Mount Kailas is a forest of wish-fulfilling trees, bees that make a sweet humming sound, cuckoos sing and beautiful swans sport there. Peacocks spread their plumes and dance with joy.

2. Tasmillalita-sudeśe śālā maṇi-rachitā,
Śiva śālā maṇi-rachitā,
Tanmadhye Hara-nikaṭe (2x)
Gaurī muda-sahitā.
Krīḍāṁ rachayati bhūṣāṁ rañjita-nijamīśaṁ
Śiva rañjita-nijamīśaṁ;
Indrādika-sura-sevita
Brahmādika-sura-sevita,
Praṇamati te śīrṣaṁ.
Om Hara Hara Hara Mahādev.

In that pleasant spot is a mansion bedecked with precious stones. There, Gauri plays near Hara (Shiva), and pleases her Lord with her adornments.

3. Vibudha-vadhūr-bahu nṛtyati hṛdaye muda-sahitā,
Śiva hṛdaye muda-sahitā;
Kinnara gānaṁ kurute (2x)
Sapta-svara-sahitā.
Dhinakata thai thai
Dhinakata mṛdaṅga vādayate
Śiva mṛdaṅga vādayate;
Kvaṇa kvaṇa lalitā veṇuḥ (2x)
Madhuraṁ nādayate.
Om Hara Hara Hara Mahādev.

The wives of the Gods dance there, their hearts filled with joy. The celestial musicians sing melodies, the drums and flute produce sweet sounds.

4. Ruṇu ruṇu charaṇe racayati Nūpuram-ujjvalitaṁ
Śiva Nūpuram-ujjvalitaṁ;
Chakrāvarte bhramayati (2x)
Kurute tām dhik-tām.
Tām tām lupa chupa tālaṁ nādayate
Śiva tālaṁ nādayate;
Aṅguṣṭhāṅguli-nādaṁ (2x)
Lāsyakatām kurute.
Om Hara Hara Hara Mahādev.

The shining anklets with small bells make a jingling sound, the damsels, forming circles, sing and dance making sweet sounds with the clapping of their hands and snapping of the thumb and middle fingers.

5. Karpūra-dyuti-gauram Pañchānana-sahitam;
Śiva Pañchānana-sahitam;
Trinayana-Śaśidhara-Maulīḥ (2x)
viśadhara-kaṇṭha-yutam.
Sundara-jaṭā-kalāpaṁ pāvaka-yuta-bhālam
Śiva pāvakayuta-bhālam;
Ḍamaru-triśūla-pinākaṁ (2x)
Karadhṛta-nṛkapālam.
Om Hara Hara Hara Mahādev.

O Shiva, You have the luster of shining camphor. You have five heads, three eyes, and the moon on Your crest. You have a serpent round Your neck. You have beautiful braided hair on Your head. Your forehead is adorned with fire. You hold the damaru (small drum), the trident, and the bow pinaka. You hold a human skull in Your hand.

6. Śaṅkha-ninādam kṛtvā jhallari nādayate
Śiva jhallari nādayate;
Nīrājayate Brahmā
Nīrājayate Viṣṇur-
Veda-ṛchām paṭhate.
Iti mṛdu-charaṇa-sarojaṁ hṛtkamale dhṛtvā
Śiva hṛtkamale dhṛtvā;
Avalokayati Maheśam
Śivalokayati Sureśam
Īśam-abhinatvā.
Om Hara Hara Hara Mahādev.

The conch shell is blown; the metallic drum resounds. Brahma and Vishnu are waving lights and reciting the Vedic hymns before You. Thus having hailed His soft lotus feet and having bowed down to the Lord, one gazes steadily at the great God and at the Lord of gods with beneficence.

7. Ruṇḍai rachayati mālām pannagam-upavītaṁ
Śiva pannagam-upavītaṁ;
Vāma-vibhāge Girijā
Vāma-vibhāge Gaurī
Rūpam atilalitam.
Sundara-sakala-śarire kṛta-bhasmā-bharaṇam
Śiva kṛta-bhasmā-bharaṇam;
Iti Vṛṣabha-dhvaja-rūpaṁ
Hara-Śiva-śaṅkara rūpaṁ,
Tāpa-traya-haraṇam.
Om Hara Hara Hara Mahādev.

You adorn Yourself with a garland of skulls and wear a serpent as the sacred thread. Parvati is at Your left side. Your form is very beautiful. Your whole body is smeared with ashes. You have a bull in your banner. O Hara, the beneficial Bestower of bliss! You remove all miseries.

8. Dhyānam ārati samaye hṛdaye iti kṛtvā,
Śiva hṛdaye iti kṛtvā;
Rāmaṁ trijaṭā-nāthaṁ (2x)
Īśam-abhinatvā.
Saṅgītamevaṁ pratidina paṭhanaṁ yaḥ kurute
Śiva paṭhanaṁ yaḥ kurute;
Śiva-sāyujyaṁ gacchati
Hara- sāyujyaṁ gacchati
Bhaktyā yaḥ śṛṇute.
Om Hara Hara Hara Mahādev.

We meditate upon You, who sport in the hearts of devotees and who are the Lord of Trijata. We bow down to you the Lord. One who daily recites this song and one who hears it with devotion attains oneness with Shiva.

Om jaya Gaṅgādhara Hara Śiva jaya Girijādhīśa
Śiva jaya Gaurī-nātha;
Tvaṁ mām pālaya nityaṁ
Tvaṁ mām pālaya Śambho,
Kṛpayā Jagadīśa.
Om Hara Hara Hara Mahādev.

Glory to Hara, the Bearer of the Ganges. Glory to Shiva, the Lord of Girija. Glory to Shiva, the Lord of Gauri. By your mercy O Lord of the world, protect me forever.