

RUDRAM NAMAKAM TABLE REGULAR vs INNER MEANINGS

Rudra Praśhnaḥ regular meanings Namakam Anuvākaḥ 1 (namaste rudra-manyave...)	Rudra Praśhnaḥ inner-yajña meanings Namakam Anuvākaḥ 1
<p>1. <i>Namaste to Rudra's Manyu, also; to your arrow, namaḥ.</i> <i>Namaste to your bow, also; to both your arms, namaḥ!</i> (namaste rudramanyava utota iṣhave namaḥ) (namaste astu dhanvane bāhubhyām uta te namaḥ)</p>	<p>1. This anger within, is yours, not mine! These sharp hurtful arrows (words, actions) too are yours, not mine! This potential violence (bow) in me is also discarded as yours, not mine! The hurting propensity in both these arms is also yours, not mine!</p>
<p>2. <i>May your arrow become śhiva-tamā, your bow śhivam, your quiver śhivā, by that we are pleased, O Rudra!</i> (yā ta iṣhuśh śhivatamā śhivam babhūva te dhanuḥ) (śhivā śharavyā yā tava tayā no rudra mṛḍaya)</p>	<p>2. This cutting sharpness (arrows) in my speech & actions – may it become śhiva-tamā (completely at ease and peace). May my violent propensity (bow) become śhivam. May my quiver (excessive, futile plans) become śhivā, so that, all around are pleased and feel at ease.</p>
<p>3. <i>May your appearance not reflect (our) sins which cause fear.</i> <i>O Giri-śhanta! Your loving look puts us at peace.</i> (yā te rudra-śhivā tanūr aghora apāpakāśhinī) (tayā nas tanuvā śhantamayā giriśhanta abhichākaśhīhi)</p>	<p>3. (henceforth) May we not sin. So, may we not have to fearfully look at the reflection of our own sins (reflection = natural calamities). May we speak soothing words (giri-śhanta). May we look at everything with love, and so doing, experience inner peace.</p>
<p>4. <i>Your aggressively upraised arm has great power – convert it to benevolent blessings! O Giri-śhanta!</i> <i>Please don't hurt humans & others, O reassuringly rescuing Giri-tra!</i> (yām iṣhuñ giriśhanta haste bibharṣhyastave) (śhivāñ giritra tāñ kuru mā higm sīḥ puruṣhañ jagat)</p>	<p>4. (henceforth) May our violently aggressive power convert itself and manifest as passion to do sevā – everything that is blessing, en-nobling, elevating and selfless. (henceforth) May we re-assure humans and others both by loving word and non-violent loving action.</p>
<p>5. <i>Blemishless Lord of speech! Speak soothingly with love. May we beget noble thoughts & excellent mindedness. May we be without ill-feeling of any kind. May we too become blemishless like you.</i> (śhivena vachasā tvā giriśhāchchhā vadāmasī) (yathā nas sarvam ij jagad ayakṣhmagm sumanā asat)</p>	<p>5. May we speak blemish-less, loving, soothing speech. May we be rid of all kinds of ill-feeling. May we beget positive thoughts [as in “ā no bhadrāḥ kratavo yantu viśhvataḥ” (RV 1.89.1)]. May our thinking not be affected by even the slightest negativity.</p>
<p>6. <i>Advocate, designated spokesman, the very first deity, Doctor! (help us with all four qualities). Please grind to dust our negative mind-set and mental diseases!</i> (ādhyavochadadhivaktā prathamō daivyo bhiṣhak) (ahīgśhcha sarvāñjambhayantsarvāśhcha yātudhānyah)</p>	<p>6. Advocate, designated spokesman, the very first deity, Doctor! (help us with all four qualities). Please grind to dust our negative mind-set and mental diseases!</p>

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<p>7. <i>Such & such one who is reddish copper, tawny red, brownish red, auspicious: we worshipfully praise (him) (so that) he may protect us from the hatred of hundreds upon thousands of rudras situated and approaching us from all over.</i></p> <p>(asau yas tāmro aruṇa uta babhrus sumāṅgalaḥ) (ye che māgm rudrā abhito dikṣhuśhritās sahasraśho'vaiṣhāgm heḍa īmahe)</p>	<p>7. Just as a single light shatters darkness all around, we worshipfully pray to the auspicious light within us to show itself and shatter the numerous negative thought-reactions arising from external stimuli.</p>
<p>8. <i>Such one, protectively creeping across the blue-red sky, is sighted at dawn. Upon sighting him, the go-pāḥs and the uda-hāryas rejoice. Upon sighting him, all creatures burst into joyful praise saying “Grace us, delight us”.</i></p> <p>(asau yo'va-sarpati nīlagrīvo vilohitaḥ) (utainam gopā adṛśhan adṛśhan uda-hāryaḥ) (utainam viśhvā bhūtāni sa dṛśhto mṛḍayāti naḥ)</p>	<p>8. The power which sustains our breath, invisibly moves across the inner sky of our body, the chitta-ākāśha, from the violet to red, from head to toe [violet is the colour of the head chakra called sahasra-āra (thousand emanations) and red is the colour of the bottom chakra called mūla-ādhāra (root-support)]. As and when the dawn of the inner sun occurs, we the go-pāḥs (sādhakas, seekers) and the uda-hāryas rejoice. (Here the uda-hāryas are circulatory processes which maintain and support the water distribution/content in the body). When the inner-sun of ātma-jñāna dawns, we burst out of our limited identities and rejoice at feeling one with the whole Creation.</p>
<p>9. <i>Namaskāra be to – the One who is as vast as the sky; the One who sees with innumerable eyes, the One who is the most generously bountiful bestower. Further, may namaskāras be to His sāttvika devotees as well.</i></p> <p>(namo astu nīlagrīvāya sahasrākṣhāya mīdhuṣhe) (atho ye asya sāttvāno'hantebhyo'karan namaḥ)</p>	<p>9. My entire being is surrendered for the One who is as vast as the sky, who is a witness to all my actions with innumerable eyes, who is the most bountiful bestower. My being is also surrendered to serve His sāttvika devotees, wherever they may be. By doing so, I merge my limited identity with the unlimited one and thus become unlimited myself.</p>
<p>10. <i>Unstring the bow from both ends. O Bhaga-vaḥ! Put far and away the arrows in your hand.</i></p> <p>(pramuñcha dhanvanastvam ubhayorārtniyorjyām) (yāśhcha te hasta iśhavaḥ parā tā bhagavo vapa)</p>	<p>10. We hereby unstring our bow (spinal column) from the tendency to demand excessively from others. We hereby cast away our resolutions designed to deprive others (we all have oppressive tendencies which deprive others of their property or peace of mind. These are called ‘jyām’. These are being cast aside.)</p>
<p>11. <i>Use your powers from offense to our defence, O thousand eyed hundred quivered One! Blunt your arrow-head-points. Become conducive minded and peacefully Blessing towards us!</i></p> <p>(avatattya dhanustvagm sahasrākṣha śhateśhudhe) (niśhīrya śhalyānām mukhā śhivo nas sumanā bhava)</p>	<p>11. Now onwards, all our offensive powers will be used for defending those who need it. Our violence will be rendered powerless by blunting its sharpness. Our minds will become conducive towards others so that we will receive their Blessings in turn.</p>

