

श्री रुद्रम्
Śrī Rudram
Anuvāka 9

नम इरिण्याय च प्रपथ्याय च
नमः किंशिलाय च क्षयणाय च
नमः कपादिने च पुलस्तये च
नमो गोष्ठ्याय च गृह्याय च
नमस्तल्प्याय च गेह्याय च
नमः काट्याय च गह्वरेष्ठाय च
नमः हृदय्याय च निवेश्याय च
नमः पांसव्याय च रजस्याय च
नमश्शुष्व्याय च हरित्याय च
नमो लोप्याय चोलप्याय च
नम ऊर्व्याय च सूम्याय च
नमः पर्ण्याय च पर्णशध्याय च
नमोऽपगुरमाणाय चाभिघ्नते च
नम आखिखदते च प्रखिखदते च ।

nama iriṅyāya ca prapathyāya ca
namaḥ kiṁśilāya ca kṣayaṅāya ca
namaḥ kapādine ca pulastaye ca
namo goṣṭhyāya ca grhyāya ca
namastalpyāya ca gehyāya ca
namaḥ kāṭyāya ca gahvareṣṭhāya ca
namaḥ hṛdayyāya ca nivespyāya ca
namaḥ pāṁsavvyāya ca rajasyāya ca
namaśśuṣkyāya ca harityāya ca
namo lopyāya colapyāya ca
nama ūrvyāya ca sūmyāya ca
namaḥ parṇyāya ca parṇaśadhyāya ca
namo'paguramāṅāya cābhighnate ca
nama ākhkhidate ca prakkhidate ca

Namaḥ kiṁśilāya ca kṣayaṅāya ca – The Lord is the pebbled street and the residential places making them what they are. Why is it so? Are they not man-made roads? Even if it is a man-made road there are certain laws that need to be followed to make a proper, firm road. If the law is transgressed you find pot-holes on the road. What is the man-made is also drawn from nature. An artificial flower made of paper is also nature.

Even substances combined to make a chemical are also nature. Again, all that is nature is not necessarily good for a human being. For instance the intake of the oleander seed can make you unconscious and you can even die. Thus what is poison is also the Lord. Man himself is 'made' then what is 'man-made'? Man has no authorship, as everything is the Lord. Kṣayaṇāya is a place that is good for dwelling, a place where one feels comfortable as, 'this is my home'. Salutation to the Lord who is in all places.

Namaḥ kapardine ca pulastaye ca – Kaparda is matted hair. When the hair gets knotted naturally, it is jaṭā. If you knot it, it is braid. Generally the one with jaṭā is considered to be an upāsakā, someone who has no time for washing and braiding his hair. The Lord obtains in the form of an upāsakā but the upāsakā needs to know that the Lord is not different from him. The Lord is pulasti, who protects his devotees as even they offer their prayers to him. The Lord is invoked as mārgabandhu, the protecting patrol on the way. Unto that Lord my salutation.

Namaḥ goṣṭhyāya ca gr̥hyāya ca – goṣṭha is a cowshed; the Lord is the cowshed that protects the cows from rain and snow. Thus Lord is the real protector of the cows. Unto that Lord my salutations. Gr̥ha is home, a place where you feel at home. The gr̥hiṇī, the housewife, makes a home out of a house. All that constitutes a home—the married couple, elders, the pūjā room, the living room, open and cordial dialogues and children, if there are—is the Lord. Unto him my salutation.

Namaḥ talpyāya ca gehyāya ca –The Lord is one who obtains in the bed on a talpa, cot, providing comfort for you to sleep. Sleep also needs grace and the one who provides you with sleep is talpya. Geha is a mansion and what makes it one is also the Lord. My Salutation to the Lord who provides comfort for sleep and who obtains in mansions.

Namaḥ kāṭyāya ca gahvareṣṭhāya ca – Kāṭa means a thick place, a dense forest with varieties of bushes, trees, thorns and so on. One may find this jungle a godforsaken place, difficult to tread. But the Lord says I am very much there! The thorn that pricks your feet and the feet are the same Lord alone.

