



Sri Rudram

Introduction

Sri Rudram is one of the holiest and ancient chants in Veda. It describes the journey of a devotee from a fearful, alienated state to a fulfilled happy state. The salutations that are made 300 times in this hymn transforms the fear to freedom. The devotee is able to see Īśvara everywhere in this journey. The differences between the triad Jīvā, Jagat and Īśvara vanishes and the oneness is understood as we listen to the meaning of the 11 Anuvākās (chapters). The loneliness, sorrow and fear of samsāra is mainly from the alienation from Isvara. When the differences are removed oneness is felt immediately. The immanent and transcendental nature of Īśvara is understood in this divine hymn. This is a summary of the 47 audio recordings of Sri Rudram rendered by Swamini Svatmavidyanandaji in a podcast series.

<https://arshagurukulam.podbean.com/>.

Prayer

May all the obstacles be removed and May Īśvara bless everyone. May Guru continue to bless us with this priceless Brahmavidyā.

Anuvaka -1

ॐ नमः भगवते रुद्राया ॥

Salutations to the Lord Rudra who is the Bhagavan. The word Bhaga includes six fold things and the one who has these six things is referred as Bhagavan. These six fold things are aiśvarya- Overlordship, Vīrya- Power, Yaśas- Fame, Sri- wealth, jñāna - Knowledge and Vairāgya- Freedom from want.

**1. नमस्ते रुद्रा माण्यवा उतो इशवे नमः ।
नमस्ते अस्तु धन्वने बाहुभ्यामुता ते नमः ॥**

Salutations to the one who makes us cry and also the one who stops us from crying. What this really means is our own actions that manifest as Papa makes us cry. Our own actions that manifest as punya stops us from crying.

**2. yā tā iṣu-śśīvatāmā śīva-mbābhūvā tē dhanūḥ ।
śīvā śāravā yā tava tayā nō rudra mr̄daya ॥**

Salutations to the beautiful warrior who with bows and arrows ready to throw the arrows at Jīva. Those arrows depict the Karma Phala- fruits of the actions done by Jīva in this birth and in the previous multiple births.

The devotee is initially described as fearful and terrified, and he salutes Rudra. He pleads with Him to put away the arrows. Then the devotee becomes a student and asks Rudra to reveal the self, which is nonfrightening, blemish less and auspicious. The devotion and quest for knowledge was described together.

**3.yā tē rudra śīvā tānūraghōrā-'pāpakāśinī ।
tayā nastānūvā śāntāmayā giriśāntābhīchākaśīhi ॥**

Salutations to the one who abides in the words of Vedas! May you reveal the truth to us as a blessing. May that self be auspicious and non frightening. We can see the birth of Mumukṣu here. The devotee is now starting to seek the knowledge, the truth. Invokes Lord as the words of Veda which reveals the true self to us.

**4. yāmīṣu-ñgiriśāntā hastē bibhāṣyastāvē ।
śīvā-ñgiritrā tā-ñkūru mā hiñmṣīh puruṣa-ñjagāt ॥**

Salutations to the protector who is holding arrows to target which are blessings. The chastiser is now seen as the protector. The weapons can be used either for destruction or protection. The devotee understands the helplessness and so is making this as a prayer so the pāpā can be neutralized.

**5.śīvēṇā vachāsā tvā giriśāchChā vadāmasi ।
yathā nā-ssarvāmijagādayakṣmagm sumānā asāt ॥**

Salutations to the auspicious words that can free from disease and bless a happy mind. The devotee wants all the obstacles to be removed. A body that is free of disease and a happy mind is a place where self knowledge reveals itself.

6. adhyāvōchadadhivāktā prāthāmō daivyō bhīṣak ।

ahīgśchā sarvāmījambhayañ-thsarvāścha yātudhānyāḥ ॥

Salutations to the Lord who is the foremost , dwells as the inner self who can remove the disease of samsara. The disease is the Samsārā and Iṣvara is the first physician who removes the disease of Samsārā. The obstacles are threefold - they can be from within - *Adyatmikā*, or from the immediate surroundings -Ādibhautika and from the divine power - Ādhidaivikā. The result of the action called prayer may neutralize the pāpā karma and remove these obstacles.

7. asau yastāmrō āruṇa ute bābhruṣsumāṅgalāḥ ।

yē chēmāgṁ ruḍrā ḥbitō dīksu śrītā-ssāhasraśō-'vaiśāgṁ hēḍā īmahē ॥

Salutations to the Iṣvara who is everywhere. He is right here, before us in the form of the sun. He is in the reddish hue at the time of sunrise, light red after sunrise and becomes golden thereafter. By praying to the sun who shines on all sides of this earth the devotee tries to pacify Rudra's anger. Iṣvara is one. We worship Iṣvara in different forms and with different names.

8. asau yō-'vāsarpātī nīlāgrīvō vilōhitah ।

ūtaiñā-ñgōpā ādrśāñnadrśāñnudahāryāḥ ।

ūtaiñām viśvā bhūtāñi sa drṣṭō mīdayāti naḥ ॥

Salutations to Lord Rudra whose neck is the sky which is blue and the Lord is red sun that moves in the sky. Salutations to the Sun who is seen clearly by shepherds and women carrying water in those days easily. He is readily available for everyone. Devotee meditates upon the one only auspicious Iṣvara whose neck is blue, who has innumerable eyes and who grants the desired ends to his devotees. Sri Rudram is part of Veda which existed before purana. So the blue neck has to be interpreted carefully not as the story is told in puranas.

9. namō astu nīlāgrīvāya sahasrākṣāya mīdhuṣē ।

athō yē ḍasya satvāñō-'ha-ntēbhyō-'karāñnamāḥ ॥

Salutations to the Lord whose neck is blue, who has innumerable eyes and who abundantly grants all the desired ends to his devotees. Salutations to all Deva ganās. Salutations to the Iṣvara that exist in all forms. There is nothing other than Iṣvara that exist. Iṣvara is in all forms that exist; This explains *sarvātmakatva*. He is the Lord of all that exists; this is *sarveśvaratva*. He is abiding in every being and makes the being unique through His laws; this is *sarvantaryāmitva*.

**10. pramūñchā dhanvāñastvamūbhayōrārtni yōrjyām |
yāśchā tē hastā iśāvāḥ parā tā bhāgavō vapa ||**

Salutations to the one who can release the string at the bow. May you keep the arrows out of sight. Salutations to the one who is like the effulgence of crores of suns who can purify everything. The main goal in this journey is to understand our true self. For that knowledge to take place the mind, which is the receptacle of the knowledge, has to be pure. We pray for purification of our mind which is called *antāḥkarana-śuddhi*. There is no need to be afraid of Rudra. He does not attack us. Only our own actions attack us 'as results of actions'. We do not know what we have done before. So the best way to neutralize the fruits of actions from previous births is to surrender. By surrendering and praying to Him, the devotee requests to release the string at the bow. The devotee then asks Him to keep the arrows out of sight.

**11. əvātatyā dhanūstvagm sahāsrākṣa śatēśudhē |
niśīryā śalyānā-mmukhā śīvō nā-ssūmanā bhava ||**

Salutations to the one who can untie the string and make the arrows blunt. We need śraddha -it is trust pending verification. We ask what we want. If we want purification of our mind, we ask for it with devotion and śraddha. The devotee then asks the Lord to untie the string, pray for the arrows in the quiver to be destroyed and become blunt.

**12. vijyā-ndhanūḥ kapārdinō viśalyō bāñavāgṁ uṭa |
anēśannāsyēśāva ăbhurāsyā niṣāṅgathih ||**

Salutations to the Lord who can make the bow be bereft of string and may your quiver be devoid of arrows. Salutations to the one who can protect with the weapons from the inner and outer enemies. The devotee prays for protection and requests Bhagavan to use the same arrows to protect him from his own inner enemies and outer enemies.

**13. yā tē hētirmīduṣṭamā hastē bābhūvā tē dhanūḥ |
tayā-'smān, viśvatañstvamāyākṣmayā paribhuja ||**

Salutations to the one who grants all desires. May you destroy all the obstacles that are impeding in this journey to find the truth. May you protect us from all difficulties with your weapons.

14. namāstē ăstvāyūdhāyānātātāya dhṛṣṇavē |

ubhābhyaṁyuta tē namō bāhubhyā-ntava dhanvānē ||

Salutations to the one who has the weapons which are at rest but have potential to strike in future. Īśvara is the intelligent cause (nimitta -kāraṇa) and the material cause (upādāna- kāraṇa) for this world. The weapons He holds are not separate from Him. The world is not separate from Him. May we pray for protection from all directions and all kinds of enemies.

Classes Podcast episodes 1- 11

The interlude -

namāstē astu bhagavan

viśvēśvarāyā mahādēvāyā

tryambakāyā tripurāntakāyā trikāgnikālāyā

kālāgnirūdrāyā nīlakāṇṭhāyā mr̥tyuñjayāyā

sarvēśvarāyā sadāśivāyā śrīmanmahādēvāyā namāḥ ||

Bhagavan viśvēśvarāyā

I salute the Bhagavan with six qualities who is the waker of this Universe.

mahādēvāyā

I salute the lord who is all knowledge and effulgent.

Tryambakāyā

I salute the Lord who has the three luminaries sun, moon and agni as his eyes.

