

Śrī Rudram

नम आसीनेभ्यः शयानेभ्यश्च वो नमः ॥ १३ ॥

nāma āsīnebhyaḥ śayānebhyaśca vo namaḥ || 13 ||

nama – salutation; āsīnebhyaḥ – to those who are seated; śayānebhyaḥ – to those who are in a reclining posture; ca – and; vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of those who are seated and who are in a reclining posture.

Namaḥ āsīnebhyaḥ – Salutation to you in the form of those who are sitting. The king sitting on his throne is frightening because he has power. When you go for an interview, those who are sitting to ask questions are āsīnās. You cover them all with īśvara buddhi.¹ And the fear goes away which is why there is abhaya-hasta, hand that signifies Īśvara's offer of refuge. In Dakṣiṇāmūrti, the form indicates fearlessness, as apasmāra, the demon is under his feet. When Īśvara is in your life, there is no fear. And finally when it is known that there is no second thing, there is no fear at all. You are the one who is āsīna—king, interviewer, judge, tiger and so on.

Śayānebhyaḥ – Salutation to the one who is in the form of those lying down such as snake and so on, which cause fear. If somebody does not get up from sleep, there is fear.

नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमः ॥ १४ ॥

namaḥ svāpadbhyo jāgradbhyaśca vo namaḥ || 14 ||

namaḥ – salutation; svāpadbhyaḥ – to those who are sleeping; jāgradbhyaḥ – to those who are awake; ca – and; vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of those who are sleeping and those who are awake.

The sleeping ones include all potential dangers. Many pāpa-karmas exist in our account and we do not know what they are. We do not know which pāpa-karma is going to surface and when. The waking ones are karmas that have already started unfolding in various forms such as marriage, children and so on. O Lord! Both the sleeping ones and waking ones are in your form alone. My salutation to you, who is in those forms.

नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमः ॥ १५ ॥

nāmastīṣṭhādbhyo dhāvādbhyaśca vo namaḥ || 15 ||

¹ īśāvāsyam idam sarvam yatkiñca jagatyām jagat – whatever in the world is to be covered with the vision of the Lord. (Īśāvāsyopaniṣad)

namaḥ salutation; stiṭhadbhyaḥ – to those who are standing; dhāvadbhyaḥ – to those who are running; ca – and; vaḥ – to you; namaḥ salutation.

Salutation to you in the form of those who are standing and those who are running.

Unto that which stands and that which runs, which are you, my salutation. Standing ones refer to sthāvarās such as mountains and trees and running ones refer to jaṅgamās such as wolf, tiger, river, wind and Lord Yama.

नमस्सभाभ्यस्सभापतिभ्यश्च वो नमः ॥ १६ ॥

namāssabhābhyāssabhāpatibhyaśca vo namaḥ || 16 ||

namḥ – salutation; sabhābhyaḥ – to the assemblies; sabhāpatibhyaḥ to those who are the heads of assemblies; ca – and; vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of assemblies and in the form of heads of assemblies.

Namḥ sabhābhyaḥ – Salutation to assemblies, courtrooms. Assemblies where you are going to speak are frightening. This is called stage fear. He is in the form of frightening assemblies. You are going to be called upon and your fate is going to be decided. Sabhā can also be a place where there are a lot of people, such as an unruly assembly and this can be frightening too. Also, he is in the form of sabhāpati, like a king or a leader and unto him my salutation.

नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः । १७ ॥

namo aśvebhyo'śvapātibhyaśca vo namaḥ | 17 |

namaḥ salutation; aśvebhyaḥ – to those who are in the form of horses; aśvapātibhyaḥ – to those who are in the form of horse-riders; ca – and; vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of horses and in the form of horse-riders.

He is in the form of the horse and the one who rides the horse. In Vedic language all that moves in the heaven is aśva or the seven rays of the sun. Unto the one who is the form of these horses, my salutation.

Aśva includes a mule, which is neither a horse nor a donkey. Each mule is a cross breed and, therefore, the genetic mutation stops there. A mule does not produce another mule. A mule has the swiftness of the horse and the sure-footedness of a donkey. Aśvapatis are mounted soldiers of the cavalry. The Lord is in the form of a cavalry. As a mere aśva cannot frighten, we should look upon it as a cavalry. Similarly, a jockey cannot frighten you. Here aśvapatis are kings and soldiers who come with arms; they alone can frighten you.