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<p>12. <i>O Lord Kapardinaḥ, may your bow become unoppressive, also your quiver become arrow-less. Your arrows become powerless, your scabbard become empty!</i> (vijyan dhanuḥ kapardino viśhalyo bāṇavāgm uta) (aneśhannasyeśhava ābhurasya niśhaṅgathiḥ)</p>	<p>12. Now onwards, all our offensive & oppressive powers be rendered useless or harmless. We 'empty' our scabbard (body-feeling) which is at the root of all these violent thought-powers.</p>
<p>13. <i>May the weapon in your hand become most generous, your bow become most bountiful. May both your hands protectively peri-meter around us, to keep away diseases from all over.</i> (yā te hetir mīḍhuṣṭama haste babhūva te dhanuḥ) (tayā'smān viśhvatas tvam ayakṣhmayā pari bhujā)</p>	<p>13. Henceforward, may we all become mentally generous; respecting others' points-of-view. May we all become vocally generous, giving praise & credit where it is due. May we all become generous in our conduct, freely giving of our time, money, energy as per appropriateness, need and occasion. May we be always alert with alacrity such that negative thoughts cannot enter. (The origin of all diseases are negative thoughts.)</p>
<p>14. <i>Namaḥ to your powerful potent weapon, now in-offensive. Namaḥ to both your arms, to the bow held by them.</i> (namaste astvāyudhāyānātātāya dhrṣṭave) (ubhābhyām uta te namo bāhubhyān tava dhanvane)</p>	<p>14. This potential for destruction (in me) is yours, not mine! The violent quality in these hands and mind (bow) is yours, not mine!</p>
<p>15. <i>May your missiles from all over pass by our periphery. Please place your bristling quiver down by your side.</i> (pari te dhanvano hetir asmān vṛṇaktu viśhvataḥ) (atho ya iṣhu-dhis tavāre asman nidhe hitam)</p>	<p>15. Since we have cast out negativity from our mind-sets, now onwards, all negative thoughts and actions coming at us will bypass us. The reactions of our previous negative thoughts that we were destined to suffer have also been kept down by the side for the time being. (Explanation: as long as we remain loving and positive, it will remain inactive by the side. The moment we resort to negativity, it will jump up and pounce on us.)</p>

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 2 (namo hiraṇyabāhave...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 2
<i>namaḥ to the golden-armed commander, Lord of the directions, namaḥ (hiraṇya bāhave, senānye, diśhāñ cha pataye)</i>	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Adorn gold on our bodies (hiraṇyabāhave). Give unwanted advise, direction and command (senānī, diśhā)
<i>namaḥ to the trees, (which are) the Lord’s hair, Lord of animals, namaḥ (vr̥kṣhebhyaḥ, hari-keśhebhyaḥ, paśhūnām pataye)</i>	– Illegally cut trees (vr̥kṣha, which are God’s hair – hari keśha). Hurt & cause pain to animals (paśhu) in farms, etc.
<i>namaḥ to the tamas-drinker-reducer, the dazzler, Lord of paths, namaḥ (saspiñjarāya, tvīṣhimate, pathīnām pataye)</i>	– Criticize people following ‘other’ paths (pathīnām) or no path at all. If we cannot ‘light-up’ (tvīṣh) the path like the Lord, we should not ‘spread darkness’ by criticising.
<i>namaḥ to the brown (dirt, dust, earth); to the many-disease-piercer, Lord of eatables, namaḥ (babhluśhāya, vi-vyādhine, annānām pataye)</i>	– Procrastinate cleaning up issues (babhluśha, dirt, dust) and delay attending to illnesses (vyādhī). Take too much food (annam) on our plate, waste food, over-eat, excessively fast, eat tasty but ‘junk’ food, etc.
<i>namaḥ to the eternally-youthful-haired, sacred-thread-dharma upholder, Lord of the well-nourished, namaḥ (hari-keśhāya, upa-vītine, puṣhṭānām pataye)</i>	– Ignore the vows, conduct associated with the sacred thread (upa-vīta). Ignore proper nourishment for our bodies (puṣhṭa) with all types of junk-inputs like horror-movies, raucous music, etc.
<i>namaḥ to the only one who can stop repeated re-births, Lord of Creation, namaḥ (bhavasya hetyai, jagatām pataye)</i>	– Make someone’s life (bhava) miserable (bhavasya hetyai, jagatām pataye).
<i>namaḥ to Rudra, always on guard, (resident) Lord of the place, Lord of the body, namaḥ (rudrāya, ātatāvīne, kṣhetrāñām pataye)</i>	– Make someone cry (rudra). Oppress others (ā-tatāvī) with words or actions. Forcibly occupy someone else’s place (kṣhetra).
<i>namaḥ to the (sanātana) sārathī, undestroyable, Lord of the forests, Lord of worshippers, namaḥ (sūtāya, ahantīyāya, vanānām pataye)</i>	– Misguide or steer (sūta) others on the undesirable/antisocial path. Kill (a-hantya) others physically or figuratively. Create disturbances during worship (vana).
<i>namaḥ to the red – the auspicious; the Supreme Architect, Lord of the Creation-tree, namaḥ (rohitāya, stha-pataye, vr̥kṣhāñām pataye)</i>	– Speaking inauspiciously (a-rohita) on important occasions like vāstu-śhānti (sthapati) or big family gatherings (vr̥kṣha).
<i>namaḥ to the confident-counselor born to speak, Lord of mysterious thickets (spiritual secrets), namaḥ (mantriṇe, vāñijāya kakṣhāñām pataye)</i>	– Give wrong counsel (mantri). Unfairly conduct business (vāñi-jāya). Leak out business secrets (kakṣha).
<i>namaḥ to the expander of the Universe, the Director of the Cosmic streams, Lord of medicinal compounds, namaḥ (bhuvantaye, vāri-vas-kṛtāya, oṣhadhīnām pataye)</i>	– Disturb the planetary ecology (bhuvana). Overexploit the oceans (vāri-vaḥ). Adulterate medicines or administer wrong medicines (oṣhadhī).
<i>namaḥ to the loudly roaring foot-soldiers, namaḥ (uchchair-ghoṣhāya, ākrandayate, pattīnām pataye)</i>	– Unnecessarily shout loudly (uchchair ghōṣha). Wail loudly or make others wail (ā-krandana OR ā-krandātā). Pervert the Army & Police (pattī) for selfish purposes.
<i>namaḥ to the all-pervasive, running washerman, Lord of the sāttvika persons, namaḥ (kṛtsna-vītāya, dhāvate, sattvanām pataye)</i>	– Pollute the ākāśha (space) (kṛtsna-vīta). Not wash (dhāva) one’s body & clothes when necessary. Run (dhāva) after temporary sense-attractions. Disturb the sāttvika persons’ (sattvanām) peace of mind.