Tripurāntakāyā

I salute the Lord of the three states: waking, dreaming and deep sleep which are the three cities.

Trikāgnikālāyā - I salute the Lord of the three periods of time - past, present, and future.

Kālāgnirūdrāyā- I salute the Lord who is beyond the fire of time and glows as 'now' always.

Nīlakāṇṭhāyā- I salute the Lord who has the blue sky as his throat where the sun shines.

Mr̥tyuñjayāyā- I salute the Lord who consumes the time which is the devourer of all people.

Sarvēśvarāyā- I salute the Lord of all worlds and all beings.

sadāśivāyā- I salute the Lord who is always pure and auspicious and with his grace one gains mokṣa.

Srīman- I salute the Lord who is always with His consort the Maya who is the cause for the creation.

Mahādēvāyā- I salute the lord who is all knowledge and effulgent.

Classes Podcast episodes 12- 13

Anuvaka- 2

Inner discipline is the fruit for chanting this Anuvaka

1. **namō hirāṇya bāhavē sēnānyē dīśā-ñchā patāyē namō**

Salutations to the one whose hands with golden ornaments who leads the armies and protects in all directions.

2. **namō vṛkṣēbhyō harikēsēbhyah paśūnā-mpatāyē namō**

Salutations to the Lord who is in the form of trees with green leaves and Lord of all beings including animals and birds. (Banyan tree - Dakśinamurti)

3. **namā-ssāspiñjārāyā tviśīmatē pathīnā-mpatāyē namō**

Salutations to the Lord who is always green like tender grass, yellow and red. Yellow-Knowledge , red- creation, green- young. (Worshiping the intelligent cause- Nimitta Karana, Maya is not outside Brahman, not a parallel reality, every disorder is also an order. No concept of evil or devil. Tvaśīmate is Mahāvākyā which means self-lit. Jiva is covered with his/her own ignorance which makes Jiva muddy and add impurities. The one who is the Lord for both dark and light halves- Uttarayana and Dakṣinaya.

(Pathīnām)

4. **namō babhlūśāyā vivyādhinē-'nnānā-mpatāyē namō**

Salutations to the Lord who sits on the bull- free of ignorance and tamas and afflicts the wrong doers, gives the fruits of actions repackaged and recycled, relieves hunger and thirst. Be happy there is 11 th grain available if you are allergic to 10 grains.

5. **namō harikēsāyōpavītinē pustānā-mpatāyē namō**

Salutations to the Lord who is young green and nourishing truth. Sahana vavutu- Bhunaktu is for emotional nourishment.

6. **namō bhāvasyā hētyai jagātā-mpatāyē namō**

Salutations to the Lord who destroys the life of 'becoming', destroys the samsara, the one who protects the Universe and does not see jagat as a problem. Duritā comes in the form of the thought, why should I attend this class?- That is also an obstacle which can be removed by praying to the Lord.

7. **namō rūdrāyātatāvinē kṣētrānā-mpatāyē namō**

Salutations to the Lord who wipes the tears, liquidates the sorrow of samsara, always ready to help His devotees - ātatāvī (Atatāyine- ready to give capital punishment - terrorist like but here interpreted as the one who goes with the bow to protect His devotees.) The Lord of the field (body) where karma phala is reaped.

8. **namāssūtāyāhāntyāyā vanānā-mpatāyē namō**

Salutations to the Bhagavan is the driver of this chariot, you sit back, enjoy, and relax the ride. Letting go includes stopping micromanaging. Don't give instructions to the driver. Grace flows like walking in the moving walkway. Be the flute of Sri Krishna- holy...(holey) hollow, remove the clogs of the pith. Lord of the forests and the only means that has to be chosen.

9. **namō rōhitāya sthāpatāyē vṛkṣānā-mpatāyē namō**

Salutations to the Lord who is the sustainer of life- the blood, the blood pressure, the pulse everything is Bhagavan. The sculptor, the sustainer, the protector, the sap in the trees, the prana all are Bhagavan.

10. **namō mantrinē vānijāya kaksānā-mpatāyē namō**

Salutations to the Lord of mantras (7 crores), the one source who outsources through multiple devatas and functions as the resource for us, the giver, the chanter and the receiver of the mantras, the one who is revealed by words, (asti bati, priyam, nama, rūpa), the one who is conscious being secretly observing everything including the deep dark unconsciousness.

11. **namō bhuvāntayē vārivaskṛtā-yauṣādhīnā-mpatāyē namō**

Salutations to the one who is the Lord of expanding Universe, balloon with polka dots keep growing in distance, the one who does service to devotees, the infallible behind the flora. When a tree breathes, you are blessed since it gives oxygen. Every breath is a blessing. When you do namaskaram, the bending helps. As long as you bend you don't break. Trees teach us this.

12. **namā ḫchchairghoṣāyākrāndayatē pattiṇā-mpatāyē namō**

Salutations to the one who makes the loud noise including the chantings, the one who destroys the enemies, the one who is the lord of armies including the foot soldiers.

13. **namāḥ kṛtsnavītāyā dhāvātē sattvānā-mpatāyē namāḥ II**

Salutations to the one who is on the run to protect his devotees, the one who pervades everything and blesses the good people.

Classes Podcast episodes 14- 18.

Anuvaka -3

1. **namā-ssahāmānāya nivyādhinā āvyādhinīnā-mpatāyē namō**

Salutations to the Lord who condones, who afflicts enemies. He has new ways of tormenting, like new viruses, new diseases. This is a sophisticated understanding. This is what is described in vishvarupa darsana of 11 th chapter BG. This Anuvaka lists the entire penal code of cheaters and addresses the Lord as the head of all of them.

Salutations to the one who has the final sword that gives Viveka. He has arrows ready to launch at those who are wrong doers and refuses to atone, but also the protector for those who atone for all wrong doers.

2. **namāḥ kakubhāyā niṣaṅginē stēnānā-mpatāyē namō**

Salutations to the one who is most shining , the adhisthana devatas of all indrayas, the one who protects the thief, undercover. The one who takes away belongings. Raga dvesa take over and makes one a hoarder. Does not know what to throw. This makes

one go against the flow of dharma. The one who unleashes the people who are against dharma and who abuses the free will.

3. **namō niśaṅgiṇā iśudhīmatē taskārāṇā-mpatāyē namō**

Salutations to the inevitability that makes us face the robbers. The one who is beyond the judgment of good and bad. He is addressed as the lord of dacoits.

4. **namō vañchātē parīvañchātē stāyūnā-mpatāyē namō**

Salutations to the Lord who is an occasional cheater and also the professional cheater. This brings the fact there is no evil or devil. Everything is Isvara and we have to develop sarvātma bhava. The cheaters give instant vairagya and if you Isvarize them, then no grudges, you grow.

5. **namō nichēravē parīchārāyārāṇyānā-mpatāyē namō**

Lord of the one who wanders in the forest, constantly on the move. We all are constantly running away from the truth. (Story of Vālmiki)

6. **namā-ssṛkāvibhyō jīghāgṛmsadbhyō muṣṇatā-mpatāyē namō**

Salutations to the Lord of those who are protecting themselves with weapons, armed robbers and terrorists. They are abusing their free will and will get their karmaphala. But we have to see Isvara even in them. Carl Jung considered how there can be a God without including the shadow. But he became confused at the end and said therefore I can't pray to the one who is shady. (Durvasa story- magic eye in the third foot.)

7. **namō-'śimadbhyō naktāñcharādbhyah prakṛntānā-mpatāyē namō**

Salutations to the Lord who carry swords, wander in the night, kill and rob. If they change and become devotees, the Lord will protect them. There is a redemption even for them. There is no sinner. Atonement is available. Jiva is free of these actions.

8. **namā uṣṇīśinē girīcharāyā kuluñchānā-mpatāyē namō**

Salutations to the Lord who wears turbans who are zamindars, they own lands, lease and do a lot of atrocities and land encroaching thieves. Atatayi -6 great crimes - arson, poisoning, stealing, attacking weaponless people, usurping land grabbing another's wife.

9. **namā iśumadbhyō dhanvāvibhyāścha vō namō**

Salutations to the Lord who has arrows and bows- Directly addressing bhagavan. This body is a place of Sādana. Two types of Avidya-Moola and tula avidya, Two types of knowledge Apara and Para vidya, Two main limiting factors- time and space Desha Kala, Maya has two powers- Avarana Vikshepa . Everywhere there is duality.

10. **namā ātan-vānēbhyah pratīdadhānēbhyāścha vō namō**

Salutations to the one who can strike in the form of lightning. Devotee is admitting that the Lord is frightening and is saluting. The cause of disturbance is within- a story about a swami who was complaining birds are loud when he was sent to Rishikesh for dyāna. We have to internalize Dharma, be non judgemental to adharma. The whole includes Dharma and adharma also. There is a story about a burglar who is an OCD burglar. He started cleaning the house that he was about to rob because of his OCD nature. It is better to find the difference between the person and the behavior. Calling someone a

thief is a judgment. Thief is not a thief all the time. They have their own dharma. We need equanimity in vision sama darshana including svapak- dog meat eater. . Some religions include the concept of evil which is outside God. We don't have that. Look at the best in people. Isvarize does not mean tolerate, if you can change, change it.

