

## SHREE RUDRAM-LESSON 4

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमः ।  
शष्पिञ्जराय त्विषीमते पथीनां पतये नमो नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ॥१८॥

**namō hiraṇyabāhavē sēnānyē diśāṃ ca patayē namō namō vṛkṣēbhyō harikēśēbhyah  
paśūnāṃ patayē namō namaḥ.**

**śaṣṭiñjarāya tviṣīmatē pathīnāṃ patayē namō namō harikēśāyōpavītinē puṣṭānāṃ patayē  
namaḥ..18..**

GIST

Salutations to the golden armed one with with armies, to the lord of directions, salutations again and again to the lord of the trees, of the grass, of the animals, salutations again and again.

Salutations again and again to lord of the ruddy paths. Salutations to the lord of the nourishing upper garment of greenery, salutations again and again.

EXPLANATION

The extremely beautiful sounding verses of the namaka portion starts from here. The manner in which the progression of thoughts take place indicates acute awareness of continuity and variety in nature. It is one continuous flow of the divine in its myriad forms. The divine is the Lord or Pati throughout. The praise begins with the recognition of the divine in the many armed golden light rays of the sun. The warrior with many arms is the Rudra surya. Like the divisions of the army the rays proceed in all directions. They illuminate the trees and the grass as well as the animals. From the wooded area down to the plains and then to cultivated areas. Here the paths of dirt and sand that criss cross the terrain are reddish yellow in the light of the sun. The cultivated areas show a bounty of fruits and the flowers. These provide nourishment for man and beast.

NOTE

**harikēśa**-grass grows like hair on earth. **upavīta**- upper covering refers to the flowers and fruits born on the upper part of the plant which looks like a cover over the top.

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नमो बभ्लुशाय विव्याधिने अन्नानां पतये नमो नमो भवस्य हेत्यै जगतां पतये नमो नमो रुद्रायततायिने क्षेत्रानां पतये नमो नमः  
सूतायाहन्त्यै वनानां पतये नमः ॥१९॥

**namō babhluśāya vivyādhinē annānāṃ patayē namō namō bhavasya hētyai jagatāṃ patayē  
namō namō rudrāyatatāyinē kṣētrānāṃ patayē namō namaḥ sūtāyāhantyai vanānāṃ patayē  
namaḥ ..19..**

GIST

Salutations to the Lord who promotes ( non afflicting=health promoting) golden grains. Salutations again and again to the Lord who is Cause of the world of the future. Salutations again and again to the Lord who protects the fields with his weapons. Salutations to the lord who is the non-destroyer of the sutas who live in the forest.

EXPLANATION

The cultivators of grains too are protected by the divine. Grains being the staple of most diets a sense of gratitude is evident here. The concern of the general population for what the future holds is a constant one. The entire future and its conditions and constituents are ruled by the Lord himself.

Any field **kshetra** that is cultivated, cultured and nurtured needs to be carefully guarded. The lord with his weapons guards them. In later days the deity Kshetrapaala, an aspect of Shiva has come to be part of many temples.

Kshetras can be any area of activity in which we have put time, effort and sacrifice.

Praise is given to the Divine by by whose grace the sutas who are wise propheseers can live peacefully in the forests,

नमो रोहिताय स्थपतये वृक्षाणां पतये नमो नमो मंत्रिणे वाणिजाय कक्षाणां पतये नमो नमो भुवंतये वारिवस्कृतयौषधीनां पतये नमः ॥२०॥

**namō rōhitāya sthapatayē vṛkṣāṇām patayē namō namō mantriṇē vāṇijāya kakṣāṇām patayē namō namō bhuvantayē vārivaskṛtayaūśadhīnām patayē namaḥ..20..**

GIST

Salutations to lord who steadies and establishes trees that which grows. Salutations again and again to the lord who advises traders with regard to weights and measures. Salutations to the lord who expands the herb-sources for the elixir-makers.

EXPLANATION

For the farmer who grows trees, the lord is the Steadier. For the merchant involved in trade, the lord is the advisor. For the healer who processes herbs, the lord opens up the earth to reveal more and more curative herbs.