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 3 (namas sahamānāya...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 3
<i>namaḥ to the condoner, piercer of our inner enemies, manifester of latent disease-lord, namaḥ</i> (sahamānāya, ni-vyādhine, ā-vyādhinīnām pataye)	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Punish, retaliate (we must become sahamāna meaning bearing everything and condoning every personal slight). Allow inner enemies to manifest themselves (pierce them, ni-vyādha). Allow latent disease to manifest itself (ā-vyādhinī) (for example, a diabetic can live a very comfortable and long life with very strict regimentation in food and exercise – the diabetes will not be able to fully manifest itself and destroy the health).
<i>namaḥ to the distinguished, scabbard always by His side, nearest (dearest), plunderer-lord, namaḥ</i> (kakubhāya, niṣhaṅgiṇe, stenānām pataye)	– Allow our prominence (kakubha) to start plundering (steaya) public money in the guise of a nearest-dearest (ni-saṅgi) public servant.
<i>namaḥ to the nearest friend, quiver always by His side, dacoit-lord, namaḥ</i> (ni-ṣhaṅgiṇe, iṣhudhi-mate, taskarānām-pataye)	– Allow Governing-State-patronage (ni-saṅgi) to commit armed (iṣhudhi-mat) dacoities (taskara) upon people (niṣhaṅgiṇe, iṣhudhimate, taskarānam pataye).
<i>namaḥ to the cheat, con-man, embezzler, lord, namaḥ</i> (vañchate, parivañchate, stāyu) <i>namaḥ to the burglar, housebreaker, forest-plunderer, lord, namaḥ</i> (nicherave,...) <i>namaḥ to the armed mobster, assassin, crop-stealer, lord, namaḥ</i> (srkā vibhyaḥ,...) <i>namaḥ to the sword-slasher, night-fugitive, killer-butcher, lord, namaḥ</i> (asīmatbhyaḥ, naktañcharadbhyaḥ, prakṛtānām pataye) <i>namaḥ to the masked bandit, mountain brigand, jewellery-snatcher, lord, namaḥ</i> (uṣṇīṣhīṇe, giri-charāya, kuluñchānām pataye)	– Commit crimes as listed adjacently (from cheat to jewellery snatcher).
<i>namaḥ to the arrow-boy, to the archer</i> (iṣhumadbhyaḥ, dhanvāvibhyaḥ) <i>namaḥ to the bow-string-tautener, to the bow-string tester</i> (ātanvānebhyaḥ, prati-...) <i>namaḥ to the bow-string drawer, to the aim-targeter</i> (ā-yachchadbhyaḥ, vi-sṛjadbhyaḥ) <i>namaḥ to the arrow flyer, to the target piercer</i> (asyadbhyaḥ, vidhyadbhyaḥ)	– Use arms to hurt or kill people, use words to hurt or kill people, (arrow-boy to target piercer).
<i>namaḥ to the one seated and the one reclining</i> (āsīnebhyaḥ, śhayānebhyaḥ) <i>namaḥ to the one dreaming and the one awake</i> (svapadbhyaḥ, jāgradbhyaḥ) <i>namaḥ to the one who stands and the one who runs</i> (tiṣṭhadbhyaḥ, dhāvadbhyaḥ) <i>namaḥ to the assembly and to its’ speaker</i> (sabhābhyaḥ, sabhā-patibhyaḥ) <i>namaḥ to the pedigreed horses and to their master</i> (aśhvebhyaḥ, aśhva-patibhyaḥ)	After rejecting these tendencies, one must reject the thoughts that: “I am seated, reclining, dreaming, awake, standing, running.” “I am a VVIP (Member of Parliament or even its’ speaker).” “I am owner of many pedigreed horses, a wealthy man.” All these appellations pertain to “my body”, not to me. Who am I? The ātmā!

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 4 (nama ā-vyādhinībhyo...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 4
<i>namaḥ to the bringer of miseries various and to their piercer, to all of them, namaḥ</i> (ā-vyādhinībhyah, vi-vidhyantībhyah)	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Make others miserable with thought, word and deed, not mine.
<i>namaḥ to the battallions, to the killer troops, to all of them, namaḥ</i> (uganābhyah, trgm-hatībhyah)	– Wage war by attacking others, not mine.
<i>namaḥ to the sharp-avaricious ones, to their leader, to all of them, namaḥ</i> (grtsebhyah, grtsa-patībhyah)	– Use cunning ways for selfish purposes, not mine.
<i>namaḥ to the mercenaries, to their leader, to all of them, namaḥ</i> (vrātebhyah, vrāta-patībhyah)	– Hire unorganised help to avoid taxes and injury liabilities, not mine.
<i>namaḥ to the disciplined troops having allegiance, to their leader, to all of them,</i> <i>namaḥ</i> (ganebhyah, ganapatībhyah)	– Join groups for purely selfish purposes and not contribute anything in return, not mine.
<i>namaḥ to the manifold manifestations and to the One Universe manifested, namaḥ</i> (vi-rūpebhyah, viśhva-rūpebhyah)	– Get mentally entangled with variously manifested forms while forgetting the Universal form backing them.
<i>namaḥ to the great & gigantic, to the subtle & miniscule, namaḥ</i> (mahadbhyah, kshullakebhyah)	– Attend to the greatly important and ignore the trivial, not mine.
<i>namaḥ to the intelligent & affluent, to the dull-minded & indigent, namaḥ</i> (rathībhyah, a-rathebhyah)	– Be in awe of the affluent and look down upon the indigent, not mine (both be treated with the same respect).
<i>namaḥ to those in the chariot-bodies, and to their master, namaḥ</i> (rathebhyah, rathapatībhyah)	– Be careless with the maintenance-upkeep of the human-body-chariot, not mine.
<i>namaḥ to the armies, and to their commanders, namaḥ</i> (senābhyah, senānībhyah)	– Ignore or encourage the activities of the enemy army within (greed, jealousy, anger, lust, etc.), not mine.
<i>namaḥ to the teachers of charioteers, and to the charioteers who gather all the</i> <i>reins, namaḥ</i> (kshattrbhyah, saṅgrahītrbhyah)	– Overlook the inner voice, the voice of the conscience (the only true charioteer and teacher), not mine.
<i>namaḥ to the carpenters, and to the chariot-makers, namaḥ</i> (takṣhabhyah, rathakāra) <i>namaḥ to the potters, and to the blacksmiths, namaḥ</i> (kulālebhyah, karmarebhyah)	– Procrastinate or stubbornly resist attempts to re-form & transform oneself (by the Supreme Carpenter, the Supreme Potter and the Supreme Blacksmith) not mine.
<i>namaḥ to the bird trapper, and to the forest hunter-gatherer, namaḥ</i> (puñjīṣṭebhyah, niśhādebhyah)	– Restrict someone else’s freedom and plunder forests due to greed rather than necessity, not mine.
<i>namaḥ to the arrow-maker, and to the bow-maker, namaḥ</i> (iśhukṛdbhyah, dhanvakṛd)	– Resist the urge to help others even though having the power to do so.
<i>namaḥ to the predators, and to the hunting-hound-trainers, namaḥ</i> (mrgayu, śhvani)	– Exploit others’ weaknesses like a predator-hunter.
<i>namaḥ to the hunting hounds, and to their masters, namaḥ</i> (śhvabhyah, śhva-patībhyah)	– Resist/refuse to control our dog quality within (anger & lust).