11. **namā āyachChādbhyō visṛjadbhyāścha vō namō**

Salutations to the one who is ready to release the bow. Like someone shows a gun at you while walking innocently. There is a lot of outrage. I don't deserve this feeling. Why me changes to Why not me when the internalization happens knowing what these bow and arrows are. No need to be a doormat. If you can change a situation, change it. Come out of the 'What will people think'is' syndrome.

12. **namō-'ssādbhyō vidyādbhyāścha vō namō**

Salutations to the lord of people who throw things, say namah to them. Love the narcissistic person from a distance. I accept my Karmaphala of having you in my life if you cannot walk away. This includes people who do microaggression by piercing.

13. **namā āśinēbhyā-śśayānēbhyāścha vō namō**

Salutations to the Lord who is sitting in power, money, status, prestige. May the person in power be dharmic.

14. **namā-ssvāpadbhyō jāgrādbhyāścha vō namō**

Salutations to the Lord of the people who are sleeping and those who are awake. includes the karmas that are yet to manifest. May come from prārabdha suitcase. Learn to be in a place of acceptance.

15. **namāstiṣṭhādbhyō dhāvādbhyāścha vō namō**

Salutations to you in the form of those who are standing and those who are running include wild animals. Think of Lord Yama whenever you hear the word dāvati. He runs, jumps and skips ages. Each time you eat berry, yoga class, Yama takes a break. Udana vāyu. The worry is about death, attachment to possessions, even in old age desire to eat jilebi is there. Taste bud is the last one to go.

16. **namā-ssabhābhya-ssabhāpātibhyāścha vō namō**

Salutations to the form of assemblies, stage fear, anxiety. Includes groups of antisocial people protesting.

17. **namō aśvēbhyō-'śvāpatibhyāścha vō namāḥ ॥ 3 ॥**

Salutations to you in the form of military power of the state, dictatorship, horses and horse riders. All animals- story of a crocodile that crossed very slowly from one side to other. Leave them alone. Then they don't bother you either.

Classes Podcast episodes 19-23

Anuvaka 4

We are in the process of replacing dwaita buddhi, the cognition of duality. There is no duality. All that there is one. You are that one. What is coming in the way is not duality, because it is non-existent. How can something non-existent affect you? But we experience it. So, it cannot be totally non-existent but can be dismissed. Duality is merely a projection upon this I. Raga Dvesa are the two blocks. Sri Rudram is a powerful purifier. Misplaced sense of entitlement is ahankara. Crushed ahankara is the sad one.

1. **namā āvyādhinībhyo vīvidhyāntībhyaścha vō namō**

Salutations to the Shakti that strikes all around in the form of natural calamities, like hurricanes. Hurricanes follow the sailship route indicating the past karma. Living in the world should be a mutually respectful business. We should be in partnership with the other creatures. Cut off the branch you are sitting on, and complain oh I am falling! Climate change is an euphemism! We have abused our free will, the iccha, jnana and kriya shakti within us, so we suffer. Collective karma is a result of that and there is individual karma also playing a role. Oxygen bars are coming out now due to increased pollution. Let's meet for oxygen! Salutations to the Shakti that has the ability to manifest, maintain, protect, create, desire this world. 51 Shakti peeta- the dance of Shiva holding parts of Shakti all over India. It is more about appreciating the whole part by part. You see the whole in those parts. Kali has her tongue out, she is incharge of time, ahankara. Ravana had ten heads, so many raga and dvesha. Elder sister of Lakshmi and Lakshmi Master Lakshmi by giving her away. Even difficult karma can be neutralized by prayer.

2. **nama ugāñābhyastrgm-hatībhyaścha vō namō**

Salutations to the sapthamatrukas- 7 feminine forces- 7 Shakti- Brāhmī, Māheśvari, Kaumāri, Vaiṣṇavī, Indrāni and Cāmundā.- Makes one more compassionate, accommodative and forgiving. 7 tongues of fire. Worship them together. We get self mastery on the bestial emotions. She can even ride on a tiger. Child in a toy store wants everything. Jagat has a lot of things. If self growth is not in the agenda, then Karma phala will be unleashed. Self growth can be either self initiated or Bhagwati initiated. Go with the flow of Isvara. (25)

3. **namō grtsēbhyo grtsapātibhyaścha vō namō**

Salutations to the one who is greedy. They have the grab and go mentality. The saintly response to them will be thank you for promoting self growth. People who are committed to self growth will look at them as Bhagavan in the form of Karma phala. Others may complain instead of thanking .

4. **namō vrātēbhyo vrātāpatibhyaścha vō namō**

Salutations to the different groups of people. The fact that they can be grouped is because of the Law of the Universe. Spiders, crocodiles, humans, dogs etc. Some have predictability and some are unpredictable like human beings. Free will can be used in any way.

5. **namō gañēbhyo gañapātibhyaścha vō namō**

Salutations to all Deva ganās who make the Universe function according to the law. Agni, Vayu, Indra, Yama are all deva ganās, manifestations of the law of Universe. Scooters are called Yamaha! Yama's messenger. Hurricanes will follow the law of Hari! The lord of all ganās!

6. **namō virūpēbhyō viśvarūpēbhyāścha vō namō**

Salutations to you in the form of all disfigured forms. Ashtavakra story in the womb of a mother who learnt Vedanta. Mother will answer questions wrongly for questions and the baby will cringe so will get one vakra. Salutations to all the diverse forms. Sarvātma bhava is reinforced. Surpanakha story to illustrate that sometimes they come beautifully and then show the true form. Bhasmāsura is another example. So anyone can become Vīrupa. **Space is his dhoti and time is His angavastram.** Here Isvara is free of the clothing of time and space. Space and time become a net where jiva are trapped. Big dream house with a big backyard. Backyard - the yard that breaks the back. Look around you and understand that space and time is only a concept. If you think they are real you will be amplifying the I want tanpura more and muting others. Stay in witness perception and perceive everything. Shivalinga or Shaligrama, 2 eyes in Shakta tradition, is close to Nirguna because of no form. The presence of Isvara in every name and form is seen and understood that Bhagavan is not any name or form. Vishvarupa means the whole Universe which bhagavan forms. Every manifestation is Bhagavan. The power behind manifestation is Bhagavan. It is like knowing all ornaments made of gold. Chainy, bangely, ringley gold. Not a golden chain, bangle and ring. All differentiation has to go. (Disfigured form, All pervasive and free of all forms) Chapter 13 BG.

7. **namō mahādbhyāḥ, kṣullākēbhyāścha vō namō**

Salutations to the glorious, saintly people. The highly respected ones are all Isvara.

8. **namō rāthibhyō-'rāthēbhyāścha vō namō**

Salutations to the one who comes in chariots, kings, noble people.

9. **namō rāthēbhyō rāthāpatibhyāścha vō namō**

Salutations to the chariots and owners of chariots, army people. Includes sentient and insentient things in the Universe. Loosen all the habitual social distinctions. Attributing good and bad to one group and the other is our own way of dividing. The hierarchy is also Isvara. Karmaphala comes out as hierarchy. Free will is a Ferrari without breaks. Out of sentient insentient comes. Hair, nails coming out of the body. Spider and dream example. Sthula and suksma sharira are infallibly aligned.

10. **namā-ssēnābhyā-ssēnānibhyāścha vō namō**

Salutations to the army people who are fighting the war of dharma. Include both the sides because they are all manifestations of Isvara including Duryodhana side.

11. **namāḥ, kṣattribhyā-ssaṅgrahītribhyāścha vō namō**

Salutations to the gurus of charioteers, the leaders who wield the reins. The gurus and shishyas of all these war techniques.

12. **namāstakṣabhyō rathakārēbhyāścha vō namō**

Salutations to the carpenters and chariot makers. Sarvatma bhava. People are fine with the things in the Universe, but not the people. People talk back. But here we will be looking at every one as Isvara. Mamaka - Mine and not mine comes, **My ness is a big minus, it has to be converted into Me ness**. The order even with disruption is looked at as an infallible order.

13. **namāḥ kulālēbhyāḥ kārmārēbhyāścha vō namō**

Salutations to the potmakers and blacksmiths. We have created separations based upon the kind of jobs they do. We create stereotypes. You have to be careful around construction workers. These are created. Clutching the pocketbook around homeless people.

14. **namāḥ puñjiṣṭēbhyō niṣādēbhyāścha vō namō**

Salutations to the bird catchers and fishermen. They do poultry and leather business. Whirlpool of duality separates the bubbles and foams without realizing they all are forms of water. This Anuvaka attempts to neutralize the deep-rooted prejudices about the classifications in the Universe.

15. **namā iṣukṛdbhyō dhanvākṛdbhyāścha vō namō**

Salutations to the one who makes bows and arrows.

16. **namō mrgayubhyā-śvānibhyāścha vō namō**

Salutations to the one who hunts animals and takes dogs out for hunting. The meat comes nicely packed in america. So people are disconnected from the process of production. Give alternate occupation before judging them. **You can judge the behavior, not the person**. Drop the subjectivity in judging the occupation. Name is changed baby cow- veal, pig- pork, beef.

17. **namā-śvabhyā-śvapātibhyāścha vō namāḥ || 4 ||**

Salutations to the one who is in the form of dogs and dog owners. The dogs sometimes go through inhuman treatment.