नमो उच्चैर्घोषाय आक्रन्दयते पत्तीनां पतये नमो नमो कृत्स्नायतया धावते सत्त्वानां पतये नमो नमः सहमानाय निव्याधिने अव्याधिनीनां पतये नमो नमो निषङ्गिणे ककुभाय स्तेनानां पतये नमो नमो निचरवे परिचराण्यानां पतये नमः ॥२१॥

**namō uccairghoṣāya ākrandayatē pattīnām patayē namō namō kṛtsnāyatayā dhāvatē satvānām patayē namō namaḥ sahamānāya nivyādhinē avyādhinīnām patayē namō namō niṣaṅgiṇē kakubhāya stēnānām patayē namō namō nicaravē paricarāṅyānām patayē namaḥ..21..**

GIST

Salutations to the lord of the infantry who shriek loudly. Salutations again and again to the lord of the formidable strong who run fast to surround. Salutations again and again to the Lord of the patient non-intimidated who strike again and again. Salutations again and again to the lord of the formidable thieves who stand tall with swords. Salutations to the lord of the forest-dwelling thieves. Salutations to the lord of the thieves who roam in stealth.

EXPLANATION

Two scenes are painted for us in this verse. We are to recognize the power of the lord wherever we see it. The infantry attack with screams as they move into battle-mode. Others swift of feet quickly surround the enemy with great speed. The mighty ones amazingly withstand the enemy's assault while hammering their sharp weapons into them again and again.

Then there are those commit thievery. Some are stationary in their practice, others nab those travelling in the forests yet others just keep stealing and moving on in stealth.

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो नमो निषङ्गिणे इषुधिमते तस्कराणां पतये नमो नमः सूकायिभ्यो जिघाँसद्भ्यो मुष्णतां पतये नमो नमो असिमद्भ्यो नक्तं चरद्भ्यो विकृन्तानां पतये नमः ॥२२॥

**namō vañcatē parivañcatē stāyūnām patayē namō namō niṣaṅgiṇē iṣudhimatē taskarāṇām patayē namō namaḥ sṛkāyibhyō jighā ṁśadbhyō muṣṇatām patayē namō namō asimadbhyō naktam caradbhyō vikṛntānām patayē namaḥ ..22..**

GIST

Salutations to the lord of the internal thieves who cheat again and again. Salutations again and again to the lord of the marauders who are ready with arrows in the quiver. Salutations again and again to the lord of the vajra wielders who are killers ever ready to kill. Salutations again and again to the lord of the plunderers who kill, who travel at night armed with swords.

EXPLANATION

One can be accosted by theft and violence any time and anywhere and by many means. It could be in the house, time and time again by those who live within or outside as we travel by surprise attacks. It can be in the day or at night. The effect it leaves on the victim is sufficient proof of the power. All power good or bad has its source from the Divine. By recognizing this power one can appeal to the Lord for protection and safety.

नमः उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो नमः इषुमद्भ्यो धन्वायिभ्यश्च वो नमो नमः आतन्वानेभ्यः प्रतिदधानेभ्यः वो नमो नमः अयाच्छद्भ्यो ऽस्यद्भ्यश्च वो नमः ॥२३॥

namaḥ uṣṇīṣiṇē girīcarāya kuluñcānāṃ patayē namō namaḥ iṣumadbhyō dhanvāyibhyaśca vō namō namaḥ ātanvānēbhyaḥ pratidadhānēbhyaḥ vō namō namaḥ ayācchadbhyō syadbhyaśca vō namaḥ..23..

GIST

Salutations to the lord of the mountain travelling plunderers who wear the top knot.

Salutations again and again to the ones who have the arrow in hand, Salutations again and again to the ones who have the bow in hand. Salutations again and again to the ones who stretch the bow, to the ones who fix the arrow to the bow. Salutations again and again to the ones who discharge the arrow. Salutations to the ones who hit the target.

EXPLANATION

Even today many of the hill tribes in Bharat especially in the Himalayan range are distinguished by the tuft of hair on top. These tribes come down to the habitations in the plains to seize bounty.

A step by step freeze frame picture is beautifully drawn of an archer in action.

PRAYER

*The beauty of wealth as land, with its verdant forests, greenery and bounty of harvest is indeed evidence of your providence. May thou grant us this bounty of beauty and prosperity always.*

*It is your kindness that facilitates the flourishing of our professions. May we not abuse but rather heal ourselves*

*and the world with this eternal supply of sources provided by you.*

*It is your power with which during any altercation in life we can defend ourselves. May we continue to protect ourselves only through dharma that is consistent with Rtm (cosmic order).*

*That which we have developed, gathered and consider as precious can be taken away from us by many a seen and unseen power. May we realise that the lord gives and the lord takes away.*

*Life demands a purpose, courage and skill. Grant us all three such that we may deliberate our actions to fulfill this birth as "व्यशेम देवहितं यदायुः" - vyaśēma dēvahitaṃ yadāyuh "as working towards fulfillment of the daivic not mere maanushic purpose.*

रुद्रायी नमः ॐ

END OF LESSON FOUR

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