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 5 (namo bhavāya cha rudrāya cha...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 5
<i>namaḥ to the bhava (this birth) and the rudra</i> (bhavāya, rudrāya)	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Be born and cry, to cry and die, to be re-born and cry, to cry for not wanting the body to die.
<i>namaḥ to the śharva (piercer-killer) and the paśhu-pati</i> (śharvāya, paśhu-pataye)	– Pierce or kill subtly or grossly, to exploit or hurt animals in our employ or otherwise.
<i>namaḥ to the blue-necked and the cold-blooded</i> (nīlagrīvāya, śhitikaṅṭhāya)	– Spit poison (malicious gossip) (from a blue-poisonous-neck) or keep quiet (cold-inactive-neck) even if the situation demands that you speak up.
<i>namaḥ to the dreadlocked and the shaven-bald</i> (kapardine, vyupta-keśhāya)	– Pay excessive attention to hair and its upkeep.
<i>namaḥ to the thousand-eyed and the hundred-bowed</i> (sahasrākṣhāya, śhatadhanvane)	– Look here and there, everywhere outside (instead of inside); attempt many tasks succeeding in none (instead of focussing on one and finishing it).
<i>namaḥ to the speech-lord and the veda-light-ray-pervader</i> (giriśhāya, śhipi-ṽṣṭāya)	– Differ in thought, word and deed; to ignore the light (knowledge) from within.
<i>namaḥ to the most generous bestower and the power-bestower</i> (mīḍhuṣṭamāya, iṣhmate)	– Be miserly and refuse to delegate powers.
<i>namaḥ to the short and the immeasurably-long</i> (hrasvāya, vāmanāya)	– Be narrow-minded, to refuse to part with possessions.
<i>namaḥ to the ever-expanding and the ever-blessing</i> (brhate, varṣhīyase)	– Identify with the limited body, to shower criticism instead of blessings.
<i>namaḥ to the matured-ancient and the self-realized</i> (vrddhāya, sam-vrḍhvane)	– To disrespect those who are senior in age and experience and those who are self-realized.
<i>namaḥ to the leader and the first-one</i> (agriyāya, prathamāya)	– To hog the limelight at the cost of the really deserving persons.
<i>namaḥ to the swift all-pervader and the agile</i> (āśhave, a-jirāya)	– To be unnecessarily slow and lazy.
<i>namaḥ to the instantaneous and the quick</i> (śhīghriyāya, śhībhyāya)	– To act rashly without forethought, to unnecessarily procrastinate, to boast (śhībhati).
<i>namaḥ to the wavy waters and the roaring waterfall</i> (ūrmyāya, ava-svanyāya)	– To be unsteady-wavy in thoughts, to exaggerate & make a hue and cry.
<i>namaḥ to those who are part of the flow and to those who are islanded</i> (srotasyāya, dvīpyāya)	– Be in the rat race without being aware, to isolate oneself by selfishly shunning society.

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 6 (namo jyeshṭhāya cha...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 6
<i>namaḥ to the eldest and to the youngest</i> (jyeshṭhāya, kaṇiṣṭhāya)	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Feel eldest or youngest, hence expecting preferential treatment.
<i>namaḥ to the initially born and to the last remaining</i> (pūrva-jāya, a-para-jāya)	– Identify with the body seniority-sequence (these appellations belong to the body, I am not the body).
<i>namaḥ to the moderate and to the misplaced bravado</i> (madhyamāya, apa-galbhāya)	– Be immoderate with regards to body discipline (eating, etc.) and project bravado where not needed.
<i>namaḥ to the least important and those at the bottom</i> (jaghanyāya, budhniyāya)	– Treat the least important people at the bottom with disdain (all are Rudra).
<i>namaḥ to the one in whom both (daiva & dānava) are present (sa-ubhaya) (with-both) (sobhyāya)</i> <i>and to the one who goes against the flow of worldly desires (prati-sara) (counter current) (prati-saryāya)</i>	– Allow the demonic thoughts to prevail over the noble and go counter to the wisdom of those more experienced.
<i>namaḥ to the one who controls and to those who are dependant upon His mercy (or transcend the control) (yāmyāya, kṣhemyāya)</i>	– Unnecessarily impose excessive controls over employees and family members.
<i>namaḥ to the one who cultivates and the one who harvests</i> (urvaryāya, khalyāya)	– Cultivate bad company and harvest infamy.
<i>namaḥ to the one in the śhloka and at the cessation of the sound-vibration</i> (śhlokyāya, ava-sānyāya)	– Mouth śhlokas without implementing their message.
<i>namaḥ to the forests-joys and to the thickets (mysterious secrets)</i> (vanyāya, kakṣhyāya)	– Ruthlessly exploit forests.
<i>namaḥ to the famous and the anonymous</i> (śhravāya, prati-śhravāya)	– Hanker to be famous or deliberately shy away from the public gaze.
<i>namaḥ to the one with the fast moving armies and the fast moving chariots</i> (āśhu-senāya, āśhu-rathāya)	– Misuse the powerful armies against defenceless people, allow the indrīya-army to go un-reined.
<i>namaḥ to the bold and the dauntless</i> (śhūrāya, ava-bhindate)	– Fear the bold and the dauntless.
<i>namaḥ to the one with the protection and the one who affords protection</i> (varmine, varūthine)	– Afford shelter and protection to wrongdoers.
<i>namaḥ to the one with the helmet and one with the coat of mail</i> (bilmine, kavachine)	– Ignore and deny support to the soldiers who are fighting for the Country.
<i>namaḥ to the Veda teacher and his army of disciples</i> (śhrutāya, śhruta-senāya)	– Ignore the Veda teacher and his disciples’ needs (we of the society are duty-bound to support them).

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 7 (namo dundubhyāya cha...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 7
<i>namaḥ to the one – of the dundubhi and its beating stick</i> (dundubhyāya, ā-hananyāya)	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Boast and blow your own trumpet.
<i>namaḥ to the one – of the courageous and of the circumspect</i> (dhr̥ṣṇave, pram̐śhāya)	– Rashly plunge into a situation or be excessively circumspect.
<i>namaḥ to the one – of the emissary and of the adversary</i> (dūtāya, pra-hitāya)	– Disrespect the emissary of an adversary.
<i>namaḥ to the nearest-dearest companion and of the one with many powers</i> (niṣhaṅgiṇe, iṣhuhimate)	– Ignore the voice of the conscience and misuse-abuse power.
<i>namaḥ to the one – of the sharp-shooter and of the combat-warrior</i> (tīkṣṇeṣhave, āyudhine)	– Target/hurt others secretly or openly.
<i>namaḥ to the one – of the excellent weaponry and of the excellent supply back-up</i> (su-āyudhāya, su-dhanvane)	– Misuse the power and equipment given.
<i>namaḥ to the one – of the walking-trail and of the highway</i> (srutyāya, pathyāya)	– Spoil the way for those walking behind (literally and figuratively).
<i>namaḥ to the one in the water-hole and the mountain-bottom</i> (kātyāya, nīpyāya)	– Needlessly exploit the water-holes and mountains.
<i>namaḥ to the one – of the marsh and of the lake</i> (sūdyāya, sarasyāya)	– Hunt (birds, etc.) for mere pleasure in marshes and lakes.
<i>namaḥ to the one – of the waterway and of the serene tarn</i> (nādyāya, vaiśhantāya)	– Pollute rivers and ponds.
<i>namaḥ to the one – of the well and of the cistern</i> (kūpyāya, avatyāya)	– Over-exploit well water and underground water.
<i>namaḥ to the one – of the rain and of the drought</i> (varṣhyāya, a-varṣhyāya)	– Disturb the Planetary eco-system leading to excessive rain or drought.
<i>namaḥ to the one – of the thunder-clouds and of the lightning</i> (meghyāya, vidyutyāya)	– Disturb the Planetary eco-system leading to excessive storms and lightning.
<i>namaḥ to the one – of the combustible substances and of the heat-producing combustion</i> (īdhriyāya, ā-tapyāya)	– Overexploit fossil-fuel resources and overuse/waste electricity.
<i>namaḥ to the one – of the typhoons and of the tsunamis</i> (vātyāya, reṣhmīyāya)	– Divert typhoon and tsunami relief material for personal gains.
<i>namaḥ to the one – of the possessions and of their guardian</i> (vāstavyāya, vāstupāya)	– Illegally deprive others of their possessions.