Classes -Podcast episodes 23-29

Anuvaka -5

namō bhavāyā cha rūdrāyā cha

namā-śśārvāyā cha paśupatayē cha

namō nīlāgrīvāyā cha śitīkaṇṭhāya cha

namāḥ kapardhinē cha vyuptakēśāya cha

namā-ssahasrākṣāyā cha śatadhānvanē cha

namō girīśāyā cha śipivīṣṭāyā cha

namō mīdhuṣṭāmāya chēśūmatē chā
namō hrāsvāyā chā vāmaṇāyā chā
namō br̥hatē chā varṣīyasē chā
namō vṛddhāyā chā sāmvr̥dhvānē chā
namō agriyāya chā prathāmāya chā
namā āśavē chājīrāyā chā
namā-śśīghriyāya chā sībhāyā chā
namā ūrmyāya chāvasvānyāya chā
namā-ssrōtāsyāya chā dvīpyāya chā ॥ 5 ॥

To be chanted together in one breath. Sarvātma bhāva continues, but takes a turn to explain that Bhagavan is the nimitta kārana- intelligent cause for the Universe.

Karma includes individual and collective. Collective karma explains global warming, climate change etc. The order in the Universe is not random. Three-fold expression of intelligence behind the creation, creator- Srishti kartha, the one who upholds everything and everyone - Stiti karana, dartha, The one who is the samhartā- who can take back everything. If you go after the jagat forgetting the cause of the jagat your pursuit is going in the wrong direction. Moksha is not dispensed.

The whole creation, the stiti and samhartā all are 'As though'. The bondage is 'As though'. And the freedom is also 'As Though'.

This anuvaka helps to smooth over any disagreements. Prosperity and longevity, good progeny To get this As though freedom we have to contemplate on Bhagavan.

Bhavaya- The one from whom Universe is born - The originless origin. Another meaning of bhava is samsara. (Svetasvatara Upanishad quote bhavahgrahyam... The guilt and hurt, the omissions and commissions, the non-acceptance- prātibasikam - your own projections, subjectivity. There is vyavahārika satta and paramartha satta. Then we also have the prātibasika. The whole world exists between the two temples in the head. If the redwood tree falls in the forest, will it make a sound? Yes- that is the law. Is the sound a sound if it is not heard. We may need a sounding board to answer this question. It is a sound argument.

Rudraya- The one who removes the sorrow. He provides the monogrammed handkerchief. Moksha karaka. Removes the relative sorrow and the ultimate sorrow. The knowledge of the Universe that jīva knows is finite. Put all the inner children under Lord Rudra's feet (heel and ask to heal). So raga dvesha will not be on your way in this journey. Moksha is not dispensed like a lotion dispenser. It is understood by depositing the truncated child -apasmara under his feet so you are free to pursue the knowledge. Dakshinamurthy shows by VSL- Vedantic sign language that you are whole. The distorted view is corrected. Disease is due to karma. Birth and death are also due to karma. Papa and Punya karma combination is in the prārabdha suitcase. It is

locked with a combination lock. Gupta is holding the keys of Mishra. Mishra means combination of papa and punya.

Sharvaya and Paśupataye- The Lord who is the destroyer, The Lord of all beings including all animals. The Lord controls the population of dangerous things also. Snake will lay eight eggs and eat about four of them. Because these dangerous creatures have to be taken care of. He is also the lord of inner pashu- they have to be tied up and starved. The kama will never say enough like the fire. The inner beasts are managed by Bhagavan, one has to be equipped with a consciousness that does not give into bestial tendencies and exercise one's ability to override them by recognizing one's innate desire to grow spiritually.

Nilagrivāya and Śitikāñthaya- The one who has blue neck and the one who is white necked. The heaven beyond perception is the head and the blue sky is the neck, the solar system of the entire galaxy is the necklace with shiny beads and shining white sun is the pendant. If we look at Bhagavan this way, we are not tethered to the form. In the beginning ishta devata is recommended either by family, community or by one's own self. Brahma is considered to be the cause of the samsara. So not worshiped except in Thailand where there is Brahma shrine at every corner. Meera's Krishna is still there near Udaipur. When Swaminiji asked What did you teach Meerabai and can you show that? The camera flipped and showed the self. Feeding the devotee has to be proportional too. This is a Jñāni bhakta prayer to see the entire cosmos as Bhagavan.

Kapardine, vyuptakeśaya, Sahasrakshaya, Śatadhanvane - The one who has matted hair, shaven head, the one with thousand eyes. Anything that has hair is Bhagavan. Anything that is without any hair is bhagavan. All furry things like chipmunks, squirrels, lions, people all are Bhagavān. He can see simultaneously everywhere with all eyes. The one who has countless weapons, The wind blows, the sun rises, all the ganas act by whose order?

Girisaya The one who has mountains as his abode. This includes all that is unmoving, insentient rocks , those that are latent, inert things , sentient sthavaras trees and plants all are bhagavan. Giri also means human body. He sleeps in the human body as the bird does not collect the berries. One is restless and collects while the other is simply watching.

Sipivishtaya -The one by whom everything is pervaded through his rays. It is all light, cannot be hidden. It is so bright, and it is the one that makes you say I know and I don't know. Self shining self alone is there. The ear of the ear, the eye of the eye, the intelligence behind the existence.

Midhuṣṭamaya- The one who is the ultimate cause of the Universe. Most exalted one. All resources belong to him. This alone is timeless, spaceless, limitless one.

Īsumate- The one who has the bow. It is called quiver because the sight of it makes us quiver.

Hrasvaya, Vamanaya, Brahate The one who is short, small footed, and big. Pollen, microorganisms causing pandemic, micro world, MRSA the bug that is ready to bug everyone, resistant bacteria. The snakes, mosquitoes and other creatures.

Varsiyase He is the abode of limitless qualities. The one who is full of virtues.

Vraddhaya He was there before you. That is how we decide old? Older than everything else. The one who is the total cause for the entire cosmos

Samvrdhvane The one who is recognized as limitless by the praises showered on him.

Agriyaya The cause of everything. Predated everything. In BG also it comes Bhagavan says he was there before Arjuna and sun.

Prathamaya The one who came first. The first among all

Asave The one who pervades everything. Shiva is meditating in his own glory while in meditation.

Wherever there is potential it is Bhagavan. We don't have to search for him, No need to look up in the sky. God is everywhere.

Ajiraya The one who swiftly moves. He is changeless, but also he is the one that moves. You can not put him in any category because everything is Bhagavan.

Sighriyaya The one who obtains in moving things.

Sibhyaya The one who obtains in the swift flow of waters. - all the water bodies, rivers etc.

Urmyaya The one who obtains in every wave. Even if he is in a placid lake without wave is Bhagavan

Avasvanyaya The one who obtains in quiet waters.

Srotasyaya The one who obtains in small streams

Dvipyaya The one who obtains in the islands. What makes an island an island? You can't say one thing. It is that truth that makes everything what it is, is Bhagavan. We don't want to be floating in the ocean of samsāra so Anuvaka ends after bringing you to the shore of Moksha for sure.

Bhagavan is the wave; He is the island. We are now rescued into dry land.

Classes Podcast episodes 30-32

Anuvaka 6

Benefits of chanting include winning litigations and live long life

**namō jyēṣṭhāyā cha kaniṣṭhāyā cha
namāḥ pūrvajāyā chāparajāyā cha
namō madhyāmāyā chāpagalbhāyā cha
namō jaghānyāyā cha budhniyāyā cha
namā-ssōbhyāyā cha pratisāryāyā cha
namō yāmyāyā cha kṣēmyāyā cha
namā urvāryāyā cha khalyāyā cha
namā-śslōkyāyā chā-'vasānyāyā cha
namō vanyāyā cha kakṣyāyā cha
namā-śsrāvāyā cha pratiśrāvāyā cha
namā āśuśēṇāyā chāśurāthāyā cha
namā-śsūrāyā chāvabhindatē cha
namō vārmiṇē cha varūdhinē cha
namō bijminē cha kavāchinē cha
namā-śsrūtāyā cha śrutasēnāyā cha || 6 ||**

jyēṣṭhāyā and kaniṣṭhāyā The oldest and the youngest . There is no fallacy of redundancy. We are allowed to repeat in teachings. The slight difference in meaning is all the predicated, geologists and astrophysicists will look at and say how long they live. The fossil, fossilized things, mummies etc.

pūrvajāyā, āparajāyā- The one who is in the form of cause and the one who is in the form of effect. Effect is non separate from the cause. Cause is cause. Effect is the cause. Bhagavan is both the cause and effect. Uncaused cause. That will never become because. Bhagavan is upon which the status of casualty is imposed. The casualty is only in relation to jagat. Sat chit ananda is there even without the jagat. It is the whole without a second. On this consciousness the status of cause is as though superimposed.

madhyāmāyā apagalbhāyā- That which is in the middle of creation and destruction, the sthiti, the maintenance. Earth is a revolving restaurant by itself. We think it is stationary. It is a spoof! Celebrating 50 th anniversary- married to the same person! Really the cells in the body have changed numerous times. The mind has changed too. Married couples stop talking after a while because they know each other so well.

