

श्री रुद्रम् Śrī Rudram

Mantras 8 to 9

Ṛṣi - Devalaḥ; Chandas - Anuṣṭubh; Devatā - Śrī Rudraḥ

Result for the chanting of the eighth, and ninth *mantras*: The repetition of these *mantras* give (good progeny). One gains *mantra-siddhi* by chanting this five thousand times after observing the fasting discipline of *kṛcchra*.

ये पथां पथिरक्षय ऐलवृदा यव्युधः ॥८॥
ये तीर्थानि प्रचरन्ति सूकावन्तो निषङ्गिणः ॥९॥
ye pāthām pathirakṣaya ailabṛdā yavyudhaḥ |8|
ye tīrthāni pracaranti sūkāvanto niṣaṅgiṇaḥ |19||

ye — those *devatās*; *pathām* — on different paths;
pathirakṣayaḥ —who protect people in their paths;
ailabṛdāḥ — who protect (them) by feeding;
yavyudhaḥ — who fight against great *pāpīs*;
ye — those; *tīrthāni* —places of pilgrimage;
pracaranti — abide; *sūkāvantaḥ* — having sharp edged weapons;
niṣaṅgiṇaḥ —having swords

(We make the bow of) those *Rudra-devatās* who protect people on different paths, who protect us by feeding and who fight against great *pāpīs*, (as ones with untied bow-strings kept far away). (We make the bow of) those who abide in places of pilgrimage with sharp-edged weapons and swords (as ones with untied bow-strings kept far away).

Ye pathām pathirakṣayaḥ ¹³⁹ Those *devatās* who protect people on different paths. There are primarily two paths one is *laukika-mārga*, pursuits

¹³⁹ *pathirakṣayaḥ* =*pathi-rakṣayaḥ*, those who protect on the path.

of known ends through known means, the other is *vaidika-mārga*, pursuits of ends known through the Veda (otherwise unknown). Performing a fire ritual or studying the scriptures is *vaidika*, while shopping in a departmental store is *laukika*. Every day we use both the roads. May the *rudra-devatās* wait on both the roads to protect us.

Ailabṛdāḥ Those *devatās* who protect us by feeding. The word *ira* means food. Food consisting of a collection of different things is *aira*. *Aira* is the same as *aila*. Those who provide this food are *ailabṛdāḥ*¹⁴⁰. May Rudras nourish us with food in both *laukika* or *vaidika* paths.

Yavyudhaḥ Those *devatās* who fight against great people given to *pāpa-karma*¹⁴¹. One who is mixed with *pāpa* is called *yuh*. Rudras protect you from them. When you are walking on a path they are like *mārga-bandhus*, friends of security on your way. All these Rudras can take care of the difficulties and bless you with the result for which you are working.

Ye tīrthāni pracaranti śṛkāvantāḥ niṣaṅgiṇaḥ Those Rudras who abide in *tīrthas* with sharp-edged weapons and swords. A *tīrtha* is a place of pilgrimage. It has the association with temples, with *sādhus*, with *purāṇas* and astrology. Rudra, in the form of various *devatās*, obtains there in order to bless the people.

The Rudras are there with weapons either to bless or put obstructions. All of them are requested to bless and not create obstacles. *Teṣāṃ dhanvāni sahasrayojane avatanmasi* We make their bows as ones with untied bow-strings kept far away from us, through our salutation and praise.

¹⁴⁰ *irā-śabdo'nnavācī, irāṇām samūhaḥ airam, airameva ailam, tadbibharati iti ailabṛtaḥ, ta eva ailabṛdāḥ, bhakārasya bakāraḥ takārasya datvam akārasya dūrghaḥ chāndasaḥ. annadātāraḥ ityarthaḥ.*

¹⁴¹ *yauti miśrībhavati pāpena iti yuh, pāpiṣṭhaḥ, yubhiḥ yudhyanti iti yavyudhaḥ. pūrvaadeva cchāndasī rūpaniṣpattiḥ. pāpiṣṭhānām nirodhāraḥ ityarthaḥ.*