

श्री रुद्रम्
Śrī Rudram
Anuvāka 6

Rṣi – Bhagavān; Chandas - Mahāpanktiḥ; Devatā - Bhagavān

नमो॑ ज्येष्ठाय॑ च कनिष्ठाय॑ च
namo॑ jyeṣṭhāya॑ ca kaniṣṭhāya॑ ca

The fifth anuvāka saluted the Lord as one who has asādhāraṇa-guṇās. In this section, the sarvāatmakatva and sarvāntaryāmitva of tḡhe Lord is shown again.

Namo jyeṣṭhāya ca kaniṣṭhāya ca – The Lord is both elderand younger. Generally jyeṣṭha is in terms of age, knowledge and āśrama, stage in life. A ḡrhasṭha, householder, is jyeṣṭha to a student while vānaprastha is considered jyeṣṭha to a householder and therefore respected. Furthermore, a sannyāsi who belongs to the last stage is respected the most. Bhagavān is jyeṣṭha from all standpoints. He existed even before the creation; so he is jyeṣṭha from the standpoint of time. He is also sarvajña, all-knowledge. In terms of āśrama, he is ever detached and so he is nitya-sannyāsi, ever renunciate. He is also kaniṣṭha, everything that is created. Unto him my salutations.

Nama pūrvajāya cāparajāya ca – Salutation to the one who is both the cause and the effect. Pūrvajā is that which is born before in the form of kāraṇa, the cause. Aparaja is that which is born later in the form of kārya, the effect. In the aparaja itself, there is cause and effect. Space and other elements whose existence precedes that of the body are causes and the body is effect. Space also is an effect and is therefore aparaja. Unto him my salutation.

नमो॑ मध्यमाय॑ चापगल्भाय॑ च
namo॑ madhyamāya॑ cāpagalbhāya॑ ca

Namo madhyamāya ca - Salutation to the one who is in the form of the middle, sthiti which is between creation and resolution. It is an interesting

aspect of Īśvara. At the quantum level, things are in a mess and you are not certain about anything. At the macro level also the state of affairs is the same. But we have the sense of stability. This is the greatest trick of the Lord. He gives you the semblance of stability. The earth is spinning on its axis at high speed, yet when you see a place, its location is fixed. In spite of constant change in the cell formations, the body remains as a body. This predictability and stability is madhyama and is called sthiti. Even when things are changing, one is able to relate to them the same way as before. When you say, 'this is a cow,' there are two things in it, one is the species of cow, jāti and the other is a member of the species, a given cow, vyakti. When someone says, 'Bring the cow' he means vakti, a particular cow. If he says, 'Do not kill a cow,' he is referring to jāti which indicates all cows. Here, we have a stability of jāti in vyaktis. Also, there is stability even after the death of a person since he is or she remains in the memory of the bereaved. Remembrance also is sthiti. Unto him my salutation.

Āpaḡalbhāyā ca – Salutation to the one who is an infant, whose organs are not fully manifest. In the jagat-sthiti, he is not only the cause of everything, he is also a child. In the sustained jagat, the one who is in the form of baby, the one who is cause and effect, as well as cause for the growth, unto him my salutation.

नमो जट्टन्याय च बुध्न्याय च
 Namaḥ ca būdhnīyāyā ca

Namo jagḡanyāyā ca būdhnīyāyā ca - Salutation to the one who is in the form of animals and trees. An animal (mammal) is jagḡanya¹ because it is born of the hind part of the mother animal. The Lord is one who is in the form of various animals. In the birth of animals also, law is involved which is non-separate from the Lord. He is also būdhnīyāyā—that which is born of roots.² This refers to trees. The Lord who is all the forms and the laws that sustain the forms. Unto him my salutation.

नमस्सोभ्याय च बुध्न्याय च
 namāssobhyāyā ca būdhnīyāyā ca

Namassobhyāya ca budhniyāya ca –Salutation to the one who is in the form of human beings as well as the one who obtains in the world of moving beings. Sobha means a mixture of puṇya and pāpa. Parameśvara is in the form of a human being who is born of a mixture of puṇya and pāpa and he is also the giver of puṇya-pāpa. Unto him my salutation.

Pratisarya³ is the one who obtains in jaṅgama-prapañca, the world of beings that move. Unto him my salutation. Human being who is also pratisara, mobile, is already mentioned. Now the animals are the ones in whom the Lord exists—unto him my salutation.

Namaḥ yāmyāya ca kṣemyāya ca – Salutation to the one who is in the yama-loka and who obtains in heaven. The one who is the presiding deity of yama-loka is Lord Yama. It is beautiful to note that the Vedic tradition is the only tradition which worships Yama, the Lord of Death, an important deity. Worshipping Yama is the best way to remove the fear of death. In fact, one should thank Yama, for averting over-population. Yāmya also means all those who are in the yama-loka in the form of ancestors. Ancestral worship is there in every Hindu home.

Kṣemya refers to those who experience realms of joyh in heaven, or, the Lord who is in the form of nourishment, the sustaining factor. Salutation to the Lord who is in the form of well being or the giver of well-being.

To be continued....

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