Apagalbhāyā The one who is in the form of a small infant including humans, animals etc. Baby is small, defenseless. Though the Lord is the cause of creation he is also in the form of an infant.

jaghanyāya budhniyāya

The one who is born of the hind quarters- mammals, **budhniyāya**- born of root- trees. The various jivas that are around, animals- jangama, and sthavaras- plants.

ssōbhyāya, pratisāryāya Ubhabhyam Saha varthate iti sobhyaya- Sobha means mixture of papa and punya- Misra . The one who is in the form of human beings. The giver of papa and punya is Isvara. Only punya- celestial beings like gandharva, kinkara etc. Predominantly papa- animals. **Pratisāryāya**- The one who is moving- horse, deer, wind etc. the power that makes things move is Bhagavān. That which comes back as agreement is also Bhagavan. The echo that comes back.

yāmyāya kṣēmyāya

Salutations to that which is born from Lord Yama- death. That which belongs to Yama. Lord Yama means time. Time is up. Sometimes it is a relief. Resources of earth are finite and so if no one dies how we will survive? Body transforms after death. The indweller is the Atma goes to various lokha based upon the papa and punya and comes back to exhaust the karma. Ksemya means one who retains. The one who helps you retain, protect your objects of desire.

urvāryāya khalyāya

That which is born of earth. You eat the food for the first 40 years and then food eats you. The one that was nurturing is no longer good for you in later years. Grow older and richer golden teeth, precious stones in the kidney. Srishti karta . Khalyaya means grains. Many varieties of grains and rice . Biodiversity. But now we have genetically modified grains- terminator seeds that do not grow back. Basmati rice grows in Texas - Texmati. Western world patent everything when they try to patent yoga pose, sleepy India woke up and stretched and said you can't do that.

śślōkyāya a'vasānyāya

Born of Sloka - Lord with forms is born by the Sloka - praises on Isvara . Karma Kanda teaches what to do and what not to do. Preparation is done . Gives emotional maturity. Is that all in life? Is this just a rat race?

Avasana means full stop. Full stop for all the question marks. The yearning is not for money, wealth, health and happiness. Final full stop, no more questions. Are you a house holder or held by the house? Duties to be performed. What is the purpose of life? This can be answered only by the second portion of Vedas. It teaches you to slowly let go, including parenting. When your child texts back I am busy when you realize they no longer need your parenting skills.

Every enjoyment- ananda is finite. The fusion of enjoyer (subject) and the object of enjoyment (object) is finite. Ananda can be limitless only if the subject and object are the same. The longing is gone and no longer a sense of belonging.

Vanyāya kakṣyāya

Born of forest- balances the ecosystem.

Growth of trees - marriages are conducted for trees in India

śśravāyā pratiśravāyā

That which is heard - Sruti
Mantra, knowledge born of Vedas
No need to study/ read just listen
Pratisrava - Manana
Asking clarification of doubts
Also means Guru parampara

āśuṣeṇāya aśurāthāya

In the form of quick wars, Quick chariots - race cars, Swift - Vayu etc
Bhagavan is in the form of quickly satisfied- Asuthosah. Basmasara story. The one who goes quickly to fulfill devotees wishes. The turn here is Bhagavan is now looked upon as a protector, protector of warriors.
This theme continues in 7 th Anuvaka.

śśūrāya avabhindatē

The one who shatters walls and barriers. 3 rd chapter BG - the inner enemies have to be conquered. No walls needed for Advaita. The fences between jivas to be shattered. The walls between jivas and jagat. There is a lot of fear and anxiety. Overprotective mentality is also there.

There is a wall between inner self and kartha and boktha.

The one who can give you the courage to look at the wall and break them.

Ava means descending- Avatar

Varminē varūdhinē

Varma- kavaca- armor
Healthy boundaries
If there are no walls, then there can be a danger.
So, you put on the armor and take off when you no longer need it.
Varudhi- basement inside the chariot - secret hiding place when many arrows come out. The one who is equipped with that. The use of your buddhi to pick your battles. Not to fight and go to the secret place without fighting.
This is not escapism or hiding due to cowardness. This is a strategic retreat.

Bijminē kavāchinē

Lord in the form of Helmet and armor
Protect the head and the body. The lord who protects the buddhi

śśrūtāyā śrutasēnāyā

The one who is taught by the Sruti
Jagat- then there is a creator

Aneka creators - naiyyayika will say
Palace example given by logicians
The one who cannot be hidden. Some thing or other is praised. Wherever there is glory it is me alone.
The one who is with the army of well-known devatas who advertise Bhagavan's presence. Keno upaniṣad- who is the eye of the eye? Who is the ear of the ear?
Aditya Hrudayam- for eyesight
Bhagavan in the form of light.
Agni is devata for speech also. Guard us from fiery speech.

Classes Podcast episodes 32-34

Anuvaka 7

namō dundubhyāya chāhananyāya chā
namō dhṛṣṇavē cha pramṛśāya chā
namō dūtāya cha prahitāya chā
namō niṣaṅgiṇē chēśudhīmatē chā
namastīkṣṇēśavē chāyudhinē chā
namā-ssvāyudhāya cha sūdhanvānē chā
namā-ssrutyāya chā pathyāya chā
namāḥ kātyāya cha nīpyāya chā
namā-ssūdyāya cha sarasyāya chā
namō nādyāya cha vaiśantāyā chā
namāḥ kūpyāya chāvatyāya chā

namō varṣyāya chāvarṣyāya chā
namō mēghyāya cha vidyutyāya chā
nama īdhriyāya chātāpyāya chā
namō vātyāya chā rēṣmiyāya chā
namō vāstāvyāya cha vāstupāyā cha || 7 ||

dundubhyāya

announcement instrument- bang on it kettle drum - use it for announcements of the war
Conch Shells etc. messengers of the war

āhananyāya

The one who bestows Karmaphala as arrows

namāstīkṣṇēśāvē chāyūdhinē

The one who is equipped with arrows , Sharp weapons- Durga . Not toy arrows

ssvāyūdhāyā sūdhanvānē

Beautiful bow - beautiful weapon. The one who has it is being praised. Weapons are beautifully decorated. The one who is adorned with these weapons

ssrutyāya pathyāya

Army trek goes through all these routes. The small cul de sac where the army goes. Dangerous terrains. Metmorphocally explains the spiritual journey

kātyāya nīpyāya

Small amount of water collected like a pond .Waterfalls - downward falling water where animals bathe

ssūdyāya sarasyāya

Marshy lands , swamps where lotuses can grow . Life can be like walking through quicksand Situation is Bhagavan . How to get over is also Bhagavan

nādyāya vaiśāntāya

River -Ritualistic baths take place, small tanks . Army goes through all these paths. Outcome is Bhagavan . Income is Bhagavan

kūpyāya āvātyāya

Not connected to war, more water theme. Wells and Valleys

varṣyāya āvārṣyāya

Rain and absence of rain. No rain is also Bhagavān. Draught is also Bhagavān. We must be responsible. Decrease carbon emissions

mēghyāya vidyūtyāya

Clouds and Lightning

īdhriyāya ātāpyāya

Autumnal clouds. Obtains in the sun

vātyāya rēśmīyāya

Prana and time during pralaya

vāstavyāya vāstupāyā

In the form of every object. In the form every vastu . Sarvantaryatmikam. Indweller of the animate and inanimate things

Classes Podcast episode 35

Anuvaka 8

Very auspicious Anuvaka. We say Hara Hara before - Important Anuvaka

Bhagavan as Sarva lokha Upasya murti, is seen as the source to the fulfillment of all desires. Artha Kama pursuits. Yoga kṣema

This mantra is a fervent prayer for saṃsārika sukha- happiness centered on the finite, as well as Ātyantika sukha in the form of Moksha. This anuvaka is regarded as highly exalted because it invokes Bhagavan as an embodiment to show us the way to Moksha.

namā-ssōmāya cha rūdrāyā cha
namāstāmrāyā chārūṇāyā cha
namā-śśāṅgāyā cha paśūpatāyē cha
namā ugrāyā cha bhīmāyā cha
namō agrēvādhāyā cha dūrēvādhāyā cha
namō hāntrē cha hanīyasē cha
namō vṛksēbhyō harikēsēbhyō
namāstārāyā
namāśśāmbhavē cha mayōbhavē cha
namā-śśāṅkārāyā cha mayaskārāyā cha
namā-śśivāyā cha śivatārāya cha
namāstīrthyāya cha kūlyāya cha
namāḥ pāryāya chāvāryāya cha
namāḥ prātarāṇāya chōttarāṇāya cha
namā ātāryāya chālādyāya cha
namā-śśāṣpyāya cha phēnyāya cha
namā-ssikātyāya cha pravāhyāya cha || 8 ||

Sōmāya rūdrāyā

The one who is non separate from the goddess Uma (soma is moon)

Rudra - pointing the arrow - Karma phala

Difficult to invoke Rudra

Uma is cool like moon
Rudra is angry and She is complimenting, calming
Mata and Pita together never be separate pitarou
Like word and meaning joined
Knowledge of OM - non separate from you
Maha astra is OM is given by Uma now the arrow becomes light like a snack
Ucharana of Om is to develop vairagya
Everything is OM alone
All status in the society a brahmana - abrahmana

tāmrāyā āruṇāyā

Coppery sun
Rising yellow sun
Baby sun
Invocation of Sun is important sadana
Hanuman chalisa- swallowed up rising sun, everywhere dark
That which is beyond good and bad, dharma and adharma
Important for both groups sadaka and not sadaka
The truth of I and truth of Sun is Atma - ultimate understanding
That which makes the sun sun is you
That one nondual consciousness

