

SHREE RUDRAM_LESSON 6

नमः कपर्दिने च व्युप्तकेशाय च नमः शहस्राक्षाय च शतधन्वने च नमो गिरिशाय च शिपिविष्टाय नमो भीडदुष्टमाय
चेषुमते च ॥३०॥

**namaḥ kapardinē ca vyuṣṭakēśāya ca namaḥ śahasrākṣāya ca śatadhanvanē ca namō giriśāya
ca śhipiviṣṭāya namō mīḍadhūṣṭamāya cēṣumatē ca ..30..**

GIST

Salutations to the one with the matted coiffure, to the dishevelled haired one. Salutations to the thousand eyed, to the thousand bowed one and salutations to the mountain lord and to the shining one. Salutations to the pourer and to the one with the arrows.

EXPLANATION

The meaning of this verse must be considered in a parallel manner both as a phenomena in nature and the cosmic phenomena that affects us. The woods that cover the mountain looks like matted hair- do. In a stormy wind prior to rains, the swaying branches look like dishevelled hair. When the rains begin it seems like the pelting arrows that fall as tears from thousands of eyes. The rolling peals of thunder seem to issue from twanging bows. The lightning flashes that shine seem to be the glory of this event. Then comes the rain in torrents like arrows.

We also get the picture of a huge warrior who picks up his bow and with the shake of his matted locks he releases the arrows as his bow twangs.

PRAYER

Lord, when crowding experiences in life bring about tensions that shake my very being, and when my own fears and sorrows reverberate within me, then invariably follows the welling tears. All these inflictions only help to bring about flashes of discoveries about my own self. After this period of shake up and remorse I am left with the calm after the storm. In all of this oh Lord teach me to see your Warrior- Hand that works for my good.

नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च सवृद्धने च नमो अग्रयाय च प्रथमाय च ॥३१॥

**namō hr̥svāya ca vāmanāya ca namō bṛhatē ca varṣīyasē ca namō vṛddhāya ca savṛdhanē ca
namō agrayāya ca prathamāya ca ..31..**

GIST

Salutations to the small bodied and to the short one. Salutations to the large bodied and to the mature one. Salutations to the old one and to the glorious one. Salutations to the one in front and to the first in assemblies.

EXPLANATION

In terms of the morphology of beings, the divine Rudra is to be recognised in all. In terms of age, both the young and the old are evidence of his power. The divinity of Rudra shines in those selected to be seated in front of gatherings.

We must assume that this selection was based on some power, talent or wisdom that distinguishes them.

नमः आशवे चाजिराय नमः शीघ्राय च शीम्याय च नमः उर्म्याय चावस्वन्याय च नमो नादेयाय च द्वीप्याय च ॥३२॥

**namaḥ āśavē cājirāya namaḥ śīghrāya ca śībhyāya ca namaḥ urmyāya cāvasvanyāya ca namō
nādēyāya ca dvīpyāya ca ..32..**

GIST

Salutations to the spreading waters and to the swirling waters. Salutations to the torrential waters and to the slow moving waters. Salutations to the wave like formations and to the still waters. Salutations to the river like waters and to the encircling waters.

EXPLANATION

Every imaginable type of water- movement is covered here. Water is not only valuable to man but is to be considered a formidable power.

नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय चापरजाय च नमो मध्याय चापगल्भाय च नमो जघन्याय च बुदन्याय च ॥३३॥

**namō jyēṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya cāparajāya ca namō madhyāya
cāpagalbhāya ca namō jaghanyāya ca budanyāya ca..33..**

GIST

Salutations to the older siblings and to the younger siblings. Salutations to those born earlier and to those born later. Salutations to those in the middle and the underdeveloped ones. Salutations to the lower ones (creatures) and to those born from moisture.

EXPLANATION

All different relative birth positions are praised here. There can be no preference shown here. Siblings are followed by generation. Finally to other living things that shares man's life are also considered worthy of praise. Man is a part of creation not separate from it.

नमः सोभ्याय च प्रतिसर्याय च नमो याम्याय च क्षेभ्याय च नम इलोक्याय चावसन्याय च नमः उर्वर्याय च खल्याय च ॥३४॥

**namaḥ sōbhyāya ca pratisaryāya ca namō yāmyāya ca kṣēbhyāya ca nama ślōkyāya
cāvasanyāya ca namaḥ urvaryāya ca khalyāya ca ..34..**

GIST

Salutations to the trader who gives and the trader who receives. Salutations to the one who metes punishment and the one who protects. Salutation to reciter and to the ritualist who completes. Salutations to the planter and the thresher.

