

Śrī Rudram

Anuvāka 4

continued.....

नमो॑ ग॒णेभ्यो॑ गणपतिभ्यश्च॑ वो नमः॑ ॥५॥

namō gṇebhyaḥ gaṇapātibhyaśca vo namaḥ ॥5॥

namḥ – salutation; gṇebhyaḥ – to those who are in the form of attendants of deities; gaṇampatibhyaḥ – to those who are the Lords of all these gaṇas; ca – and vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of attendants of deities and the Lords of all of them.

Namḥ gṇebhyaḥ – Salutation to the Lord who is in the form of those celestial beings who are presiding deities, each one doing a given area by the grace of Śiva. The Lord has to get things done through these beings and they are called deva-gaṇas. The power they enjoy is delegated power, while the Lord is gaṇampatiḥ, Lord of the gaṇas. Kārtkeya, Nandkeśvara and Gaṇeśa are all gaṇapatis. The Lord is in the form of gaṇas and also in the form of gaṇampatis. He is sarvātmā and no devatā is outside Parameśvara.

नमो॑ विरूपेभ्यो॑ विश्वरूपेभ्यश्च॑ वो नमः॑ ॥६॥

namō virūpebhyo viśvarūpebhyaśca vo namaḥ ॥6॥

namaḥ – salutation; virūpebhyaḥ – to those who are in a disfigured form; viśvarupebhyaḥ – to those who are in diverse forms; ca – and; vaḥ – to you; namaḥ – salutation. Salutation to you in the form of those who have disfigured forms and who are in diverse forms.

Namaḥ virūpebhyaḥ – Salutation to the one who is in the form of the disfigured. Virūpa also means one who is naked, digambara. In Jainism, there are two types of saintly people; śvetāmbara, who wear white clothes and digambara,¹ who do not clothe themselves. Virūpās can also refer to elements that do not have form namely, space and air.

Viśvarupebhyaḥ ca – People who are in different forms in terms of colour, gender, age, race and so on. Do not think of them as separate from Rudra, for Rudra is born in the form of all these people. Or, the jīvās who can assume different forms such as lion, tiger and so on, are Rudra alone. Even though in his svarūpa, Rudra is free from all forms, every form is He. Also in the form of things that are not available for your naked-eye perception is Rudra. The Lord is also in various forms in the macro manifest level.

नमो॑ महद्भ्यः॑ क्षुल्लकेभ्यश्च॑ वो नमः॑ । ७ ।

namō mahadbhyaḥ kṣullakebhyaśca vo namaḥ । 7।

namḥ – salutation; mahadbhyaḥ – to those who are in the form of brilliant, highly respected ones; kṣullakebhyaḥ – to those who are in the form of not so glorious ones; ca – and; vaḥ = to you; namaḥ – salutation.

Salutation to you in the form of brilliant ones and not so glorious ones.

Namo mahadbhyaḥ - Salutation to you (in the form of) those who are brilliant and learned commanding respect. Those who have no intellectual accomplishment are called kṣullaks. Scholarship is a glory which belongs to the Lord. There may be another person who does not have appreciable glory and that person is also you, O Lord. My salutation.

नमो रथिभ्योऽरथेभ्यश्च वो नमः । ८ ।

namo rathibhyo'rathebhyaśca vo namaḥ | 8

namaḥ – salutations; rathebhyaḥ- to those who come in chariots such as kings; 'rathebhyaḥ to those who come in chariots such as kings; arathebhyaḥ - to those who are devoid of chariots; ca – and; vaḥ – to you; namaḥ – salutation.

Salutation to you in the form of those who come in chariots such as kings and other nobles who are without chariots.

नमो रथेभ्यो रथपतिभ्यश्च वो नमः । ९ ।

namo rathebhyo rathapatibhyaśca vo namaḥ | 9|

namaḥ – salutations; rathebhyaḥ – to the chariots; rathapatibhyaḥ – to those who are the owners of the chariots; ca – and; vaḥ – to you; namaḥ – salutation.

Salutations to you to the form of the very chariots and the owners of the chariots.

Namaḥ rathebhyaḥ rathapatibhyaḥ ca – Salutation to you in the form of chariots and the people who have those vehicles. The owner of the vehicle should know that the vehicles also are the Lord. The division of conscious being and insentient is not there when the very chariot is the Lord. This division of cetana, conscious and acetana, insentient, is only from your point of view. When there is only Īśvara who is all knowledge, the division is like the one we make in our dreams. In dream there are people living on the mountain who are cetana and the mountains are acetana. But we cannot make this division in dream. This division is only from the standpoint of the dream creation itself, what is there is only one consciousness. We cannot say the dream mountain is outside consciousness or the people living on mountains are outside consciousness. All that exists is nothing but consciousness alone. Īśvara is sat-cit- ānanda svarūpa. He is now as though born in the form of chariot as well as its owner.

नमस्सेनाभ्यः सेनानिभ्यश्च वो नमः ॥१०॥

namassenābhyaḥ senānibhyaśca vo namaḥ ||10|

namaḥ – salutation; senābhyaḥ – to the armies; senānibhyaḥ – to those who are the leaders of armies; ca – and; vaḥ – to you; namaḥ – salutations.

Salutation to you in the form of armies and the leaders of armies.

Namaḥ senābhyaḥ – Salutation to the one who manifests as soldiers, armies and so on. He is in the form of all those who command the army. Both these types of people are Rudra alone; the leader and the led, the ruler and the ruled.

digambara

¹ dik eva ambaram yasya saḥ – the one who has (the four) quarters as his clothes is digambaraḥ.