śaṅgāyā paśupatāyē

Sam- happiness
Sankaraha - same sambavathi
The one that causes Sam- auspicious happiness
Gachati iti gaha
The giver of happiness
The one who has overlordship over the bestial spects of oneself
The six enemies- kama krodha, lobha, moha, mada, matsarya
All R and D are Pashus
Unkooth tendencies
Not being disciplined
namā ugrāyā cha bhīmāyā cha
Apasmara - baby-like creature with mustache, has a shield and sword offensive and defensive. Haunts by memories
You please take care of them

ugrāyā bhīmāyā

The most exalted one, the one who excels in glory
Bhīmāyā- The one who is big and scary
Taitiriya - because of the fear wind blows,
Not mean wind is afraid of Bhagavan

Yama- davati he skips and jumps ages
Keno upanishad story

agrēvādhāyā dūrēvādhāyā

Agrēvādhāyā- The one who protects from the front
Wards off enemies from nearby - Krishna as a charioteer- protects from Nāgastra
dūrēvādhāyā - The one who protects enemies by standing far away
Arjuna says - The luminous presence is Rudra-
I direct the bow on the luminous figure, killing already dead people

hantrē hanīyasē

The one who pulls the plug on jagat- the one resolves the jagat
Later on, the jagat comes back again
Haniyase- The one who puts an end to samsara - but come back - Bhagavan

Vrkṣēbhyō harikēsēbhyō

Cool green tree with leaves- nurturing aspect
The one who takes care of ajnanam
Dreadlocks of Lord is the hanging leaves of trees

In this section various manifestations of *Sukha*, happiness is invoked. Rudra is invoked as the one in-charge of total wellbeing, individually and collectively. *Sivaya*, as the most auspicious and the ultimate happiness is invoked as the famed *pachakshari mantra*. *Siva* also means free of afflictions, which is the truth of every *Jiva*, human being.

tārāya

Tru- to cross- Tara-
Hanuman leaping the ocean
Samsara leap
Jiva srishti - splattered by Jiva overlaid on Isvara Srishti
Slushy thing you splatter on clean surface which then drains slowly on Jiva
You start with what you can see because you cannot objectify Bhagavan
You cannot see Isvara srishti so you start adding Jiva's srishti
Object of fear, object to avoid,
Object to pursuit
Adhyasa- - āsaha- is to throw - throwing your own residual Raga and Devsa
Adhi- powerfully
Overlay and so Isvara is not recognized.
You have to look everything objectively as Isvara
This has to be cultivated seeing Bhagavān in it as it
So, invoke Bhagavan as Taraka

Invoke as Pranava

'Danur grihitva mahastram brahma tal lakshya mushyate'

Mundaka upanishad

Omkara Bow is the greatest weapon you can strike the Brahman

Next line say strike without a mistake

Pratika - sound symbol

Svastika is pratima- visual

It protects by repetition

Bow is Omkara

Arrow is practiced Omkara, it takes you to Brahman

Pierced with focus no mistake

Vygra buddhi- he hits the arrow, then sees cow

You become one with the arrow.

Mayat - vikara arthe, pracur arhte- preponderance, svarte

Sarama - divine dog watch dog - yagna 4 puppies

The puppies did not eat the offering but were hurt so she fought for them.

Chin maya- only chit

How to stay focused when there are so many distractions in Jagat

We need the Grace of Bhagavan to chant the Taraka mantra

Om is the waker, responding to the waking world

Isvara srishti includes your dream, but what you dream is jiva srishti

Then sleep comes when duality disappears. Oneness

Omkara is Nirguna and Saguna. Isvara and Jagat.

śśambhavē mayōbhavē

Sam - Bhavati

śambhavē- The one who gives happiness here

Mayōbhavē- The one who gives happiness hereafter

Completed total wellbeing

The one who is the hetu, source for sam- wellbeing, feeling peace with myself, all wrong things are gone.

Contentment and wellbeing

Relative wellbeing and total wellbeing

Samsara is suspended for time being and not being affected

Today Samsara has no power over me!

Today I pledge i will not be a samsara

You can start with 1 hour

Namo Sambhave!

No hurry , start with small steps

Drishta and adrishta phala of any meditation
Peace of mind is drishta phala
The one who is

śśāṅkārāya mayaskārāya

śśāṅkārāya - the one who is source of happiness
The one who is causing the Sam - Sankara
Jagat is not sorrow because it is Isvara
You get lot of joy from jagat too, not just pain and sorrow alone
Mayas karoti iti mayaskara- the one who cause you to be one with the happiness in your life
Immediate joy that is available. It is there all the time really speaking. Look at the world with Isvara's eyes. See bhagavan everywhere smile ensues
Appreciate everything
Mayaskārāya- The one who gives freedom
Mayas- the joy that you experience when you are non-demanding non judgemental complete person
Develop the demeanor to be ok with everything as they are.
Take deep breaths, smile when you want to frown. It is up to you!
Iron the forehead the frown will go away and smile
I am having a 'Jiva attack' you can say and ask for help.
Family will help to pull you out, but you have to allow it. You may not like it.

You look at a baby- you smile, but some day, the same baby can irritate you

śśīvāya śīvatārāya

NamaShivaya
Most awaited
The most auspicious
It is you!
Sat chit Atma is the one that is most auspicious.
Shubam at the movie
Don't be an infinite seeker, better to be seeker of the infinite
Loss of the infinite is infinite loss
Ultimate happiness
You don't need a dhiksha for this mantra
Take it up on your own
Already activated and ready to bless you
Om Namashivaya

Sivataraya- comparative word but read as superlative
Sivataraya namaha
The most auspicious

You can also take it In comparison to everything else it is the best

tīrthyāya kūlyāya

Tīrthyāya- The one who obtains in sacred place

Pilgrimage

Already paid for, nature is Bhagavan, trekking, hiking, walking so exercise is inbuilt. Raga Dvesa goes away because you adjust to what you have, parikrama in theertha yaytra.

Spiritual, emotional detox

Kūlyāya - The one who obtains on the bank of rivers

General and particular

Civilization is always at the bank of rivers

Indus, mohenjo daro-near saraswati river

If there is draught in the river people move away

pāryāya āvāryāya

Pāryāya- now become specific

the other side of the river - that side is Moksha

āvāryāya -this side of the riverbank - I am here.

Samsara- metaphorically

Without banking on the bank of this side of the river for happiness

prātarāṇāya -

The one who helps us cross the papa, samsara

The path is different for everyone, it starts accidentally, ups and downs are there.

Some people have to brought down and some have to be lifted

Exalted because theta re making an effort to attend Vedanta class

Chōttarāṇāya

The one who helps us cross the papa, ignorance

He/she has a plan, and you have to allow it to work

Story- Apple juice spill on the had changed the attitude

ātāryāya ālādyāya

Ātāryāya- puarjanma the one who obtains in rebirth

Indweller in every being

ālādyāya - alam - the one who obtains in jivas- the one who eats the karma phala

Śśāṣpyāya - the one who obtains in tender grass - don't cut the grass, if you need say a mantra, take the permission, first mantra in Yajur veda

phēnyāya - the one who obtains in foam, bubbles - finite karma phala , not real even in cappuccino, everything non lasting you look at the truth

ssikatyāya - the one who obtains in sand , deserted regions are not deserted by Bhagavan, eco system for specific insects, rich in minerals etc temporary things

pravāhyāya the one who obtains in flow of the river
Waterfalls, rivers the force behind

Classes Podcast episodes 36,37 and half of 38

Anuvaka 9

namā irīnyāya cha prapāthyāya cha
namāḥ kigmśilāyā cha kṣayāṇāya cha
namāḥ kapardinē cha pulastayē cha
namō gōṣṭhyāya cha gṛhyāya cha
namāṣṭalpyāya cha gēhyāya cha
namāḥ kātyāya cha gahvarēṣṭhāyā cha
namō hradāyyāya cha nivēṣpyāya cha
namāḥ pāgm savyāya cha rājasyāya cha
namā-śsuṣkyāya cha harītyāya cha
namō lōpyāya chōlāpyāya cha
namā ūrvyāya cha sūrmyāya cha
namāḥ pārnyāya cha parṇāśadyāya cha
namō-'paguramāṇāya chābhīgnatē cha
namā ākhkhidatē chā prakhkhidatē cha
namō vahī kirikēbhyō dēvānāgīm hṛdāyēbhyō
namō viksīṇakēbhyō namō vichinvatkēbhyō
namā ānir hātēbhyō namā āmīvātatkēbhyāḥ ॥ 9 ॥

Antaryami - Lord manifest in the form of order

irīnyāya prapāthyāya

The one who obtains in the desert and dunes,

prapathyāya

The one who obtains in the small pathways, highways
Means of sādana, the paths
Purusha - Artha, Dharma, Kama, Moksha
All of them are bhagavan
Road, destination
Don't be product oriented, process oriented

kimśilāyā kṣayāṇāya

The one who obtains in all pebbles and stones
a humble shelter,

kṣayāṇāya

The one who obtains in residential places
Wherever you go you can't be away from Bhagavan

kapardinē pulāstayē

The one who has matted hair
The one who protects from front

gōṣṭhyāya gr̥hyāya

The one who is in the form of cowshed - target practice, psychotherapy
Indra- Prajapathi

The one who is in the form of House

stalpyāya gēhyāya

The one who obtains in sleeping cot
The one who obtains in big mansions

kātyāya gahvarēṣṭhāya

The one who obtains in difficult places, difficult situations in life
The one who obtains in hidden places like caves, inside your heart hidden by Raga and Dvesa. Guha- dark cave. Buddhi. Dark and hidden filled with lots of doubts , habitual patterns etc. More difficulties mean, more Isvara. Isvara is embracing you when you have more difficulties.

hradāyyāya nivēṣpyāya

The one who obtains in deep-sea, deep-sea photographs, Vichitra creatures.