EXPLANATION

Trade, Law enforcement, Ritual and Farming are the four areas praised here. Any transaction must involve a giver of goods and the taker of the same. A law enforcement act must include punishment of the wrongdoer and protection of the innocent or the victim. Rituals must have a recitation part and an action part. We have sowers and the threshers in farming. All are worthy of praise as visible repositories of the power of Rudra.

नमः वन्याय च कक्षाय च नमः श्रवाय च प्रतिश्रवाय च नमः आशुषेणाय आशुस्थाय च नमः शूराय चावभेदिने च ॥३५॥

**namaḥ vanyāya ca kakṣāya ca namaḥ śravāya ca pratiśravāya ca namaḥ āśuṣēṇāya
āśurathāya ca namaḥ śūrāya cāvabhēdinē ca..35..**

GIST

Salutations to the one in the woods and to the one in the thicket. Salutations to the Caller and the Responder. Salutations to the pedestrian and to the one in the chariots. Salutations to the valiant warrior and to the one who cuts his way through.

EXPLANATION

A picture is drawn here of an attack scene in the woods. We see signallers and responders that communicate over distances. There are those that move stealthily and quickly on foot while others drive in the chariot cutting fiercely through enemy ranks.

नमः बिल्मिने च कवचिने च नमो वर्मिणे च वरुथिने च नमः श्रुताय च श्रुतसेनाय च नमो दुन्दुभ्याय चाहनन्याय च ॥३६॥

**namaḥ bilminē ca kavacinē ca namō varmiṇē ca varuthinē ca namaḥ śrutāya ca śrutasēnāya ca
namō dundubhyāya cāhananyāya ca..36..**

GIST

Salutations to the helmeted one and the armoured one. Salutations to the trained warrior and the warrior of martial descent. Salutations to the famous one and one with a well known army. Salutations to the sounder of the dundubhi and the drummer.

EXPLANATION

The martial scene continues with description of warriors, their attire, skills, fame and closes with giving importance even to those that announce and accompany the battle with moral boosting instruments.

नमो घृष्णवे च प्रमृशाय च नमो निषङ्गिणे चेषुधिमते च नमस्तीक्ष्णेषवे चायुधिने च नमः स्वायुधाय च सुधन्वने च ॥३७॥
namō ghr̥ṣṇavē ca pramṛśāya ca namō niṣaṅgiṇē cēṣudhimatē ca namastīkṣṇēṣavē cāyudhinē
ca namaḥ svāyudhāya ca sudhanvanē ca..37..

GIST

Salutations to the firm (courageous) one and to the one who deliberates. Salutation to the one with the sword and the one with many arrows and to the one with the sharp arrow. Salutation to the one with many weapons and to the one with good weapons and to the one with the good bow.

EXPLANATION

A continuation of the warrior, his disposition and his weapons are taken up here.

नमः स्रुत्याय च पथ्याय च नमः काट्याय च नीप्याय च नमः कुल्याय च सरस्याय च नमो नादेयाय च वैशन्ताय च ॥३८॥
namaḥ srutyāya ca pathyāya ca namaḥ kātyāya ca nīpyāya ca namaḥ kulyāya ca sarasyāya ca
namō nādēyāya ca vaiśantāya ca..38..

GIST

Salutations to the rivulets and the waterways. salutations to the pools and the waterfalls. Salutations to the marshes and the lakes . Salutations to large rivers and the puddles.

EXPLANATION

All bodies of water are manifestations of the body of the Divine Rudra in a variety of forms.

नमः कूप्याय चावट्याय च नमो वीध्रियाय चातप्याय च नमो मेध्याय च विद्युत्याय च नमो वर्षाय चावर्षाय च ॥३९॥
namaḥ kūpyāya cāvṭyāya ca namō vīdhriyāya cātapyāya ca namō mēdhyāya ca vidyutyāya ca
namō varṣyāya cāvarṣyāya ca..39..-

GIST

Salutations to the well and the pit. Salutations to the expansive sky and the blazing environment. Salutations to the clouds and to the lightning. Salutations to the showers (rain) and to the drought.

EXPLANATION

Down from the well and pits in the earth and up to the sky, from the area of clouds and beyond where the light is intense, from the rains and lack of it , all these affect man in a powerful way as they are indeed manifestations of Rudra.

PRAYER

May I refrain from deriding other beings for the way they look because you are indeed in all of them regardless of how they look or how old or young they may be.

No matter what the infliction is and how it comes to me, give me the courage to be a strong warrior in life so that my passage ahead can continue inspite of difficulties. May my skills to handle life be tempered well, along with the knowledge that Your Grace alone facilitates.

रुद्रायी नमः ॐ
End of Lesson 6
SHUBHAM
