

Śrī Rudram Anuvāka 02

(continued from last issue)

नमस्सस्पिञ्जराय त्विषीमते पथीनां पतये नमः ॥ ३ ॥
namāssaspiñjarāya tviṣimate pāthīnām pataye namaḥ ॥ 3 ॥

namaḥ - salutation; saspiñjarāya - one who has the colour of tender grass that is a mixture of red and yellow; tviṣimate - who is bright; pāthīnām - of all Vedic means; pataye - to the Lord; namaḥ - salutation.

Salutation to the one who has the colour of tender grass that is a mixture of red and yellow, who is bright and who is the Lord of all Vedic means.

In the description, 'the one who is yelloish red like bālaṣpiñjarā, tender grass', red stands for śakti, power, and the golden colour stands for jñāna, knowledge. The Lord is the one who has all knowledge and all śakti. This description helps one visualise the Lord in a particular form and colour for upāsana, meditation.

Tviṣati means shines. The Lord has a shine, meaning he is the one who is all-luminous. It is like your dream world. In the dream world you are jyoti svarūpa, of the nature of awareness and you are everything that obtains in dream—sentient beings as well as the insentient mountains. All these are non-separate from caitanya ātmā. All the stars, space and so on, are caitanya jyoti alone and the Lord is that shining awareness as well as all that exists.

Pathīnām pataye namaḥ—Salutations to the Lord of all paths. There are arcirā and dhūma mārgās, the bright and dark paths. The departed soul, according to one's karma and upāsana, goes to different worlds through these paths. Any end or goal is looked upon as the Lord and the means is also the Lord. After death also, the path of one's travel is Bhagavān. In this world too, the mārga, means and prāpya, ends afre the Lord. When you say He is the means, He is upādāna kāraṇa, material cause. When you say He is the Lord of the means, he is nimitta kāraṇa. As the sun, moon, earth and so on, He is the manifest form of upādāna kāraṇa. One relates to the Lord as nimitta kāraṇa. The



upādāna kāraṇa becomes the locus to invoke the nimitta kāraṇa. The creation being non-separate from Īśvara, nothing is inert in creation. Our relation is with Īśvara who is all-knowledge and all-power.

नमो॑ ब॒भ्रुशाय॑ वि॒व्याधि॑नेऽन्नानां॑ पतये॑ नमः॑ ॥४॥
namo॑ bābhruśāya॑ vivyādhine॑nnānām॑ pataye॑ namaḥ॑ ॥4॥

namḥ – salutation; babhruśāya – to the one who is seated on a bull; vivyādhine – who severely afflicts (the wrong doers); ‘annānām – of all food; pataye – to the Lord; namaḥ - salutation.

Salutations to the one who is seated on a bull, who severely afflicts (the wrong doers) and who is the Lord of all foods.

Babhru, also read as babhru, is derived from the root bhṛ-to hold, to carry; it means ṛṣabha, a bull. (Here the root does not mean ‘to sustain’. Babhru¹ refers to the one who rides a ṛṣabha, ṛṣabha-vāhanāruḍha. The bull stands for two things: tamas and the quality of denying differences. As an animal it stands for tamas, the quality of resolving everything into itself. The Lord weilds and keeps tamo guṇa, māyā, under his control as māyāvi in an undifferentiated condition. So he is called babhruśaḥ. To that Lord in whom everything is resolved, namaḥ.

Vivyādhine² annānām pataye namaḥ—Salutation to him who causes hunger and thirst and who is the Lord of foods. In the form of hunger and thirst he is a tormentor. He creates hunger and thirst in you to be appeased and quenched. You require food and water. He is a tormentor only if he does not provide you with food and water. But the Lord provides you with the food and water. He needs to cause affliction in the form of pinching hunger and thirst to make you seek redress through food and water. He is the tormentor and he is the provider. If the Lord is not both—thecause of affliction and cause of redress—you have cornered yourself to have another force called devil. If there are two entities, both need a cause in another God. To the Lord of all of them annānām pataye namḥ.

¹ The derivation of the word ‘babhruśaḥ’ (1.22) ityūñādisūtreṇa bhṛndhātoḥ kupratyaye dvitve dhātoryañadeśe kittvāt guṇa vṛddhi pratiśedh ca sati babhṛuriti rūpaniṣpattiḥ babhṛeva babhruḥ. babhruśaḥ ṣeti tiṣṭati iti babhruśaḥ

² viśeṣeṇa vidhyate iti vivyādhī tasmai vivyādhine—one who torments in specific form (in the form of hunger and thirst)

नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ॥ ५ ॥

namo harikeśāyopavītiṇe puṣṭānām pataye namaḥ ॥ 5 ॥

namaḥ – salutation; harikeśāya – to the one who has green (not chanting) hair; upavītiṇe - who wears the holy thread; puṣṭānām – of those who are well nourished; pataye – to the Lord; namaḥ – salutation.

Salutation to the one who has original (black) hair, who has the holy thread and who is the Lord of those who are well nourished.

Harikeśāya namaḥ – Salutation to him who has green hair, one whose hair is not subject to change. In other words he is nitya yuvā, ever young. This mantra talks of the Lord's nitya yauvana, lasting youth in poetic language. It is said for the purpose of upāsana. You do not visualise a grey ageing God! When you invoke the Lord in a form for upāsana, he is presented as nitya yuvā. If a Swedish person invokes the Lord, he will think of the Lord with golden hair! This allows all forms of keśa—black, red, blonde and so on. So, he is anybody's God and everybody's God who can be visualised with golden hair, blue eyes and so on.

Upavītiṇe namaḥ – Salutation to the one who has got the sacred thread, yajñopavīta. When yajñopavīta is worn over the left shoulder, it is called upavīta. The Lord is ādi brahmaṇa, the first brahmin. A brahmaṇa is respected for his Vedic knowledge. He may have studied the Veda but may not have the knowledge, 'I am Brahman'. A brāhmaṇa is dead and gone but ādi brahmaṇa is always there. He is the most respectful. All the Vedic knowledge is with him. He is the real initiator of all the Vedas and he gives knowledge in the form of the ṛṣi's words.

Puṣṭānām pataye namaḥ - Salutation to him who is the Lord of all nourishment, because of which all the living beings become nourished. Puṣṭa refers to those who are well nourished. He is the Lord of the nourishing food, the meaning of the word 'nourishment' and the living beings that are nourished. He is the Lord of the well nourished animals and also the well nourished human beings.

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