

श्री रुद्रम् Śrī Rudram

Mantras 5 to 7

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

Result for the chanting of the fifth, sixth and seventh *mantras*: These three *mantras* take away the inner enemies. One gains *puraścaraṇa-siddhi* by chanting these *mantras* five thousand times after observing the fasting discipline of *cāndrāyaṇa*.

ये वृक्षेषु सस्पिञ्जरा नीलग्रीवा विलोहिताः ॥५॥
ये भ्रूतानामधिपतयो विशिखासः कपर्दिनः ॥६॥
ये अन्त्रेषु विविध्यन्ति पात्रेषु पिबतो जनान् ॥७॥

ye vṛkṣeṣu saspiñjarā nīlāgrīvā vilohitāḥ (5)
ye bhūtānāmadhipatayo viśikhāsaḥ kapardināḥ (6)
ye anneṣu vīvidhyanti pātreṣu pibato janān (7)

ye vṛkṣeṣu - those who are in the trees;
saspiñjarāḥ - having the colour of tender grass;
nīlāgrīvāḥ - those who have blue neck;
vilohitāḥ - those who are red in colour; *ye* - those;
bhūtānām - of beings; *adhipatayaḥ* - who are the presiding deities;
viśikhāsaḥ - those who are without hair on the head;
kapardināḥ - those with matted hair; *ye* - those;
anneṣu - (who are present) in food; *vīvidhyanti* - cause harm;
pātreṣu - in vessels; *pibataḥ* - who drink; *janān* - people

(We make the bows of) those Rudras who are in trees (as presiding deities) having the colour of tender grass, who have blue neck and who are red in colour, (as ones with untied bow-stings kept far away). (We make the bows of) those who are the presiding deities of beings, those who are without hair on the head and those with matted hair, (as ones with untied bow-stings kept far away). (We

make the bows of) those who cause harm through their presence in food and those who cause harm to the people who drink from vessels, (as ones with untied bow-strings kept far away).

Ye vṛkṣeṣu saspiñajarāḥ - those who are in trees having the colour of tender grass. Earlier when Rudra was presented, words like *saspiñajara* were used but in the singular. Now referring to Parameśvara they are used again in the plural, meaning these *devatās* are not independent, they are Parameśvara alone. All the *devatās* are non-separate from the Lord. They do have certain individuality and at the same time they have universality. For instance, you can take the genetic evolution from the causal state. This genetic code has universality as well as individuality. Again, there is a male genetic code and a female genetic code and each evolves into an individual person. The *devatās* are also individuals, even though non-separate from the total Parameśvara.

When you join a medical college, you are asked to dissect a frog. You learn about anatomy through this frog. Later you learn about human anatomy through dissection of a human dead body. That knowledge is extended to all the human bodies. The individual and total keep on dividing themselves as such. The *sūtrātmā* is *samaṣṭi prāṇa* but as *prāṇa* in an individual it is *vyāṣṭi*. It is common to all living beings. Anything that is alive breathes. Within the human species, there are differences such as male, female and so on. Furthermore, every male is different from every other male. Again, as an individual you have your own *prārabdha*, your own likes and dislikes, even if you are one of the twin. There is total as well as individual.

Śruti does not want to establish many *devatās*. It wants to establish only one Rudra. He is present in all the trees blessing us and also harming us. Therefore we say they help us and harm us. As long as they help, we have nothing to pray for. But our own *karmaphala* attracts the harm they can do to us; therefore we pray. Nobody goes to the Lord out of fear, but out of trust, *śraddhā* in the efficacy of prayer. If our own *karmaphala* is against us, we should create a new *karmaphala* that will help us. Some of these *devatās* are *saspiñajarāḥ*, having the colour of tender grass,

while some other *devatās* are *vilohitāḥ*, red in colour. It means are they come in various form to bless us, to age us. *Teṣāṃ dhanvāni sahasrayojane avatanmasi*—We make their bows as ones with untied bow-strings and kept far away, through our salutation and praise.

Ye bhūtānām adhipatayaḥ These are presiding deities of beings. Through them, let there be no harm to us. Place, time, air, fire, water and earth can harm as much as they can also bless us. We want more blessing and less pain. Therefore with trust and prayers, we go to the *devatās* for their blessing.

Viśikhāsaḥ¹³⁸ kapardinaḥ Some *devatās* are without or with different styles of hair on the head and some are with matted hair. Or, *devatās* with different rays of effulgence are *viśikhāsaḥ*. They can bless you and they can harm you as well. Prayer is for blessing.

Ye anneṣu janān vividhyanti The *devatās* who cause harm through their presence in food. these *devatās* exist in food, in the form of allergies, bacteria and so on. What is an allergy? Pure *devatās*! Allergy means *prārabdha* and *prārabdha* is connected to *devatās*. Creating all kinds of problems, they remain in the food and that is why you cannot handle them. Thus *annadoṣa* being there, every day we pray to Rudra and then eat. Everything edible can be identified either as *vāyu* or *pitta* or *kapha*. The whole edible world is divided into these three groups. Then what will you get to eat? One has to pray to the Lord and convert the whole thing into *prasāda* and eat.

Pātreṣu pibataḥ janān vividhyanti The *devatās* who cause harm to those who are drinking, through their presence in the vessels. *Pātra* is the vessel in which you drink. In the vessels, *devatās* are in the hidden form. They can bless or hurt you through what you drink. Just because it is white, it is not milk. *Teṣāṃ dhanvāni sahasrayojane avatanmasi* -We loosen their bow-stings and the bows are kept far away, through our salutation and praise.

¹³⁸ 'vi' in *viśikhāsaḥ* can mean *vinā*, without or *vicitra*, variety.