The one who obtains in dew drops

Some plants thrive on them - cactus

pāgmsāvyāya rajāsyāya

The one who obtains invisible things, microorganisms, viruses, corona epidemic, no visa needed can spread easily. We make Yama's job difficult with advances in the medical field.

The one who obtains in visible dust

śsuṣkyāya harītyāya

The one who obtains in dry woods, flammable things that are devoid of water.

The one who obtains in green, live plants and trees

lōpyāya ulāpyāya

The one who obtains in a place where nothing grows. You will still see some plants growing in bad lands. This also explains the people in whom there are no raga dvesa, very few Raga dvesa. - conscious mind

The one who obtains in marshy places- This implies the unconscious minds

Like alligator emotions come and catch you. Reminder for Vairagya

That is also Bhagavan and ability to take care of it is also Bhagavan

No need to delete the unconscious mind but to integrate.

ūrvyāya sūrmyāya

Urvi- hrasva. But here deerga is chandasam

The one who obtains in earth

The one who obtains in the waves

Waves, Tsunami, whirlpool etc

Gita dyāna sloka

pārṇyāya parṇaśadyāya

The one who obtains in fresh leaves - spring leaves

The one who obtains in heap of dry leaves- autumn leaves, auspicious time for us.

apaguramāṇāya ābhīgnatē

The one who obtains in the one who has raised weapons - karma phala dāta

The one who destroys what has to be destroyed.

Paritranaya sadunam Vinashaya cha dushkritam - ready to come as Avatara.

Dyana sloka- for poetic skills

Honor, wealth and oneness

ākhkhidatē prakhkhidatē

The one who gives results according to papa karma in small measure

The one who gives results according to papa karma in big measure

vah̄ kirikēbhyo dēvānāḡm̄ hr̄dayēbhyo

The one who is in destructive forms

The one who is known only to devatas

vikṣīṇakēbhyo vichinvatkēbhyo

The one who afflicts in various ways - no randomness in law of karma.

Papa and Punya are mixed and how to package the results. Chocolate cake - Punya, stomachache- papa.

The one who reaches to bless and catches to punish people

ānir hṛtēbhyo āmīvātkēbhyaḥ

The one who does not fail in giving results of actions - mrutyu giver. Death is given as a result of action.

The one who pervades everywhere to punish wrongdoers.
Markandeya, Nandhi etc are also invoked here.

Classes Podcast episodes 38-40

Anuvaka 10

This is a summation of Sarvatma bhava. And we will come back to Anuvaka 1. Shanta and giver auspiciousness, subham, and mangalam. Relative mangalam and absolute mangalam. Bhukti and Mukti are simultaneously prayed for. Asking for relative peace of mind, so the mind is free to study to get ultimate mangalam.

**drāpē andhāsaspatē daridrānīlālōhita |
ēśā-mpurūṣāñāmēśā-mpāśūnā-mmā bhērmā-'rō mō ēśā-
ñkiñchāñāmāmat |1**

The one who gives undesirable results! Allowed in Hinduism.

The one also gives nurturing results. Same person. Not like dad and mom giving different things, one scold and one gives candy. No partiality or hatred. Bhagavan does not do that. Asangha. Daridra- no possession. Daksha saw shiva this way. Not really poor, but unattached, not possessing anything. The one who is half blue and half red- mixed with Uma Sakti. Sakti to create and sustain. May you not frighten beings and cattle, let them not be destroyed or be afflicted by diseases. Praying on behalf of the animals. You pray for yourself and others. That's why Ati Rudram is so powerful. Many miles the prayer goes. Become prayerful and get ready for Moksha.

Dyana sloka is on Subramanya. Progeny, health and wealth.

yā tē rudra śīvā tānū-śśīvā vīśvāhābhēśajī |

Śivā rūdrasyā bhēṣajī tayā nō mr̥da jīvasē ॥ 2

Your body is the auspicious medicine for every disease in the word, all afflictions and for the disease of samsara. With the help of your body make us happy.

jmāgm rūdrāyā tāvasē kapardinē kṣayadvīrāya
prabhārāmahē mātim |
yathā nāśśamasāddvīpadē chatuṣpadē viśvā-mpuṣṭa-
ṅgrāmē əsmiññātūram |3

The idea is to see all pervasiveness of Isvara, we initially look at him with a jaundiced eye. Furniture is painted thick. There are a lot of memories from previous births and this birth creates impressions. There is a wall between oneself and Bhagavan. That must come out. You acknowledge Bhagavan is pervading everything. Arrows are flying. Now you are praying. Paint is stripped. There is no mukti without Bhakti. Arjuna changes after 11 th chapter in BG. He is so afraid now. Everyone can chant Sri Rudram. Suddenly rules came that women should not chant. It is all made by patriarchal society. Because Sri Rudram provides Vairagya and men are afraid of that. Has 300 Namah.

Let there be auspiciousness for all four-footed animals. Lord of moon and sun, lord of time. Atyantika sukha (will come to an end) and niratiya sukha - (Natural sukha not be any karmaphala- svabhavika) Bless us with happiness. Twin happiness- one centered on an object, the other one is subject dependent happiness. Lord, let you be pleased so we will both happiness. The one with matted hair, who eliminates the powerful inner enemies, granting happiness to our people, our animals and to all beings in the village, frees all of us from disease and nourishes all. We intensively worship you. We offer mental worship. Tavase is informal for tapasvine. Lord Shiva in meditation pose is not the point.

mr̥dā nō rūdrōta nō mayāskṛdhi kṣayadvīrāya namāsā
vidhēma tē |
yachCha-ñchā yōśchā manūrāyajē pītā tadaśyāmā tava
rudrā prāṇītau |4

This sloka has its own Dhyana sloka.

Lord of Nandhi, Nandhi means always happy- Anandhi. It is tamas. Lord is overpowering tamas the ajnanam. May one visualize Bhagavan as Nadhishvara with baby Ganesha with baby moon. 10th anuvaka comes full circle. It is a collective prayer. The meaning is unfolded from a place of non-separateness. These mantras give peace of mind, release from terrible papas and success in all endeavors. The idea is no need to die to see Bhagavan. That is not the idea of the Bhagavan in Sri Rudram. He is right here, waiting to meet and greet you. The preparation is there and vision is also here.

Please grant us happiness by killing all the enemies within, protect all the beings around us.

**mā nō māhāntamūta mā nō arbhāka-mmā nā uksāntamūta
mā nā uksītam |
mā nō-'vadhīḥ pītarā-mmōta mātarā-mpriyā mā nāstānuvō
rudra rīriṣah 15**

Protect all the great people. Protect all young children, protect all our parents, protect all the unborn children, protect all our own bodies.

Protect from all the diseases. The base level of understanding is all disease and death come from our own karma. So we are asking Isvara to take away the karma phala because by praying I create new karma which will be the vaccine for the disease.

The dhyana sloka for this mantra describes Rudra as one who is carrying a weapon, trisula, trident that can kill all the enemies within. This mantra is for longevity.

**mā nāstōkē tanāyē mā nā āyūṣī mā nō gōṣū mā nō aśvēṣu
rīriṣah |
vīrānmā nō rudra bhāmītō-'vādhīrhāviṣmaṇtō namāsā
vidhēma tē 16**

O Lord Rudra, despite anger please do not harm us in terms of our progeny, longevity, cattle and horses. Please delay our karma phala, we are praying, bringing offerings to you.

The dhyana sloka is about Nataraja dancing with Parvati. Brings happiness and provides mantra siddhi.

**ārāttē gōghna ūta pūruṣāghnē kṣayadvīrāya sūmnamāṣmē
tē astu |
rakṣā cha nō adhi cha dēva brūhyathā cha nā-śsarmā
yachCha dvībarhāḥ 17**

Ārāt- means both nearby and far away. Let me tell you that your form is not a nice one. You destroy everything. But please be auspicious and not destroy cows, people, sons, grandsons, and warriors. Protect us for a change and give us happiness.

We pray to Rudra to help us transcend our karmas, to drop the doer-ship and gain self knowledge. The theme is We love you, but please keep away the karma phala. Here there is a lot of emotional maturity. The inconvenient truth is the so-called anger of Bhagavan is nothing but your own karma phala. Now it becomes plural before it was singular.

