

## Śrī Rudram

नमः॑ ककु॒भाय॑ निषङ्गि॑णे॑ स्तेनानां॑ पतये॑ नमः॑ ॥ २ ॥  
namaḥ॑ kakubhāya॑ niṣaṅgiṇe॑ stenānāṃ॑ pataye॑ namaḥ॑ ॥ 2 ॥

Namaḥ kakubhāya—kaku sthānaṃ bhāti yasmāt, because of whom the status of all the devatās exist. The one because of whom the devatās shine is called kakubha. All devatās except Śiva are called kaḥ— sūrya agni vāyu and so on. Ātmā is also called kaḥ. He is in the form of all these devatās. Unto him my salutation.



Niṣaṅgiṇe<sup>1</sup> namaḥ—Salutation to the one who has the sword, khadga, to protect every one. He can chastise as well as protect with it as karma phala dātā.

Stenānāṃ pataye namaḥ—Stena is a gupta-cora, thief under cover. He is the Lord of all the gupta-coras. When these thieves turn into devotees, he becomes their protector. It is not that he protects the thieves. Only when he becomes the Lord for them, he becomes a sahamāna and a protector.

नमो॑ निषङ्गि॑ण इषुधि॑मते॑ तस्करा॑णां पतये॑ नमः॑ ॥ ३ ॥  
namo॑ niṣaṅgiṇā॑ iṣudhimate॑ taskarāṇāṃ॑ pataye॑ namaḥ॑ ॥ 3 ॥  
namaḥ – salutation; niṣaṅgiṇe – to theone who has arrows ready to be set on the bow; iṣudhimate – who has a quiver (full of arrows); taskarāṇām – of the dacoits; pataye – to the Lord; namaḥ – salutation.

Salutation to the one who has arrows ready to be set on the bow, who has a quiver (full of arrows) and who is the Lord of all dacoits.

Namo niṣaṅgiṇe<sup>2</sup> - Salutation to the one who has arrows ready to be set on the bow. Iṣudhimate namaḥ – Salutation to the one who has a quiver full of arrows. The Lord protects his devotees answering their prayers and chastises where he has to.

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<sup>1</sup> niṣaṅgiṇe khadgavate

<sup>2</sup> dhanuṣi sandhātum haste dhruvo bāṇaḥ niṣaṅgaḥ tadyuktāya

Taskarāṇām pataye namaḥ – Salutation to the one who is the Lord of dacoits. For dacoits he becomes a chastiser. If they give up their wrong deeds and surrender to him, the Lord becomes their sahamāna and protector.

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमः ॥ ४ ॥

nāmo vañcate pariṁvañcate stāyūnām pataye namaḥ ॥ 4 ॥

namaḥ – salutation; vañcate – to the one who is an occasional cheater; parivañcate – who cheats all the time; stāyūnām – of those who steal remaining close by; pataye – to the Lord; namaḥ salutation.

Salutation to the one who is an occasional cheater, who cheats all the time and who is the Lord of those who steal remaining close by.

The Lord is parivañcat, being a māyāvī he is as though full of deceit. He appears to have cheated you and everybody else, because he has as though robbed away the kingdom of the self, ātmasāmrājya. In whatever way you look at him, he comes out as a great robber—robber of your happiness, peace, purity and so on. But he cannot deny you all these even if he wants to, because he is all these; he is you. He blesses the devotee with opportunities for knowledge to own the kingdom.

He is the Lord of stāyūs, another type of cheats. Earlier the Lord was said to be the protector of an ordinary cheat. Now he is described as the Lord of professional cheats. There are people who seem to be working for you with loyalty. Later you find that they have built up a business of their own at your cost. They are stāyūs, great cheats. The Lord becomes the protector of even these people when they fall at his feet. He is in the form of the cheat; he punishes the cheat and also protects the cheat. There are some more types of thieves said in the following mantras.