

Śrī Rudram

नमो रोहिताय स्थपतये वृक्षाणां पतये नमः ॥९॥
nāmo rohitāya sthapatāye vṛkṣāṇām patāye namaḥ ॥9॥

namaḥ - salutation; rohitāya - to the one who is of red colour; sthapatāye - who remaining everywhere is the protector of all; vṛkṣāṇām - of all trees; patāye - who is the Lord; namaḥ - salutation

Salutation to the one who is of red colour, who remaining everywhere is the protector of all, and who is the Lord of all trees.

Namaḥ rohitāya - Here, rohita means the one who has lohita varṇa, red colour. Salutation to him who is in the form of rohita, blood, and who sustains everything. Therefore he is sthapati¹ - one who sustains and one who protects in the form of nourishment. He is the sustainer and protector.

Vṛkṣāṇām patāye namaḥ – Salutations unto him, the Lord of trees. As in other living beings, in trees also he is the sap, rohita, by implication. Staying in trees as sap, he protects them. So he is the sthātā and he is the protector, pātā. Unto him, (my) salutation.

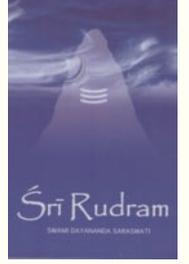
नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमः ॥ १० ॥
namo mantriṇe vāṇijāya kakṣāṇām patāye namaḥ ॥ 10 ॥

namaḥ - salutation; mantriṇe - to the Lord of all secrets; vāṇijāya - to the one who is revealed by the words (of the Vedas); kakṣāṇām - of inaccessible places; patāye - to the Lord; namaḥ – salutation

Salutation to the Lord of all secrets, who is revealed by the words (of the Vedas) and who is the Lord of inaccessible places.

¹ sthātā ca asau pātā ca praṣodarādīḥ -

One who is sustainer and protector. This word falls under the group termed as praṣodarādi by Pāṇini



A mantra is a Vedic hymn or a chant for repetition and contemplation. Besides the Veda-mantras there are crores of mantras in the mantra-śāstrās. It is said that there are sapta-koti, seven crores mahamantras. A mantra is always kept as a secret, gupta. All the gupta-vadas, secret statements, including the upaniṣads are called mantras since they are secret. The Guptas in India were accountants, as they are supposed to keep the details of others' accounts to themselves. The place where a serious and secret discussion takes place is called mantrāṇa. A minister is also called a mantri because he keeps to himself the secrets of the kingdom, mantrāṇam gupta viṣayaṇam svāmi iti mantri.

So the Lord of all mantras is also called a mantri. Every mantra invokes a deity. The one in whom all these deities are also included is devānam svāmi. Therefore, he is sarveṣām mantrāṇam svāmi. Not only is he the Lord of all mantras, he is revealed by the same mantras. He is the giver of the mantras chanted repeatedly in japa or used in rituals. Therefore, he is mantrāṇam patiḥ.

He is vāñijaḥ - vāñyā abhivyaktaḥ², revealed by the vāñi, speech. He is revealed by the words. Tasmai vāñijāya namaḥ, - salutation to him who is revealed by the words of Vedas.

Kakṣāṇām pataye namaḥ - - Unto the Lord of inaccessible places, my salutation. Kakṣā is a hidden place. All mantras are secret, but for whom? For the one who cannot understand. For the Lord there is no secret as he knows every hidden place and therefore kakṣāṇām pati means sarvajña, omniscient and sarva sākṣī, witness of everything. The unconscious, in particular, is hidden for us who are conscious. To the Lord the unconscious is not hidden. He is thus the Lord of the unconscious too. For whom there is no secret and from whom one cannot hide anything is the Lord. Because of his grace, all secrets can be unlocked. Unto him, who is the Lord of kakṣā, my salutation.

² vāñi vāg vācakādi svarūpāl tasyām vācyādi svarūpeṇa jataḥ vāñijaḥ hrasvatvam chāndasam