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 8 (namas somāya cha...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 8
<i>namaḥ to soma and to rudra</i> (somāya, rudrāya)	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Do things which give transient pleasure, then repent and cry later.
<i>namaḥ to reddish-copper sun who is without debt (a-ruṇa)</i> (tāmṛāya, aruṇāya)	– Not render the debts we owe (of all kinds, not just financial).
<i>namaḥ to śhaṅga and to the lord of bestial tendencies</i> (śhaṅgāya, paśhupataye)	– Allow our bestial tendencies the upper hand and suffer on the way.
<i>namaḥ to the ferocious and the dreadful</i> (ugrāya, bhīmāya)	– To inflict fear and to feel dread.
<i>namaḥ to the killer-to-the-face and the killer-from-afar</i> (agrevadhāya, dūrevadhāya)	– To kill by various methods.
<i>namaḥ to the killer and to the destroyer of the Universe</i> (hantre, hanīyase)	– To forget that someday everyone will be dead.
<i>namaḥ to the trees which are the green tresses</i> (vrkṣhebhyaḥ, hari-keśhebhyaḥ)	– To needlessly chop trees out of greed.
<i>namaḥ to the one in the OM-kār</i> (tārāya)	– Not help others even if in a position to do so.
<i>namaḥ to the source of peace and to the source of pleasure</i> (śhambhave, mayobhave)	– Disturb the peace and spoil someone’s pleasure.
<i>namaḥ to the bestower of tranquillity and to the bestower of pleasure</i> (śhaṅkarāya, mayaskarāya)	– Obstruct the noble activity of others.
<i>namaḥ to the auspicious one, more auspicious than anything else</i> (śhivāya, śhiva-tarāya)	– To see only the negative in everyone and everyplace (one should see only śhiva or positive everywhere).
<i>namaḥ to the purifier and to him of the holy banks of sacred rivers</i> (tīrthyāya, kūlyāya)	– Pollute the sanctity of sacred sites and river-banks.
<i>namaḥ to him on the far side and to him on this side</i> (pāryāya, avāryāya)	– Practice unjust favouritism.
<i>namaḥ to him who crosses over (the saṁsāra sāgara) and to him who helps others cross</i> (pra-taraṇāya, ut-taraṇāya)	– Hinder/obstruct the activities of avatārs, prophets and saints.
<i>namaḥ to him who grants crossover and to him who grants come-hither for tasting re-birth</i> (ā-tāryāya, ā-lādyāya)	– Hinder/obstruct the activities of devotees of God.
<i>namaḥ to him in the tender grass and to him in the transient-bubbly-foam.</i> (śhaṣhyāya, phenyāya)	– Needlessly uproot young growing plants for extremely transient benefits.
<i>namaḥ to him in the sand and to him in the flow</i> (sikatyāya, pra-vāhyāya)	– Overexploit sandbanks and water-sources by depriving others.

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 9 (nama iriṇyāya cha...)	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 9
<i>namaḥ to the one in the barren desert and to him who forges a new path</i> (iriṇyāya, pra-pathyāya)	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Ridicule a messenger of God who forges a new path through the barren desert of bestiality.
<i>namaḥ to him in the boulder-shelter and to him in the secure dwelling</i> (kigmśhilāya, kṣhayaṇāya)	– Search for God only in stone images outside, instead of one’s own secure dwelling (human body).
<i>namaḥ to the dreadlocked and to the well-maintained straight-smooth haired</i> (kapardine, pulastaye)	– Pay undue attention to external head adornment (instead of what’s inside it – discriminative intelligence).
<i>namaḥ to him in the Veda Gurukula and to him in the dwelling</i> (goṣṭhyāya, gr̥hyāya)	– Be indifferent towards the Veda-chanters & Veda-teaching (if we don’t support/sustain Veda, we will be ruined).
<i>namaḥ to him in the bed and to him in the mansion</i> (talpyāya, gehyāya)	– Needlessly pamper our body by providing it mansions when a simpler dwelling would suffice.
<i>namaḥ to him in the water-hole and to him in the impenetrable hidden tunnel</i> (kātyāya, gahvareṣṭhāya)	– Mindlessly overexploit water and other underground resources.
<i>namaḥ to him in the deep waters and to him of the sacred thread of bramhacharya.</i> (hradayyāya, ni-veṣṭhyāya)	– Break our vows to God and get drowned in materialistic thoughts.
<i>namaḥ to him in the invisible particles and to him in the visible dust</i> (pāgmsavyāya, rajasyāya)	– Be obsessed with external cleanliness while ignoring internal purity.
<i>namaḥ to him in the parched and to him in the wet-green</i> (suṣṭhyāya, harityāya)	– Ignore the real ‘rasa’ (essence) (= ātmā) and keep our beings parched and dry.
<i>namaḥ to him in the thickets and to him in the open grasslands</i> (lopyāya, ulapyāya)	– Be narrow-minded by not allowing the mind to roam free to imbibe Universal thoughts.
<i>namaḥ to him in the solids and to him in the positive waves</i> (ūrvyāya, sūrmyāya)	– Misuse and overexploit scientific knowledge.

Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 9 (nama iriṇyāya cha...).....contd	Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 9.....contd
<i>namaḥ to him in the leaf foliage and to him in the autumnal shedding (parṇyāya, parṇa-śhadyāya)</i>	These are the tendencies and propensities we must cast out saying ‘not mine’ na-maḥ! (In case we were indulging in that action, HENCEFORWARD, we must cease and desist!) These are not mine, tendency to: – Be indifferent towards the elderly who actually need us more in old age.
<i>namaḥ to him who merely threatens and to him who counter-attacks (apa-guramāṇāya, abhi-ghnate)</i>	– To threaten and attack others with criminal intent.
<i>namaḥ to him who is slightly distressed and to him who is visibly distressed (ā-khidate, pra-khidate)</i>	– Cause disturbance/distress to others.
<i>namaḥ to those who enable the sparkle in the hearts of the deities (the agni-hotrīs & the yājñikas) (vaḥ kirikebhyo devānāgm hrdayebhyaḥ)</i>	– Be indifferent towards the needs of the deities in not performing agnihotra, yajña & yāga at the appropriate times.
<i>namaḥ to those not subject to decay (vi-kṣhīṇakebhyaḥ)</i>	– Be indifferent towards the ātma-jñānīs (vi-kṣhīṇakebhyaḥ).
<i>namaḥ to those who remain in contemplative awareness (vi-chin-vatkebhyaḥ)</i>	– Be indifferent towards the contemplative sages (vi-chinvatkebhyaḥ).
<i>namaḥ to those who are unremitting in their pursuit of non-violence with thought, word & deed (ā-nir-hatebhyaḥ)</i>	– Be indifferent towards the unremitting practitioners of non-violence (ā-nir-hatebhyaḥ).
<i>namaḥ to those who require a slight push (towards sevā-kārya & spiritual practices) (ā-mī-vatkebhyaḥ)</i>	– Be indifferent towards those who need a push towards spirituality (ā-mī-vatkebhyaḥ).

