कामो-अकार्षीत् मन्त्राः   Kāmō-akārṣhīt Mantrāḥa

Kāmō-akārṣhīt Mantrāḥa word-by-word meanings

कामोऽकार्षीन्ँ नमो̲ नमः ।

kāmō (a)kāreṣhī**in'** na**mō** namaḥa |

कामोऽकार्षीत् कामः करोति नाहं करोमि

kāmō (a)kāreṣhīt' kāma[hk]' karōti nāhaṅ' karōmi

कामः कर्ता नाहं कर्ता

kāma[hk]' kar'tā nāhaṅ' kar'tā

कामः कार॒यिता नाहँ॑ कार॒यिता ,

kāma[hk]' kā**ra**yitā nā**haṅ'** kā**ra**yitā ,

एष ते काम कार्मा॑य स्वा॒हा ॥

ēṣha tē kāma kā**mā**yas' **svā**hā ॥

। कामः । अ-कार्षीत् । नमः । नमः ॥

। कामो-अकार्षीत् । कामः । करोति । न । अहम् । करोमि

। कामः । कर्ता । न । अहम् । कर्ता

। कामः । कारयिता । न । अहम् । कारयिता

। एष । ते । काम । कामाय । स्वाहा ॥

| kāmaḥa | a-kārṣhīt | namaḥa | namaḥa ||
| kāmō-akārṣhīt | kāmaḥa | karōti | na | aham | karōmi
| kāmaḥa | kartā | na | aham | kartā
| kāmaḥa | kārayitā | na | aham | kārayitā
| ēṣha | tē | kāma | kāmāya | svāhā ||

कामः **kāmaḥa** = desire, avarice ‖ अ-कार्षीत् **a-kārṣhīt** = actions performed; hence *kāmō (a)kārṣhīt* means "actions done out of avaricious desire" ‖ नमः **namaḥa** = *namaskāra* ‖ नमः **namaḥa** = *namaḥa*

कामो-अकार्षीत् **kāmō-akārṣhīt** = actions done by *kāmaḥa* ‖ कामः **kāmaḥa** = desire ‖ करोति **karōti** = does ‖ न **na** = not ‖ अहम् **aham** = I ‖ करोमि **karōmi** = do

कामः **kāmaḥa** = desire ‖ कर्ता **kartā** = (is the) doer ‖ न **na** = not ‖ अहम् **aham** = I ‖ कर्ता **kartā** = (is the) doer

कामः **kāmaḥa** = desire ‖ कारयिता **kārayitā** = causer (of the deed) ‖ न **na** = not ‖ अहम् **aham** = I ‖ कारयिता **kārayitā** = causer

एष **ēṣha** = such ‖ ते **tē** = to him ‖ काम **kāma** = (to *kāmaḥa*) = desire ‖ कामाय **kāmāya** = to *kāmaḥa* ‖ स्वाहा **svāhā** = saying *svāha* I place the *havis* in the *yajña* fire

My repeated namaskārs to all actions done out of Kāma, desire!
Actions done out of desire were done by kāmaḥa, not I!
Kāmaḥa was the kartā-doer, not I!
Kāmaḥa was the kārayitā-causer of the kārya-action, not I!
To such a Kāmaḥa, I worshipfully give my yajña oblations! Svāhā!

मन्युरकार्षीन्नमो नमः ।

मन्युरकार्षीन् मन्युः करोति नाहं करोमि

मन्युः कर्ता नाहं कर्ता

मन्युः कारयिता नाहं कारयिता

एष ते मन्यो मन्यवे स्वाहा ॥

man'yurakāreṣhī**īn'** na**mō** namaḥa |

man'yurakāreṣhī**īn'** man'yu[hk]' karōti nāhaṅ' karōmi

man'yu[hk]' kar'tā nāhaṅ' kar'tā

man'**yu[hk]'** kā**ra**yitā nā**haṅ'** kā**ra**yitā ,

ēṣha tē man'yō man'**ya**vēs' **svā**hā ||

। मन्युः । अ-कार्षीत् । नमः । नमः ॥

। मन्युः-अकार्षीत् । मन्युः । करोति । न । अहम् । करोमि

। मन्युः । कर्ता । न । अहम् । कर्ता

। मन्युः । कारयिता । न । अहम् । कारयिता

। एष । ते । मन्यो । मन्यवे । स्वाहा ॥

| manyuḥu | a-kārṣhīt | namaḥa | namaḥa ||
| manyuḥu-akārṣhīt | manyuḥu | karōti | na | aham | karōmi
| manyuḥu | kartā | na | aham | kartā
| manyuḥu | kārayitā | na | aham | kārayitā
| ēṣha | tē | manyō | manyavē | svāhā ||

मन्युः **manyuḥu** = temper, mood ‖ अ-कार्षीत् **a-kārṣhīt** = actions performed; hence *manyurakārṣhīt* means "actions done out of temper" ‖ नमः **namaḥa** = *namaskāra* ‖ नमः **namaḥa** = *namaḥa*

मन्युः-अकार्षीत् **manyuḥu-akārṣhīt** = actions done by *manyuḥu* ‖ मन्युः **manyuḥu** = anger ‖ करोति **karōti** = does ‖ न **na** = not ‖ अहम् **aham** = I ‖ करोमि **karōmi** = do

