

SHREE RUDRAM PRAVESHKA

LESSON 2

असौ यस्ताम्रो अरुण उत बभ्रुः सुमंगलः ।

ये चैनं ॐ रुद्रा अभितो दिक्षु श्रिताः सहस्रशोऽवैषा ॐ हेड ईमहे ॥७॥

asau yastāmro aruṇa uta babhruḥ sumāṅgalaḥ .

yē cainaṃ ॐ rudrā abhitō dikṣu śritāḥ sahasraśō avaiṣā ॐ hēḍa īmahē ..7..

GIST

He who is the rising Sun, coppery and auspicious golden -yellow.

And these Rudra-s that take to pervading the directions, in thousands, may they protect and ward off indifferent moods.

EXPLANATION

We have now moved from the picture of Rudra- warrior, followed by Rudra- mountain and are in the Rudra- sun. The appearance of the sun in the early hours of the morning is indeed a very auspicious occurrence each day. The myriads of rays as they spread over our world, spread into our hearts too! There is an awakening, a change in our behaviour when the rays touch us. No longer should we be indifferent to them. From the slumber mode we are to move into the mode of action. This phenomena is to be considered as an act of divine protection, an act of blessing.

PRAYER

May I wake up each day feeling blessed as the rays of the auspicious sun touches me. Oh Lord you have given me another day of my life, another day to exert towards Life -Divine. May I never be indifferent to that awareness.

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।

उत्तेनं गोपा अद्दृशन्नद्दृशनुदहार्यः ।

उत्तेनं विश्वा भूतानि सदृष्टो मृडयति नः ॥ ८ ॥

asau yō avasarpati nīlagrīvō vilōhitaḥ .

utainaṃ gōpā addṛśannaddṛśanudahāryaḥ .

utainaṃ viśvā bhūtāni saddṛṣṭō mṛḍayati naḥ.. 8..

GIST

He who appears and disappears, causing the blue-headed one to become ruddy.

The protectors of the cows see him. The water carriers behold him.

As we are able to see all things, he causes us to be happy.

EXPLANATION

The Vedic experience was free from compartmentalis-zation. If the two words, neelagriva and vilohita is taken together then we too can visualise what was seen. A beautiful pastoral scene is painted with words The landscape that features a tall mountain or mountain range must naturally undergo a sweeping change of colour at sunrise. The dark bluish mountain takes on a ruddy shine when the rays of the morning sun falls on it. This is what is seen by the cowherds who are herding the flock for grazing early in the morning. During the early hours of the day the waters are clear. Women carrying several pots fetch water at this time, in order to get started on their homely chores. This is the sight that they too see. The sunlight reveals the world to man and that makes him happy.

PRAYER

Oh Lord may those of us who wish to safeguard knowledge of the divine at the same time allow for its growth know that this must be done early on.

May I learn to provide the necessities that enable the proper functioning of this knowledge into life.

Time is being graciously provided by thee to us, for this purpose.

Divine are the rays that illuminate life to me. Knowing that may I wake up each day and rejoice your coming.

नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।
अथो ये अस्य सत्त्वानोऽहन्तेभ्यो अकरन्नमः ॥९॥

namōstu nīlagrīvāya sahasrākṣāya mīdhuṣē .

athō yē asya sattvānō ahantēbhyō akarannamaḥ ..9..

GIST

Salutations be to the blue-headed, the thousand-eyed, pourer.
And even beyond to his servitors, to them , I perform salutations.

EXPLANATION

The pourer in the physical world can be seen as the power that makes the waters come rushing down the mountain. Thousands of streams flow like tears from the many eyes of the range. The streams seem to be servitors who do the bidding of the Great Pourer. The Divine Source may not be visible but its effects and ramifications are definitely felt by us.

PRAYER

I bow to your might and pervasiveness, oh Lord. Thou touchest my life in many many ways.

प्रमुञ्च धन्वनस्त्वमुभयोरान्त्योर्ज्याम् ।
याश्च ते हस्त इषवः परा ता भगवो वप ॥१०॥

pramuñca dhanvanastvamubhayōrāntyōrjyām .

yāśca tē hasta iṣavaḥ parā tā bhagavō vapa ..10..

GIST

Release, thou, the bowstring from the two ends of the bow.
And again, oh bhagavan, distance the arrows that are in your hand.

EXPLANATION

The might and pervasiveness felt in nature indicates the Divine Warrior who can inflict. The supplication here is to disarm completely. The word ज्याम् is the sound of the twanging bowstring.

विज्यन्धनु कपर्दिनो विशल्यो बाणवा ॐ उत ।
अन्नेशनस्य या इषव आभुरस्य निषङ्गधिः ॥११॥

vijyandhanu kaparddinō viśalyō bāṇavā ॐ uta .

annēśanasya yā iṣava ābhurasya niṣaṅgadhīḥ ..11..