<p style="text-align: center;">Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 10 (drāpe andhasaspate...)</p>	<p style="text-align: center;">Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 10</p>
<p>1. <i>O drāpi, Lord of darkness, (who has) desires all shredded, our All-and-everything! Please don't threaten, please don't antagonize, or please don't inflict disease upon anyone of these men and animals.</i> (drāpe andhasaspate daridrannīlahita) (eṣhām puruṣhāṇameṣhām paśhūnām mā bhermā'ro mo eṣhān kiñ chanā"mamat)</p> <p>Spiritual interpretation: <i>Please do not cause fear in anyone. Give these people & animals the mental strength to face the calamities with strong & resolute action arising from unruffled minds.</i></p>	<p>1. We should tear all our desires to shreds, we should not cause others to run helter-skelter, we should not spread darkness in their life. We should consider everything else as our own self. We should not threaten, antagonize or inflict disease upon anyone.</p>
<p>2. <i>O Rudra! Your auspicious body is this entire Creation; it is an all-time healer. By that auspicious (body) of Rudra, our healing potion (makes us) live happily.</i> (yā te rudra śhivā tanūśh śhivā viśhvābheṣhajī) (śhivā rudrasya bheṣhajī tayā no mṛḍa jīvase)</p>	<p>2. We should consider this entire Creation as an auspicious healing entity, in turn it will give us only positive blessing-vibrations, rendering our lives happy.</p>
<p>3. <i>O Rudra, your kapardinaḥ (dreadlocked) form decays our rājasic tendencies in order to nourish our mental outlook (with positive thoughts). Presently, if we bipeds remain tranquil and our quadrupeds remain disease free, the village remains tranquil & disease free. (Similarly, if many such villages remain tranquil & disease-free, the district remains tranquil & disease free; similarly the State, similarly the Country, similarly the Planet... and...) Thus does the entire Creation similarly remain tranquil & disease free.</i> (imāgm rudrāya tavase kapardine kṣhayadvīrāya pra bharāmahe maṭim) (yathā naśh śham asad dvipade chatuṣhpade viśhvam puṣhtaṅ grāme asminnanāturam)</p>	<p>3. We invite Rudra to reduce and remove our rājasic tendencies (violence is a rājasic tendency and the entire Rudram is about practising non-violence). We should ensure tranquillity, health and wellness at the smallest level, i.e. the village; which will eventually lead to peace at the Universal level. (See the last line in anuvākaḥ 9 about sevā dal in villages performing grāma sevā.)</p>
<p>4. <i>Upon reducing and removing our rājasic-violent tendencies (in the earlier verse), we now worship you with namaskāras. Make us happy and make us contented. May we obtain the same 'śham-yoḥ'(yoga-kṣhema) that our forefather Manu gained from you, O Rudra; by your Grace and stated policy.</i> (mṛḍā no rudrota no mayaskṛdhi kṣhayadvīrāya namasā vidhema te) (yachchhañcha yośhcha manurāyaje pitā tadaśhyāma tava rudra praṇītau)</p> <p>Spiritual interpretation: <i>We cast out our rājasic tendencies and sacrifice them to Rudra, saying na-maḥ. This leads to happiness and contentment, now attracting the yoga-kṣhema Blessings that Manu had gained.</i></p>	<p>4. We should not aim for happiness-by-getting. We should aim for contentedness-with-what-we-have. Swami says: "The one who is contented is a rich man, the one with many desires is a poor man." Once we are contented, God will automatically grant us our needs as and when they arise from time to time.)</p>

<p style="text-align: center;">Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 10 (drāpe andhasaspate...).....contd</p>	<p style="text-align: center;">Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 10.....contd</p>
<p>5. <i>Please don't kill our greatest people, please don't kill our dependants. Please don't kill our procreating males and please don't kill our males who have just fathered children. Please don't kill our fathers (& their fathers). Please don't kill our mothers (& their mothers). O Rudra, please don't hurt our bodies so dear to us.</i> (mā no mahāntam uta mā no arbhakam mā na ukṣhantamuta mā na ukṣhitam) (mā no vadhīḥ pitaram mota mātarampriyā mā nastanuvo rudra rīṣhaḥ)</p>	<p>5. We refrain from killing or hurting anyone with thought, word and deed – always.</p>
<p>6. <i>Please don't hurt our children and grandchildren. Please don't hurt our life-spans. Please don't hurt our cows. Please don't hurt our horses. O Rudra shining with righteous anger! Please don't kill our brave warriors. We are ready to offer you havis in yajña with namaskāras to placate you and worship you.</i> (mā nas toke tanaye mā na āyushi mā no goṣhu mā no aśveṣhu rīṣhaḥ) (vīrānmāno rudra bhāmito vadhīr haviṣhmanto namasā vidhema te)</p>	<p>6. We refrain from killing or hurting anyone with thought, word and deed – always. Also we should be willing to offer our services and help always, whenever they are needed.</p>
<p>7. <i>Afar be your rajas-decaying (missile; power) intended for our cows-earth-humans, further; (near) be your favourable excellent-thought-purposes to us. O appointed adhi-deva! Speak up on our behalf with a protective word! With two barhīs, cover us, who are in this pitiable state, with a shower of Blessed-sacred waters!</i> (ārāt te go-ghna uta pūruṣha-ghne kṣhayadvīrāya sumnamasmē te astu) (rakṣhā cha no adhi cha deva brūhi adhā cha naśh śharmā yachchha dvibarhāḥ) Spiritual interpretation: <i>Near be your presence felt such that I kill this rajo-guṇa 'body identification' (pūruṣha-ghne); I transcend the vedas (go-ghne); I realize your Overmind (su-mnam). May this state of bliss (śharma) be protected and maintained. I Shower Blessings on both (the spiritual & the material aspirants).</i></p>	<p>7. We allow only noble non-violent thoughts near us and keep the violent ones afar. We speak up for those in a pitiable state when required to.</p>
<p>8. <i>Often heard and praised in the Veda, we worship you as the heart-cave dweller, ever-young, terrible, seething with an underlying killing intent. We, in these bodies subject to aging (& sadness), make us happy upon being praised. Your underlying killing intent, place it on any other army, not on our armies.</i> (stuhi śhrutaṅ garta sadañ yuvānam mṛgan na bhīmamupahatnumugram) (mṛḍā jaritre rudras tavāno anyan te asmanni vapantu senāḥ) Spiritual interpretation: <i>Praising the ever-youthful Rudra, we all feel happy. We and others will sow seeds (of devotion) as his army (of devotees).</i> [ni-vapantu = 'sowing seeds inside' for this purpose]</p>	<p>8. The indweller of the heart-cave who is ever-young, can also be terrible when the occasion demands. However, He is ferocious only to our beastly tendencies. His underlying killing intent is only towards the feeling that 'I am this body'. We pray to direct his destructive power on our inner enemies (greed, lust, etc.) and not on our physical bodies and soldiers.</p>