Dhyana sloka - Describes Rudra as 10 million rising sun, radiance and protect one from inner enemies. The killer of fears, he is the source of fear but also the killer of fear.

**stūhi śrūta-ṅgārtasadām yuvāna-mmrganna
bhīmamupahāntumugram |
mr̥dā jāriitrē rūdrā stavānō ̥nyantē ̥smannivāpantū sēnāḥ**
18

The one who kills the wrong doers, we praise you, protect us from this body that is subject to aging, pain and discomfort. Give us respite from these complaints. May you punish others who are wrong doers, we are praying and surrendering, protect us. Stuhi is praising with understanding. Karma is a model and mitya.

Dhyana sloka- The one with elephant skin and tiger skin . Elephant- power and tiger-ego. You will get a good son and good daughter.

**parīṇō rūdrasyā hētirvṛṇaktū pari tvēṣasyā durmāti
rāghāyōḥ |
avā sthīrā māghavādbhya-stanuṣvā mīḍhvāstōkāya
tanāyāya mr̥daya |9**

May the weapons of Rudra be kept away from us. Let the destructive power be gone, the bad brain go away. May you withdraw all our karma phala and bless us with happiness and protect us and our progeny.

Drop the karta within me. Then all the karma is gone. When the doer is dropped all the accounts are falsified. M.U - Vidyate hridaya granti.. There is no para, apara, only Isvara. The knot in the heart is loosened. You have to pull at the correct end. Shastra jnana is the correct end, and the other end will tighten the knot.

Dhyana sloka - Meditate upon the Lord who is beautiful and has a spear. This will take away the fear of the government and other fears.

**mīḍhūṣṭamā śivatama śivō nā-ssūmanā bhava |
parāmē vrksa āyūdhannīdhāya kṛttim̄ vasānā āchāra pinākā-
mbibhradāgāhi |10**

Oh the fulfiller of desires, make our heart pure. Easily pleased. Ravana story, Hiranyakashipu and Gokarna story. Don't have an angry face, instead be nice and smile. Be auspicious and benevolent. Only 18 muscles for smiling whereas you need 27 muscles to frown.

The shift is the doer, thinker, experiencer, the 'Er' is given up. No Karta and then no karma phala. The three fellows - the three karmas are chasing you. Then you realize it is a dream.

May you teach me Sivoham and be auspicious. All the obstacles in the path may all of them dissipate away.

Dhyana sloka

Meditate upon the Lord who has a serene smile, who is peaceful and is with delightful Parvati. Benefit is winning enemies outside and within.

**vikīridā vilōhitā namāstē astu bhagavah |
yāstē sahasragm̄ hētayōnyamāsmannivāpantu tāh |11**

Oh Lord endowed with six forms of wealth - Bhaga- let the weapons you have destroy others, not us.

Dhyana sloka - May one meditate upon the Lord who destroys all causes of suffering adorned with ornaments, all weapons, lord of all the worlds.

**sāhasrāṇī sahasrādhā bāhuvōstavā hētayāh |
tāsāmīśānō bhagavah parāchīnā mukhā krdhi || 12 ||**

Oh lord, thousands of weapons in your two hands, thousands of varieties , please turn them away. Make them have a 180 degree turn. Let them not face us. Be a happiness giver.

Classes Podcast episodes 41-44

Anuvaka 11

11th Anuvaka is the grand finale of the fruit of learning. Rudra has become many, this is brilliant because it is the only way to comprehend this Jagat. To understand and assimilate this Anuvaka we have to discuss this 'one' and 'many' Rudra from various standpoints. Suddenly one rudra has become 1000 Rudra with multiple weapons. The one 'becomes' two with Maya and then many. When you Isvarize everything you are very close to Atma jnana. It is not just asking for forgiveness from karma and karma phala. It addresses both prayo marga and Shreyo marga. It takes care of the papa and prepares you for the knowledge. When you see ISvara everywhere, you start seeing yourself everywhere. That's why sannyasi also is asked to chant. Because it unfolds self knowledge. It is all about nididhyasana. Sarvatma and Sarvatma bhava is used by Adi sankara Bhashya on Vishnu Sahasranama.

Anuvaka 11 bridges the divide between Jnana (knowledge) and Bhakti (devotion), both are needed, and nowhere do we find such a concerted attempt as in this anuvaka hence it makes it a fitting ending to this Sri Rudram. The Namaha is an expression of Aww and acceptance. I recognize all pervasiveness of Bhagavan.

How to disarm the weapons from long distance- it is the sashtanga namaskaram. The sadhaka has evolved spiritually and has gone from being fearful to prayerful.

1-4 looked as one mantra.

sahasrāṇī sahasrāśō yē rūdrā adhī bhūmyām |
tēśāgṁ sahasrayōjanē-'vādhanvāni tanmasi |
asminmāhatyārnāvēm-'tariksē bhavā adhī |
nīlāgrīvā-śśitikānṭhā-śśārvā ḥadhaḥ, kṣāmāchāraḥ |

nīlāgrīvā-śśitikānṭhā divaṛgm rūdrā upāśritāḥ |

The various forms of Rudra, as Isvara, multiple devatas, sources of blessing and Also causes of chastising. All the lokhas. And then we realize all are one.

Mantras 5-7

yē vrksēṣu sāspiñjārā nīlāgrīvā vilōhitāḥ |
yē bhūtānāmadhipatayō viśīkhāsāḥ kapardinaḥ |

yē annēṣu vīvidhyānti pātrēṣu pibatō janān |

Here We look at Rudra in trees, tender grass, all the beings with hair and without hair, food and bacteria etc.

Mantra 8-9

**yē pāthā-mpāthīrakṣāya ailabṛdā yāvyudhāḥ | yē tīrthāni
prācharānti śrāvāntō niṣaṇgiṇāḥ |**

Rudra is looked upon as the one who protects people in different paths. Protects us by feeding and protects against papa.

Mantra 10

**ya ētāvāntaścha bhūyāgmsaścha diśō rūdrā vitasthīrē |
tēśāgṛm sahasrayōjanē-'vādhanvāni tanmasi |**

We see Rudras everywhere in all directions, but with our surrender we make Him keep the bows untied and strings are kept far away. Power of Namaha.

**namō rūdhrēbhyō yē pṛthīvyāṁ yē-'ntarikṣē yē dīvi
yēśāmannām vātō vārṣamīṣavāstēbhyō daśā prāchīrdaśā
dakṣīṇā daśā prātīchī-rdaśō-dīchī-rdaśōrdhvāstēbhyō
namastē nō mṛdayantū tē ya-ndviṣmō yaśchā nō dvēṣṭī tam
vō jambhē dadhāmi || 11 ||**

Salutations to those Rudras who exist on earth, who are in between earth and far beyond in the air, in space , the rain, the different directions.

**tryāmbakam yajāmahē sugandhi-mpūṣṭivardhānam |
ūrvāṛukamivā bandhānānmṛtyōrmukṣīya mā-'mṛtāt |
yō rūdrō agnau yō apsu ya ḥśādhīṣu yō rūdrō viśvā
bhuvānā vīvēṣā tasmai rūdrāya namō astu | tamū ṣṭuhi ya-
ssviṣuṣṣuṣudhanvā yō viśvāsyā kṣayāti bhēṣajasyā |
yakṣvāmāhē saūmanasāyā rūdra-nnamōbhirdēvamasūra-
nduvasya | ḥaya-mmē hastō bhagāvānāya-mmē**

bhagavattarah I aya-mmē vīśvabhēśajō-'yagm śivābhimar
śanaḥ I yē tē sahasrāmāyutā-mpāśā mrtyō martyāya
hantavē I tān yajñasyā māyayā sarvānavā yajāmahē I
mrtyavē svāhā mrtyavē svāhā I prāṇānā-hgranthirasi rudrō
mā viśāntakah I tēnānnēnāpyāyāsva ||
ō-nnamō bhagavatē rudrāya viṣṇavē mrtyurmē pāhi ||
sadāśivōm I
ōm śānti-śānti-śāntih ||

As we come to the last episode of this powerful prayer, we end by learning the meaning of the famous Mrityunjaya Mantra, traditionally chanted at the end of Rudram along with other mantras. While it is a healing mantra for the removal of diseases, it is also a mantra for the jignasus, one desirous of knowledge. It is a final prayer to take one from mortality to immortality and for being redeemed from samsara. May I always know that I am 'that' alone.

The one who has three eyes- Surya, chandra, agni, able to see past, present and future, fragrance all jobs creation sustenance and resolution but no sweating and stinking always fragrant, despite doing there is no doing. The one who is the nourisher. You secretly remove the garbage; no announcement is needed. Dispelling ignorance is done in the same way silently and quietly. Without any interference the fruit is freed from the creeper. Atma jñānam is a quiet affair. No celebration needed for enlightenment'. Self is already enlightened, only fog is dispelled. It is iva - 'As though. There is no creeper- only the weeper. What samsara? What creeper? It is only a vision problem. Now I can see clearly. The bondage is as though, the freedom is also as though.

Maha Vakya

The hand that does Namaha is Isvara.

This hand of mine is (as good as) Bhagavan (blessed) This hand of mine is highly blessed. This hand of mine is blessed with all medicines and cures, for this hand has come into contact with Lord Shiva.

Classes Podcast episodes 45-47

Varalakshmi Niranjan