

द्रापे अन्धसस्पते दरिद्रत्नीललोहित ।

आसां प्रजानां एषां पशूनां मा भेर्मा रोङ् मा च नः किं च नाममत् ।।४८।।

drāpē andhasaspatē daridrātnīlalōhita.

āsāṃ prajānāṃ eṣāṃ paśūnāṃ mā bhērmā rōṇ mā ca naḥ kiṃ ca nāmamat..48..

GIST

Oh one who causes people, suffering. Oh provider of food to those who have no means. Oh the ruddy-bluish one, do not drive fear into these dependents and cows. Do not cause them to perish. Beyond this may you not cause them to be sick.

EXPLANATION

Once again thoughts expressed in the earlier part of the Rudram is repeated here. Concern for welfare takes the shape of a request to the All Powerful Divine. Men and animals need to be free from fear and suffering.

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतीः ।

यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्नानातुरम् ।।४९।।

imā rudrāya tavasē kapardinē kṣayadvīrāya prabharāmahē matīḥ.

yathā śamasad dvipadē catuṣpadē viśvaṃ puṣṭaṃ grāmē asminnanāturam..49..

GIST

These praises are said to Rudra, the mattedhaired one, to the one capable of subdueing, for nourishing our intellect. By this prayer may peace prevail over the two footed and the four footed. May the world be blessed with fullness. May my village be free of sorrow.

EXPLANATION

The Rudram clearly is a text that stimulates the intellect. We must as human beings on top of the evolutionary ladder be concerned with all of creation. When all is well with the world then even a village which is a small part, will be well.

या ते रुद्र तनूः शिवाः विश्वाहा भेषजी ।

शिवा रुतस्य भेषजी तया नो मृड जीवसे ।।५०।।

yā tē rudra tanūḥ śivāḥ viśvāhā bhēṣajī.

śivā rutasya bhēṣajī tayā nō mṛḍa jīvasē..50..

GIST

Your Body that is auspicious is the medicine giver. Thou art the beautiful healer of the sick. Thou art the healer always for all. By this (knowledge) may we live happily.

EXPLANATION

Rudra the healer, the physician is prayed to here. His very form is beautiful and auspicious. He is the eternal healer of the individual as well as of the world. This presence and awareness of the body of Rudra will allow for healing and joy.

परि नो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।

अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृड ।।५१।।

pari nō rudrasya hētīrvṛṇaktu pari tvēṣasya durmatiraghāyōḥ.

ava sthirā maghavadbhyastanuṣva mīḍhvastōkāya tanayāya mṛḍa ..51..

GIST

Spare us from Rudra's weapons, and from the strikes of cruel intent. Facilitate the smooth functioning of our fire-offerings. Oh one who showers, bless and make happy our sons and grandchildren.

EXPLANATION

None of us wish to be victimised by cosmic or individual fury. We hope that all our sacrifices and rites are done without obstacles. We wish for happiness beyond ourselves, This happiness and blessings are requested for generations to come.

मृडा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेमते।
यच्छ च योश्च मनुरायजे पिता तदश्याम तव रुद्र प्रणीतौ ॥५२॥

**mṛḍā nō rudrōta nō mayaskṛdhi kṣayadvīrāya namasā vidhēmatē.
yaccha ca yōśca manurāyajē pitā tadaśyāma tava rudra praṇītau..52..**

GIST

Beyond this oh Rudra , maker of happiness, destroyer of afflictions, we worship you with offerings. The way our father-leader was rid of miseries (by this act) we appeal to you as we too belong to you.

EXPLANATION

We are informed that historically, the fathers of these rishis offered and appealed to Rudra. They were thus rid of their miseries. In this heritage continuum that same act is being repeated for the same result. The efficacy of the Shrirudram homa is clearly defined here.

आ रात्ते गोघ्न उत पुरुषघ्ने क्षयद्वीराय सुन्ममस्मे ते अस्तु
रक्षा च नो अधि च देव ब्रूह्यथा च नः शर्म यच्छ द्विबर्हाः ॥५३॥

**ā rāttē gōghna uta puruṣaghñē kṣayadvīrāya sumnamasmē tē astu
rakṣā ca nō adhi ca dēva brūhyathā ca naḥ śarma yaccha dvibarhāḥ..53..**

GIST

We pray to you with good intentions feeling close to you. You are the one who can deplete the strength of cattle and men. Protect us oh Divine, Thus is declared as thou art conferer of happiness here and hereafter.

EXPLANATION

There is a sense of immediacy here. A feeling of bonding with the divine is definitely felt. We must be assured that during a properly done homa when full attention is given to the words and the rites then the divine becomes totally available to us.

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीमुपहत्नुमुग्रम्।
मूढे जरित्रे रुद्र स्तवानो अन्यं ते अस्मिन्निवपन्तु सेनाः ॥५४॥

**stuhi śrutam gartasadam yuvānaṃ mṛgaṃ na bhīmupahatnumugram.
mṛḍē jaritrē rudra stavānō anyam tē asminnivapantu sēnāḥ..54..**

GIST

May glory accord the famed one who is like the young lion in the chariot. May Rudra make happy by this prayer the elderly. All else may be destroyed by thy armies.

EXPLANATION

If life is a battle then there are those that are active and those that are inactive. May the former who fight for Dharma gain more strength and fame while the latter (who are retired) be content and happy. As in all battles we wish for enemies of adharmā to be destroyed by the forces from Rudra, the Cosmic Inflictor.

Please note that **all else or other refers to all those who oppose Dharma.

विकरिद्र विलोहित नमस्ते Sस्तु भगवः।

यास्ते सहस्रं हेतया अन्यमस्मन्निवपन्तु ताः ॥५५॥

vikaridra vilōhita namastē Sstu bhagavaḥ.

yāstē sahasraṃ hētayā anyamasmannivapantu tāḥ..55..

GIST

Oh giver of Rain, the radiant Bhagavan, obeisance to you. By your countless weapons thou can destroy others.

EXPLANATION

We often forget that we do have the right to request the Lord help in practicing our Dharma. We wish to live in environments that are conducive to Dharma. Elements of opposition to Dharma is what caused a lot of good people to flee persecution. As Dharmic warriors we must appeal to the Great Warrior's help in this regard.

There are six qualities to have to be called a Bhagavan. These are to have धर्म, यशस्, धन, ज्ञान, वैराग्य and विद्या.

सहस्राणि सहस्रशो बाह्यास्तव हेतयः ।

तासामीशानो भगवः पराचीना मुखा कृधि ॥५६॥

sahasrāṇi sahasraśo bāhyāstava hētaḥ.

tāsāmīśānō bhagavaḥ parācīnā mukhā kṛdhi..56..

GIST

Turn away the points (faces) of the thousands of weapons held in those thousand hands of yours, Oh Lord of Weapons.

EXPLANATION

We get a picture of a Sahasrabhuja Rudra carrying a variety of weapons. We are requesting that all these be not aimed at us.

** There is a small roadside shrine in the village of Baliguali, near Puri, Orissa where there is a beautiful wall painting of this form of Rudra.

PRAYER

Oh lord please heal us and our dear ones both physically and mentally. With that confidence and joy we shall continue in our pursuit of Dharma. Each one of us will fight our individual battles with this knowledge. Give us the strength and for what is beyond our control may we appeal to you the Great Inflictor to resolve all opponents so that they may all become conducive towards Dharma.

श्री रुद्रायी नमः ॐ

END OF LESSON 8