<p style="text-align: center;">Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 10 (drāpe andhasaspatē...).....contd</p>	<p style="text-align: center;">Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 10.....contd</p>
<p>9. <i>May Rudra's missile select our periphery. May His all-around seething violent rage scorch our perversions and evil intentions. O mīdhvaḥ! Untie your bow-string for those who are steadily munificent, make their children and descendants happy.</i> (pariṇo rudrasya hetir vṛṇaktu pari tveṣhasya durmati raghāyoh) (ava sthīrā maghavadbhyas tanuṣhva mīdhvastokāya tanayāya mṛḍaya)</p>	<p>9. We divert our violent, passionate seething rage towards our own perverted thoughts and evil intentions. If we keep at it in a constant manner, they will be completely scorched someday. We keep giving munificently as much as we can. This will shower future prosperity on our children and grand-children.</p>
<p>10. <i>Most bountiful bestower, most auspicious Lord Śhiva! Become congenial minded for us. Keep your missile only on the parama-vṛkṣha kalpa-taru (wish-fulfilling-tree). Come wearing an animal skin and carrying the pinākam bow.</i> (mīdhuṣṭama śhivatama śhivo nas sumanā bhava) (parame vṛkṣha āyudhan nidhāya kṛtīm vasāna ā chara pinākam bibhradā gahi) Spiritual interpretation: <i>Let us be generous minded; ie. open minded in accepting others differing views and opinions. This will make us more accepting of each other's faults. Let us practise detachment from material desires every moment. Let us realize our own infinite power and potential by meditating sitting straight.</i></p>	<p>10. We use our inner enemies by diverting their energy towards a positive cause which will benefit the people at large like a wish-fulfilling tree. (e.g. one can divert anger by writing to newspapers and Govt Bodies about specific instances of indifference and lethargy by Govt. servants and Private Corporations. One can divert greed towards collecting old newspapers from others and using the scrap-generated money for public causes. Many such examples can be given.) This is how we become <i>su-manāḥ</i> or congenial minded towards each other.</p>
<p>11. <i>O Bhagavaḥ! Scatterer of largesse and light – vikirida; spreader of rays of hope – vilohita; our namaskārs!!</i> <i>May these thousands of hatred-shards be strewn on others rather than on us.</i> (vikirida vilohita namaste astu bhagavaḥ) (yāste sahasragm hetayo'nyamasmannivapantu tāḥ) Spiritual interpretation: <i>Let us be generous with our words and actions. May these thousands of hatred-shards transform themselves and shower largesse on us & others. May these thousands of hatred-shards scatter tamas and rajas from us & others (like the sun-light). May these thousands of hatred-shards transform themselves and bear seeds of devotion for us and others. May these thousands of hatred-shards de-skin us & others from this limited body feeling. May these thousands of hatred-shards sow the seeds of light (Divine knowledge) in us & others.</i></p>	<p>11. We must endeavour to scatter largesse and hope, whenever feasible. We must not incite hatred amongst people for whatever reasons. Vapa is also the omentum covering the viscera. For the spiritual interpretation, the word ni-vapantu is taken as 'de-skin' i.e. to remove our body-feeling from us.</p>
<p>12. <i>These thousand upon thousands of hatred-shards controlled by you, Bhagavaḥ! Turn their faces away from us!</i> (sahasrāṇi sahasradhā bāhuvos tava hetayah) (tāsām īśhāno bhagavaḥ parāchīnā mukhā kṛdhi)</p>	<p>12. We divert our selfish energy towards the Universal cause by all means feasible.</p>

<p style="text-align: center;">Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 11 (sahasrāṇi sahasraśho...)</p>	<p style="text-align: center;">Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 11.</p>
<p>1. <i>These thousands upon thousands of Rudras (destructive powers OR those weeping & moaning) upon the face of this Earth; Unstringing their bows to relax their tension over a thousand yojanas around us.</i> (sahasrāṇi sahasraśho ye rudrā adhi bhūmyām) (teṣhāgm sahasra yojane'va dhanvāni tanmasi) The second line “teṣhāgm sahasra yojane'va dhanvāni tanmasi” is a refrain and is chanted as a chorus line for ten times in a formal Rudra yajña. This effectively spreads the vibrations ten times the original distance and in so doing, eventually covers the entire Planet Earth.</p>	<p>1. We unstring our bows (relax our minds) and forgo the violence that we harboured for others around us. (By chanting this Rudra-praśnaḥ and practising it with thought, word & deed,) may the positive vibrations of Love & Peace radiate from us in an area of a thousand yojanas around: as we wipe the tears of those moaning and crying. When the others feel these positive vibrations, they too will be inspired to emulate us. As and when this is repeated ten times, it will cover the entire Planet Earth!</p>
<p>2. <i>Those who exist as deities and demi-gods of the great oceans and in the great outer space:</i> (asmin mahati arṇave antarikṣhe bhavā adhi)Unstringing their bows to relax their tension over a thousand yojanas around us</p>	<p>2. <i>Those who exist as deities and demi-gods of the great oceans and in the great outer space:</i>Unstringing their bows to relax their tension over a thousand yojanas around us</p>
<p>3. <i>Those who exist as sky-dwellers (birds & insects), cold-blooded ones, predators, their prey and those who have forbearance (humans):</i> (nīla-grīvā śhiti-kaṅṭhā śharvā adhaḥ kṣhamācharāḥ)Unstringing their bows to relax their tension over a thousand yojanas around us</p>	<p>3. <i>Those who exist as sky-dwellers (birds & insects), cold-blooded ones, predators, their prey and those who have forbearance (humans):</i>Unstringing their bows to relax their tension over a thousand yojanas around us</p>
<p>4. <i>Those who exist as gandharvas, piśhāchas, celestials, ancestors and those who cry:</i> (nīla-grīvā śhiti-kaṅṭhā divagm rudrā upa-śhritāḥ)Unstringing their bows to relax their tension over a thousand yojanas around us</p>	<p>4. <i>Those who exist as gandharvas, piśhāchas, celestials, ancestors and those who cry:</i>Unstringing their bows to relax their tension over a thousand yojanas around us</p>
<p>5. <i>Those who exist as birds in trees, sleeping in cages, of the entire spectrum of colours from violet to deep red:</i> (ye vṛkṣheṣhu saspīṅjarā nīla-grīvā vi-lohitāḥ)Unstringing their bows to relax their tension over a thousand yojanas around us</p>	<p>5. <i>Those who exist as birds in trees, sleeping in cages, of the entire spectrum of colours from violet to deep red:</i>Unstringing their bows to relax their tension over a thousand yojanas around us</p>

<p style="text-align: center;">Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 11 (sahasrāṇi sahasraśho...).....contd</p>	<p style="text-align: center;">Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 11.....contd</p>
<p>6. <i>Those who exist as kings & leaders, crowned or un-crowned, the shaven-headed sannyāsīs or the jaṭā-dhārī kapardīnaḥ:</i> (ye bhūtānām adhipatayo viśikhā saḥ kapardīnaḥ)Unstring their bows to relax their tension over a thousand yojanas around us. [Leaders of men are the political Rulers & the morality Rulers (sannyāsīs or religious leaders). If they take the lead in spreading non-violence and Love, it can be achieved faster than usual.]</p>	<p>6. <i>Those who exist as kings & leaders, crowned or un-crowned, the shaven-headed sannyāsīs or the jaṭā-dhārī kapardīnaḥ:</i>Unstring their bows to relax their tension over a thousand yojanas around us. [Leaders of men are the political Rulers & the morality Rulers (sannyāsīs or religious leaders). If they take the lead in spreading non-violence and Love, it can be achieved faster than usual.]</p>
<p>7. <i>Those who pierce and afflict in various ways, via food, drink, air, and vessels (food vessels or human-bodies) (these are the germs, bacteria, viruses, etc.):</i> (ye anneṣhu vi-vidhyanti pātreṣhu pibato janān)Unstring their bows to relax their tension over a thousand yojanas around us</p>	<p>7. <i>Those who pierce and afflict in various ways, via food, drink, air, and vessels: (food vessels or human-bodies) (these are the germs, bacteria, viruses, etc.)</i>Unstring their bows to relax their tension over a thousand yojanas around us</p>
<p>8. <i>Those who exist as guardians & protectors of various paths, the food-procurer-farmer-traders, the-keen-to-fight warriors, gangsters, violent people:</i> (ye pathām pathi rakṣhaya ailabrdā yavyudhaḥ)Unstring their bows to relax their tension over a thousand yojanas around us</p>	<p>8. <i>Those who exist as guardians & protectors of various paths, the food-procurer-farmer-traders, the-keen-to-fight warriors, gangsters, violent people:</i>Unstring their bows to relax their tension over a thousand yojanas around us</p>
<p>9. <i>Those who exist as visibly well-armed guardians of sanctified places (or persons):</i> (ye tīrthāni pra-charanti sṛkāvanto niṣhaṅgiṇaḥ)Unstring their bows to relax their tension over a thousand yojanas around us</p>	<p>9. <i>Those who exist as visibly well-armed guardians of sanctified places (or persons):</i>Unstring their bows to relax their tension over a thousand yojanas around us</p>
<p>10. <i>Those that are anguished and crying; visibly situated in every direction in greater and greater numbers (Wipe their tears, comfort them):</i> (ya etāvantaśh cha bhūyāgmśhaśh cha diśho rudrā vi-tasthīre)Unstring their bows to relax their tension over a thousand yojanas around us. (teṣhāgm sahasra yojane'va dhanvāni tanmasi)</p>	<p>10. <i>Those that are anguished and crying; visibly situated in every direction in greater and greater numbers (Wipe their tears, comfort them):</i>Unstring their bows to relax their tension over a thousand yojanas around us.</p>