Gahvareṣṭhā is one who obtains in the hill, caves and so on. In those days, people used to cross several hills and rivers to reach a cave. The Lord is there in the form of cave. Or, the Lord is also in your heart

that is like the cave, engulfed in darkness and surrounded by the thorny bushes of confusion. Salutations to that Lord who dwells in caves and jungles and who resides in the cave of my heart.

Namaḥ hrdayyāya ca niveṣpyāya ca – Hrada refers to the deep waters whose depth and pressure of the depth cannot be really measured; salutation the Lord who obtains therein. He is also what lives in deep waters—the fish, shark, jellyfish, octopus and other creatures; unto him my salutation. The Lord is the dew drop and the order that makes the dew drop what it is. Salutations to the Lord.

Namaḥ pāṁsavyāya ca rajasyāya ca - Pāṁsus are the invisible particles. The Lord is the order that governs the particles besides being them. The Lord is also the rajas, the visible one like dust. What makes dust and the dust itself is the Lord. Unto him my salutation.

Namaḥ suṣkyāya ca harityāya ca - Suṣka is a dry twig or dry log of wood. That which is dry twig and what makes the twig dry are the Lord. Generally, the tree is alive and its branches are also green and alive. But one twig or a big branch can go dry. One can explain the phenomenon by saying that the tree sap does not go there. The law that makes it dry is suṣkyā. Similarly harita is that which is wet, green, or alive. What makes it alive is the Lord. Salutation to the Lord who abides in dried twigs and the green, live trees.

Namaḥ lopyāya ca ulapyāya ca – Lopa is a place where even a bunch of grass cannot grow. A plant or a shrub can grow on a rocky mountain. But nothing can grow on a monolithic rock. The Lord obtains even on such rocks. Ulapa is a marshy place. The Lord abides in these marshy places as well as in the marshy plants. Unto tht Lord my salutation.

Namaḥ ūrvyāya ca śūrmyāya ca – Ūrvī is the earth and it is the Lord. The Lord is also different forms in the earch such as the minerals, metals, precious stones and so on. He obtains in the valuable rocks and stones that are studied in geology and gemology. Śūrmyā is the one who obtainsin the form of waves, be it oceanic or river waves. Surfers know exactly where and when the surf is and what kind it is. It means there are varieties of waves, breakers and surfs. Salutation to the Lord who is the earth and its different forms and who abides in varieties of waves.

Namaḥ parṇyāya ca parṇaśadyāya ca – Salutation to the one who obtains in fresh leaves and in heaps of dry leaves. The trees produce millions of leaves and shed them too. That which makes the leaves what they are, is the Lord.

Parṇaśada is a heap of dry leaves. We require big trees in the environment. Some of these trees are so huge that they cannot afford to have other small trees growing around them for their own survival. They shed their leaves which have substances that are not friendly for other vegetation. Under their shade another tree cannot grow for want of sunlight. The heap of leaves becomes manure for that tree. Salutation to the Lord in the form of order that makes the leaf-heaps possible.

Namaḥ apagurumāṇāya ca abhighnate ca - Salutation to the Lord with a raised weapon and also to the one who destroys what is to be destroyed. There is order in destruction as in creation. Really speaking, he does not destroy anything. He only withdraws everything unto himself. Apagurumāṇa is the one who has raised weapons in hand. Being karma-phala-dātā, giver of fruits of action, he is always ready to give the karma-phala, he does not wait or procrastinate. Even if a karma-phala is painful it is given. Bhagavān works through law and the laws being Bhagavān there is neither compassion shown or cruelty administered. He is sat-cit-svaruupa. However, we invoke the Lord in the form of compassion, so that we can enjoy his grace, the result of our prayers.

Abhighnat means one who strikes, destroys. That is how the Lord brings about change. What is there is gone, ushering in change. Unto that Lord my salutation.

Namaḥ ākhkidate ca prakkhidate ca – The Lord gives afflictions, atyantakheda to individuals according to their pāpa karmas. He also causes global upheavals, prakarṣeṇa khedyate. Every karma has certain capacity to give phala. A pāpa karma attracts pāpa that gets translated in the form of an affliction both at individual and total levels. Unto him my salutation.

The mantras that follow are considered as one mantra where Rudra is looked upon as one who brings about the removal of duḥkha. He also gives duḥkha to those people who do not make efforts to neutralise the pāpas.

To be continued....