

श्री रुद्रम्  
Śrī Rudram  
Anuvāka 6

(continued from the last issue)

नमः॑ उर्व॒र्याय॑ च॒ खल्या॑य च  
namaḥ॑ urvar̥yāya ca॒ khalyāya ca

Namaḥ urvaryāya ca ca khalyāya ca—The Lord is in the form of things that have come from the earth and in the form of grains. Urvaraya is that which exists on urvara, earth. It means all the plants, forests and so on. Again, khala also refers to earth where one sows seeds and reaps the harvest. It refers to cultivated land where different crops are grown which are fodder for animals and also food for human beings. Unto the Lord my salutation.

नमः॑ श्लो॒क्याय॑ चा॒वसान्या॑य च  
nāmaśślokyāya ca॒ vasānyāya ca

Namaśślokyāya<sup>1</sup> cā'vasānyāya ca – Salutation to the one who obtains in the veda and Vedanta. In the Vedas, many deities such as Indra, Agni and others are praised. They are also ślokyah or vareṇya. Praiseworthy. Here we are referring to the Lord and so all the differences are swallowed. He is the only one who is ślokyā. Avasāna refers to the end of the Veda, that is, Vedanta. My salutation to the one who obtains in Vedanta as its subject matter, the non-dual Brahman.

नमो॑ वन्या॑य च॒ कक्ष्या॑य च  
nāmo॑ vanyāya ca॒ kākṣyāya ca

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<sup>1</sup> ślokeṣu veda-mantreṣu bhavaḥ ślokyah tasmai – the one who obtains in Vedic mantras, unto Him.

Namo vanyāya ca kakṣyāya ca — The Lord is in the form of what obtains in the forest and woods, vanya. Kakṣa means a cluster of trees. Unto him my salutation.

नमश्श्रवाय च प्रतिश्रवाय च  
namāśśravāya ca pratiśravāya ca

Namaśśravāya ca pratiśravāya ca – The Lord is in the form of sound and also echo. Any sound is śravā. Śrūyate iti śravaḥ, what is heard śrava. My salutation to the Lord who is manifest in all languages in the form of sound. Pratiśravā is echo. Unto Him who is in the form of echo my salutation.

नम आशुषेणाय चाशुरथाय च  
namā āśuṣeṇāya cāśurathāya ca

Nama āśuṣeṇāya cāśurathāya ca – The Lord has a swift moving army and swift chariot. Āśuṣeṇa is that commander-in-chief or king with a swift moving army. Salutation unto Him in the form of swift moving devatās like vāyu who are propitiated for quick results. They go to the propitiator so quickly that they seem to have fast moving vehicles!

नमशूराय चावभिन्दते च  
namāśūrāya cāvābhindate ca

Namaśūrāya cāvābhindate ca - Salutation to the one who is śūrā, brave warrior and the one who shatters (the protective armour and fort-walls). The śaurya, bravery, in every warrior belongs to the Lord. He is also the one who does *avābhindana*, shattering the fort of all the enemies. He is the one who has no hindrance anywhere. Unto Him my salutation.

नमो वर्मिणे च वरूथिने च  
namo varmiṇe ca varūthine ca

Namo varmiṇe ca varūthine ca – Salutation to the one who has the protecting armour and who is in the form of the protective secret placed of the charioteer.

Varūtha is the secret place of the chariotdeer or anyone who wants to protect himself. If there is any protection for a person, then that protection and the protected person are also the Lord. Unto Him my salutations.

नम॑ बि॒ल्मिने॑ च॒ कव॑चिने॑ च  
namā bilmine ca kavacine ca

Nama bilmine ca kavacine ca – Salutation to the one who has protecting helmet and the one with protective armour. Not only does He have them, He is also in the form of helmet and armour. Kavacin is the one who has kavaca, armour (that reaches upto the ankles). Unto Him my salutation.

नम॑श्रु॒ताय॑ च॒ श्रु॒तसे॑नाय॑ च ॥  
namaśrutāya ca śrutasenāya ca ॥

Namaśrutāya ca śrutasenāya ca – Salutation to the one who is well known in the Vedas and who is in the form of army or presiding deities. The word śruta means śrutya pratipāditaḥ, the one who is revealed by the śruti and has thus become well-known. Whenever you praise anyone, you praise the Lord alone since all glories belong to the Lord. Wherever there is glory, it belongs to me alone, the Lord says in the Bhagavad Gītā<sup>2</sup>. The Lord is in the form of śruti prasiddha-senā, the famous army of devatās such as Agni and Varuṇa, as revealed in the śruti. The one who is also in the form of devatās—unto Him my salutation.

*To be continued...*

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<sup>2</sup> yadyadvibhūtimatsatvaṁ śrīmadūrjitameva vā tattad evāvagaccatvam mama tejoṁśasambhavam—whatever, a thing or being, is endowed with glory, wealth and might, know that to be born of a fraction of my glory (Chapter 10, verse 41)

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