<p style="text-align: center;">Rudra Praśnaḥ regular meanings Namakam Anuvākaḥ 11 (sahasrāṇi sahasraśho...).....contd</p>	<p style="text-align: center;">Rudra Praśnaḥ inner-yajña meanings Namakam Anuvākaḥ 11.....contd</p>
<p><i>11. Namaskār to Rudra who is in solid-matter, in etheric-space, in the dazzling-radiation plane; to whom foodcrops, air & wind, rain & the place of rainfall are all a matter of His Will. To His powers our namaskāras: ten to the East, ten to the South, ten to the West, ten to the North, ten up above, namaḥ. By such surrender we become joyful. The ones we dislike and the ones who are hostile to us: we place them into your open jaws.</i></p> <p>(namo rudrebhyo ye pṛthivyāṅ ye'ntarikṣhe ye divi yeśhām annam vāto varṣham iśhavas tebhyo daśha pṛāchīr daśha dakṣhiṇā daśha pṛatīchīr daśha udīchīr daśha ūrdhvās tebhyo namaste no mṛḍayantu te yan dviṣhmo yaśh cha no dveṣhṭi tam vo jambhe dadhāmi)</p>	<p>11. Lord Rudra is omnipresent and omnipotent (& omniscient). We surrender to His Will with our entire being. We place our inner enemies into His jaws. We place our outer enemies (the catastrophes & calamities which are about to destroy us) into His jaws.</p>
<p>Summary of 11th Anuvākaḥ</p> <p>This 11th is the most important anuvākaḥ from the standpoint of “lokāḥ samastāḥ sukhino bhavantu” prayer. In effect it says the very same thing, but in a very elaborate manner. The very first line tells us to cast out the violence inside us and extend Divine Love to those who are weeping and moaning on the face of this Earth. It not only covers the entire Planet with its powerful prayer, but extends its reach to the Cosmic flows and etheric outer space in the 2nd ṛk itself. It addresses all minor and major functionaries and creatures, including even the ghosts and ancestors! No one is left out from its wide protective aura. The waves of non-violence, Love and Peace reach out to the whole of Creation in ever widening circles and benefit even those who may not have prayed in this manner.</p> <p>May this prayer to Rudra be done with heart, mind, word and deed; NO calamity can befall the one who prays.</p> <p style="text-align: center;">samasta lokāḥ sukhino bhavantu! samasta lokāḥ sukhino bhavantu!! samasta lokāḥ sukhino bhavantu!!!</p>	<p>Inner Yajña message: In the eleventh anuvākaḥ, it is the final prayer of our inner yajña that we are able to voice. With our positive vibrations covering ten thousand yojanas in all directions, we have covered Planet Earth and have much to be grateful for. The negation of the violence inside us has brought about the positive change that we will now see outside us. This change that will happen outside is the negation of the violence which we would have had to face (storms, calamities, catastrophes, etc.). They have been reduced in ferocity or they will bypass us. The Rudrapraśnaḥ has effectively achieved the very purpose it was communicated for.</p>

Summary of the Rudrapraśnaḥ (all 11 anuvākaḥs)

In the 1st Anuvākaḥ, the Rudrapraśnaḥ starts with fear, at the possibility of having to face Rudra's Manyu (projected anger). It prays to Rudra to curtail and defuse his weapons of destruction. It prays to convert and transform the destructive wrath into positive blessing powers. The healing rays of the sun, who is the very embodiment of sacrifice, are seen as the blessing rays of Rudra's power. This converts the destructive energy to a generously protective one. It prays for the diversion of the wrath-missiles such that they bypass us.

Anuvākaḥ 2 to 9 all have the common refrain 'namaḥ' after every epithet or attribute of Rudra. This is why it is popularly called namakam. In the 2nd, He is the personal guru who drinks up our darkness. He is seen as inherent in every individual, yet aware of the Cosmic Truth as a whole. He is seen as a Universal Cosmic supervisor who surprisingly knows every individual subject of His realm. In the material world, it is impossible to find such a Prime Minister who personally knows every individual while effectively governing the collective as a whole. In the 3rd Anuvākaḥ, He is seen as the indweller of those bodies which commit crimes, leading us to conclude: 'do not hate the sinner, love him; hate the sinful actions'.

In the 4th, He is seen as the one who pierces us with diseases from time to time to teach us experientially and to enable settling the kārmiḥ account in an accelerated manner. He is seen as the opposite of Himself, where the tiniest atom is compared to the entire Universe.

In the 5th, He is seen as the overlord over the vast outer space. It is His power to make us born and reborn as various animal creatures (cry and cry again) all over the Universe. In the 6th, He is seen as the one who motivates re-birth as well as liberation at the appropriate time. In the 7th, He is seen in all the natural phenomena like rain, lightning, forests, mountains, oceans, water-bodies, storms, catastrophes, etc. He is seen as the one who controls all these natural forces.

The 8th Anuvākaḥ sees Him as the one who sends saints and prophets to Earth at specific periods. When the situation becomes really grave, He is seen as the one who Himself takes avatāra along with His entire army of liberated souls for the purpose of re-aligning and re-establishing the moral values of the humans. This is how He transcends time and controls time; because time is seen merely as one of His manifestations.

The 9th Anuvākaḥ sees Him as the smaller than the smallest atomic particle, or as the even subtler form of wave-energy which is the basic building block of the material Creation. It gives very specific direction as to what could be and should be done to overcome the crises that are about to befall us. The 10th Anuvākaḥ repeats the theme of the 1st Anuvākaḥ with a little more specific elaboration; and is quite innovative in the manner that it prays to convert the destructive energy into a wish-fulfilling tree – kalpa-taru!

This 11th Anuvākaḥ effectively says "lokāḥ samastāḥ sukhino bhavantu" in a more elaborate prayer. It not only covers the entire Planet with its powerful vibration, but extends its reach to the Cosmic flows and the endless expanses of etheric outer space. It addresses all minor and major functionaries and creatures, including even the ghosts and ancestors! No one is left out from its wide protective aura. The waves of non-violence, Love and Peace reach out to the whole of Creation in ever widening circles and benefit even those who may not have prayed in this manner.

The conclusion of Rudrapraśnaḥ is by complete surrender with our entire being, to His might and power. If this is done with heart, mind, word and deed, NO calamity can befall the one who surrenders thus.

samasta lokāḥ sukhino bhavantu! samasta lokāḥ sukhino bhavantu!! samasta lokāḥ sukhino bhavantu!!!
May all the beings in all the lokas be happy, be happy, be happy, OM!