

श्री रुद्रम्  
Śrī Rudram  
ANUVĀKA 10

Mantra 4

मृडा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते । यच्छं च योश्च मनुराय  
जै पिता तदश्यामि तव रुद्र प्रणीतौ ॥४॥

mṛḍā no rudrota no mayaskṛdhi kṣayadvīrāya namasā  
vidhema te | yacchm̐ ca yośca manurāyaje pitā tadaśyāma tava  
rudra praṇītau (4)

mṛḍā – (bless) with happiness; naḥ – us; rudra – O Lord Rudra; uta – further, naḥ – us; mayah – the ultimate happiness; kṛdhi – give; kṣayadvīrāya – to the one who is capable of eliminating the enemies; namasā – with salutation; vidhema – we offer worship; te – to you; yat yacchm̐ ca – that happiness (born of objects); yoḥ ca – the ultimate happiness; manuḥ – manu; āyaje – gained; pitā – our father; tad – that; aśyāma – may we gain; rudra – O Lord Rudra; tava praṇītau – when you were pleased.

O Lord Rudra, bless us with happiness, the ultimate happiness. Offering salutation, we worship you with praises; you, who can eliminate the enemies within. May we gain happiness in the world of possessions as well as the true happiness (born of freedom), which (happiness) Manu, our ancestor, gained when you were pleased.

He rudra mṛḍa – O Lord, bestow happiness on us. It is not that easy to make another person happy. We pray to Bhagavān to help us in our efforts to help others being happy. Naḥ mayah kṛdhi,

grant us the ultimate happiness. Only when the mind is relatively happy, can it gain the ultimate sukha born of freedom. Bless us with those situations that will give us antaḥkaraṇa śuddhi, purity of the mind.

Suppose one has incurred a lot of pāpa, can the Lord grant mokṣa sukha to that person? Yes, the Lord is kṣayadvīra, one who removes pāpa, the inner enemy and grants sukha. When a person feels unfit, then he or she prays to the Lord—he rudra tubhyaṁ namaśā vidhema (paricarāma), we pray to you with complete surrender. You are kṣayadvīrā, give us all forms of sukha and the final mokṣa sukha.

Naḥ pitā manuḥ āyaje - Every kalpa has a manu. Manu is a generic term meaning dharma adharma śāsana kartā, one who sets dharma and adharma. Mānava is a word derived from manu alone. Our manu is Vaivasvata Manu. The one who is muni, a thinker, is also called manu, derived from the root *man*, to think. Or, Manu is my father who had handed over to me the Vedic culture. Manu gained both the viśaya sukha and mokṣa sukha only in the wake of your blessing alone, tava praṇītau.

Asmākaṁ pitā can also to be taken as Brahmaji. He became Brahmaji or Hiraṇyagarbha because of your grace alone. His pūrṇatva includes bhoga and apavarga. Tat sarvam vyaṁ he rudra aśyāma – By your grace, may we gain all that you gave to Manu, Brahmaji. Our ancestors had gained all this because of your grace. O Lord! By your grace let me also gain the saṁsāra sukha and mokṣa sukha.