मन्युः **manyuḥu** = anger ‖ कर्ता **kartā** = (is the) doer ‖ न **na** = not ‖ अहम् **aham** = I ‖ कर्ता **kartā** = (is the) doer

मन्युः **manyuḥu** = anger ‖ कारयिता **kārayitā** = causer (of the deed) ‖ न **na** = not ‖ अहम् **aham** = I ‖ कारयिता **kārayitā** = causer (of the deed)

एष **ēṣha** = such ‖ ते **tē** = to him ‖ मन्यो **manyō** = (to *manyuḥu*) = temper ‖ मन्यवे **manyavē** = to *manyuḥu* ‖ स्वाहा **svāhā** = saying *svāhā* I place the *havis* in the *yajña* fire

My repeated namaskārs to all actions done out of Manyu, bad-temper!
Actions done out of manyu were done by manyuḥu, not I!
Manyuḥu was the kartā-doer, not I!
Manyuḥu was the kārayitā-causer of the kārya-action, not I!
To such a Manyuḥu, I worshipfully give my yajña oblations! Svāhā!

Kāmaḥa (desire) and *Manyu* (bad temper) are elevated to the status of a deity here.
In the *nāsadāsīt sūktam* we have "*kāmaḥa tad agrē samavarta adhi*". Here *kāmaḥa*-desire to "Create the Universe" is a Supreme *Kāma*, hence it deserves to be raised as a deity.

Manyu is raised to the status of a deity in the statement "*namastē rudra-manyavē utō tē namaḥa*" in the first line of the Rudrapraśhnaḥa.

We even place a *yajña*-oblation (*havis*) to these two deities saying *svāhā*!

Here in these mantras, I am dis-associating myself with my *kāma*-desire and my *manyu*-temper. I say that these Divine personages were the cause and hence they performed the actions that were supposedly performed by me. By this reasoning, that particular *karma* does not stick to me and I do not have to take another birth to undergo-enjoy the resulting *karma-phala*.

This is quite similar to praying to Bhagavān at night: "It was YOU who made me walk & talk & think & act. I place all my thoughts, words & deeds at Thy Lotus Feet. Receive me, I am coming back to you!"

The feelings should be genuine and heart-felt. It is certainly not a "license-to-kill". It is uttered by the sincere *sādhaka* who has strived during the entire day to follow His Guru's instructions.

Further Explanation Extracted from Kāñchi Periava's satsang discourses

Kāmōkārṣhīt is a confession for all the sins committed by us during the year prodded by *Kāma* and *Manyu*, avarice and anger. The *Kāmōkārṣhīt Japam* is orginally from the Mahānārāyaṇa Upaniṣhad.

In the mantra "*kāmōkārṣhīt manyurakārṣhīt namō namaḥa*" – both Desire (*Kāma*) and Anger (*Manyu*) are raised to a special status and salutations are given to them. Even gods are bound to these qualities.

'*Kāmōkārṣhīt*' in Sanskrit means "those acts that are out of desire". '*Manyurakārṣhīt*' means "those acts that are committed out of anger".

It reminds us of all our sins and makes us understand that it is desire-lust & anger that are the root cause of all our misdeeds, thus reminding us to be careful and vigilant. An incident from the life our Gurunathar Seshadri Swamigal proves the importance of *Kāmōkārṣhīt Japam* for spiritual aspirants.

During his younger days at Kanchipuram, Swamigal was always engrossed in continuous and vigorous *Japa* and prayers.

Many great scholars at Kanchipuram were always surprised to see the small boy sitting in the corner of the temple and murmuring something.

Once, they all decided to question the boy and get an idea about what he is doing all these days.

They all went to Swamigal and called him.

"Oh Boy! What are you doing?" – they asked Swamigal.

An immediate reply came:
"I need to get rid of my *Karma*; so I am doing *Japam* for that."

The scholars never expected such a mature reply from a small boy.

"What are you chanting for this purpose?"

Swamigal again gave an astounding reply:

" kāmō (a)kārṣhīn namō namaḥa	manyurakārṣhīn namō namaḥa
kāmō (a)kārṣhīt kāmaḥ karōti	manyurakārṣhīn manyuḥ karōti
nāhaṅ karōmi kāmaḥ kartā	nāhaṅ karōmi manyuḥ kartā
nāhaṅ kartā kāmaḥ kārayitā	nāhaṅ kartā manyuḥ kārayitā
nāhaṅ kārayitā ēṣha tē	nāhaṅ kārayitā ēṣha tē
kāma kāmāya svāhā	manyō manyavē svāhā "

I've completed half my target, I am yet to complete few more to get rid of my *Karma*.

He then explained the significance of the statement and also its actual meaning.
"Desire performed the act. Desire did the act. Desire is doing the act, not I (Self). Desire is the agent, not I. Desire causes the doer to act, not I. O Desire, fascinating in form, let this oblation be offered to thee, Hail!

Anger performed the act. Anger did the act. Anger is doing the act, not I. Anger is the agent, not I. Anger causes the doer to act, not I. O Anger, let this oblation be offered to thee. Hail!"

The small boy suggested the veteran scholars:
"Dear Sirs, even you people start chanting this. Only this can kill *Karma*. And without getting rid of *Karma* how can you qualify for *Mōkṣha* (salvation)?"

"Kāmaḥ Karōti Nāhaṅ Karōmi ; Kāmō Akārṣhīt Manyurakārṣhīt Namō Namaḥa."