

कामो-अकार्षीत् मन्त्राः Kāmō-akārṣhīt Mantrāḥa

(तैत्तिरीय आरण्यक १०-६१ & ६२) (Taittirīya Āraṇyaka 10-61 & 62)

Kāmō-akārṣhīt Mantrāḥa word-by-word meanings

कामोऽकार्षीन् नमो नमः ।

kāmō (a)kāreṣhīⁱⁿ’ namō namaḥa ।

कामोऽकार्षीत् कामः करोति नाहं करोमि

kāmō (a)kāreṣhīt’ kāma[hk]’ karōti nāhan’ karōmi

कामः कर्ता नाहं कर्ता

kāma[hk]’ kar’tā nāhan’ kar’tā

कामः कारयिता नाहं कारयिता ,

kāma[hk]’ kārayitā nāhan’ kārayitā ,

एष ते काम कामाय स्वाहा ॥

ēṣha tē kāma kāmāyas’ svāhā ॥

। कामः । अ-कार्षीत् । नमः । नमः ॥

। kāmāḥa । a-kārṣhīt । namāḥa । namāḥa ॥

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

। kāmō-akārṣhīt । kāmāḥa । karōti । na । aham । karōmi

। कामः । कर्ता । न । अहम् । कर्ता

। kāmāḥa । kartā । na । aham । kartā

। कामः । कारयिता । न । अहम् । कारयिता

। kāmāḥa । kārayitā । na । aham । kārayitā

। एष । ते । काम । कामाय । स्वाहा ॥

। ēṣha । tē । kāma । kāmāya । svāhā ॥

कामः **kāmāḥa** = desire, avarice ॥ अ-कार्षीत् **a-kārṣhīt** = actions performed; hence *kāmō (a)kārṣhīt* means “actions done out of avaricious desire” ॥ नमः **namāḥa** = *namaskāra* ॥ नमः **namāḥa** = *namaḥa*

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

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

कामः **kāmāḥa** = 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 *kāmāḥa*) = desire ॥ कामाय **kāmāya** = to *kāmāḥa* ॥ 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 kāmāḥa, not I!

Kāmāḥa was the kartā-doer, not I!

Kāmāḥa was the kārayitā-causer of the kārya-action, not I!

To such a Kāmāḥa, I worshipfully give my yajña oblations! Svāhā!

मन्युरकार्षीन् नमो नमः ।

मन्युरकार्षीन् मन्युः करोति नाहं करोमि

मन्युः कर्ता नाहं कर्ता

मन्युः कारयिता नाहं कारयिता

एष ते मन्यो मन्यवे स्वाहा ॥

। 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 ॥

man'yurakāreṣhīn' namō namaḥa ।

man'yurakāreṣhīn' man'yu[hk]' karōti nāhañ' karōmi

man'yu[hk]' kar'tā nāhañ' kar'tā

man'yu[hk]' kārayitā nāhañ' kārayitā ,

ēṣha tē man'yō man'yavēs' svāhā ॥

। 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 *Rudrapraśnaḥa*.

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 Periaṅṅa'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 originally from the Mahānārāyaṅa 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 of 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 kāmō (a)kārṣhīt kāmāḥ karōti nāhañ karōmi kāmāḥ kartā nāhañ kartā kāmāḥ kārayitā nāhañ kārayitā ēṣha tē kāma kāmāya svāhā	manyurakārṣhīn namō namaḥa manyurakārṣhīn manyuḥ karōti nāhañ karōmi manyuḥ kartā nāhañ kartā manyuḥ kārayitā nāhañ kārayitā ēṣha tē manyō manyavē svāhā "
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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)?"

"Kāmāḥ Karōti Nāhañ Karōmi ; Kāmō Akārṣhīt Manyurakārṣhīt Namō Namaḥa."

(We are proactively concerned with the correctness and accuracy of all our presentations.

Any suggestions, corrections, remarks will be treated with gratitude, promptness and respect.

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