GIST

Oh one with the matted hair, unstring the bow and blunt the arrows.
Make these arrows seem not to fill the quiver.

EXPLANATION

Once again the request being made here is to make all weapons incapable of inflicting. The matted haired one refers both to the mountain matted with greenery as well as the Divine Warrior with the matted hair.

या ते हेति मीढुष्टम हस्ते बभूव ते धनुः ।
तयास्मान्विश्वतस्त्वमयक्ष्मया परिबभुजः ॥१२॥

yā tē hēti mīḍhuṣṭama hastē babhūva tē dhanuḥ .
tayāsmānviśvatastavamayakṣmayā paribbhujah ..12..

GIST

The missile , oh pourer, that is in your hand, (and) your bow.
By those, thou shall in all ways cause no injury, (but) protect well.

EXPLANATION

The missile is capable of destruction and injury. The request here is, to not use these to hurt but rather to protect us
The targets of these arrows must not be us. They must be anything therefore, other than us.

अवतत्य धनुष्ट्व ॐ सहस्राक्ष शतेषुधे ।
निशीर्य्य शल्यानां मुखा शिवो नः सुमना भव ॥१३॥

avataty dhanuṣṭva ॐ sahasrākṣa śatēṣudhē .
niśīryya śalyānāṃ mukhā śivō naḥ sumanā bhava ..13..

GIST

After unstringing your bow, oh thousand arrowed and hundred quivered one,
Having blunted the arrow-tips, oh peaceful one, be of pleasing (favourable) mind towards us.

EXPLANATION

Underlying thought behind this verse is the knowledge that the Divine Warrior indeed has a perennial supply and source for inflictions. The term aksh is used for eyes as well as arrows.

नमस्ते आयुधायानात्ताय घृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥१४॥

namastē āyudhāyanātatāya ghrṣṇavē .
ubhābhyāmuta tē namō bāhubhyāṃ tava dhanvanē..14..

GIST

Salutations to your well concealed weapons, oh one capable of killing,
Salutations again to your hands, oh bow holder.

EXPLANATION

Even though the Divine Warrior no longer has the missiles, or arrows yet his potent power of destruction is never lost sight of.

PRAYER

Many are the ways oh Lord by which you impact our lives. For now, as we make this request we seek reassurance from you. May your hidden powers that pour inflictions be directed not towards us but rather be there to protect us.

May we never forget these capacities of yours even as we seek peace.

रुद्रायी नमः ॐ

End of Lesson 2- Shubham

मा नो महान्तमुत मा नो अर्भकम् मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरमोत मातरं मा न प्रियास्तन्वो रुद्र रीरिषः ॥१६॥

mā nō mahāntamuta mā nō arbhakam mā na ukṣantamuta mā na ukṣitam.
mā nō vadhīḥ pitaramōta mātaraṃ mā na priyāstanvō rudra rīriṣaḥ ..16..

GIST

Oh Rudra, do not render as killed, our great ones, our children, (our people) who are capable of procreation, (our infants) who are in the womb, our father, our mother and the bodies dear to us.

EXPLANATION

An appeal is being made to avert untimely death. Rudra is being looked upon as the Killer- the one who brings about the termination of this life. The great ones are specifically those in the family who are aged and wise. These and the parents provide a sense of continuity of traditions, lineage and wisdom. Young men and women capable of having children provide vigour to the future. The request is also made on behalf of foetuses and for the children. The last on the list is the very body which houses us.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
मा नो वीरान् रुद्र भामिनो वधीर्हविष्मन्तः सदमित् त्वां हवामहे ॥१७॥

mā nastōkē tanayē mā na āyusi mā nō gōṣu mā nō aśvēṣu rīriṣaḥ.
mā nō vīrān rudra bhāminō vadhīrhaviṣmantaḥ sadamit tvāṃ havāmahē..17..

GIST

Of Rudra, do not render as killed, our offspring, sons, the older ones, the cattle and horses.

Oh Illustrious one, (do not render as killed) our valiant and our offerers. With steadfast minds we invoke you through this offering.

EXPLANATION

The term tokey refers to the first generation of offspring and the term tanaya refers to the second generation of offspring, particularly sons who carry the family name. The older ones are generally all the elderly in the family. The valiant are those in charge of protecting the family and the offerers are those whose duty is to maintain the vedic havan for the family.

The cow is the great provider and the horse is the reservoir of tremendous energy. For those of us who are living in industrialised settings, cattle and horses would be sources of provisions and services including transportation. All these are valuable towards the maintenance of life. The valiant are those in charge of protecting our communities and the offerers are those who unselfishly work for our spiritual welfare.

PRAYER

Oh lord grant a healthy, productive and long life to members of my family, to those who are in my community and myself. May there be a continuity of provisions and services that support our Life- Divine.

रुद्रायी नमः ॐ

End of Lesson-3

The next 4 lessons will be on the NAMAKA portion of the Shreerudram