

SHRIRUDRAM-LESSON 5

नमो विसृजद्भ्यो विद्ध्यद्भ्यश्च वो नमो नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो नमः शयानेभ्य आसीनेभ्यश्च वो नमो
नमस्तिष्ठेभ्यो धावद्भ्यश्च वो नमः ॥ २४ ॥

**namō visrjadbh̄yō viddhyadbhyaśca vō namō namaḥ svapadbh̄yō jāgradbhyaśca vō namō
namaḥ śayānēbhya āsīnēbhyaśca vō namō namastiṣṭhēbh̄yō dhāvadbhyaśca vō namaḥ.. 24..**

GIST

Salutations to the multitude of drawers and hitters.

Salutations again and again to the ones who sleep, to those that are awake, to those who recline. Salutations again and again to those who are seated, to those who stand and salutations to those who run.

EXPLANATION

After a general conclusion for the thought in the previous verse, praise is being given to the flow and power of the divine in the very bodily stances and movement of man.

नमः सभाभ्य सभापतिभ्यश्च वो नमो नमः अश्वेभ्य अश्वपतिभ्यश्च वो नमो नमः आव्याधिनीभ्य विविद्यन्तीभ्यश्च वो नमो नमः
उगणाभ्य स्तु ॐ हतिभ्यश्च नमः ॥ २५ ॥

**namaḥ sabhābhya sabhāpatibhyaśca vō namō nama aśvēbhya aśvapatibhyaśca vō namō nama
āvyaḍhinībhya vīvidyantībhyaśca vō namō nama ugaṇābhya str̄ ṁ hatibhyaśca namaḥ..25..**

GIST

Salutations to assemblies and presidents of assemblies.

Salutations again and again to horses and horseowners. Salutations again to those who strike all around and those who strike with vigour. Salutations again and again to the superior divisions and the pain inflictors.

EXPLANATION

After the first line the remaining words indicate a well organised cavalry that have efficient formations or divisions that strike the enemy successfully. The order giver and taker are both important.

नमो गणेभ्य गणपतिभ्यश्च वो नमो नमो व्रातेभ्य व्रातपतिभ्यश्च वो नमो नमो गृत्सेभ्य गृत्सपतिभ्यश्च वो नमो नमो विरूपेभ्यो
विश्वरूपेभ्यश्च वो नमः ॥ २६ ॥

**namō gaṇēbhya gaṇapatibhyaśca vō namō namō vrātēbhya vrātapatibhyaśca vō namō namō
gr̄tsēbhya gr̄tsapatibhyaśca vō namō namō virūpēbh̄yō
viśvarūpēbhyaśca vō namaḥ..26..**

GIST

Salutations to servitors and lords of servitors. Salutations again and again to manual labourers and leaders of labourers. Salutations to non manual workers and leaders of nonmanual workers. Salutations to the deformed and to all forms.

EXPLANATION

The stratification of workers and leaders whether it be based on physical or mental predominance is natural and divine. From an agrarian society to a technological society, the power of this stratification which we all feel, is to be recognized as divine.

नमः सेनाभ्य सेनानीभ्यश्च वो नमो नमो रथिभ्य अरथिभ्यश्च वो नमो नमः क्षत्रुभ्यः संगृहीतृभ्यश्च वो नमो नमो महद्भ्योऽ-
भकेभ्यश्च वो नमः ॥ २७ ॥

**namaḥ sēnābhya sēnānībhyaśca vō namō namō rathibhya arathibhyaśca vō namō namaḥ
kṣatṛbhyaḥ saṅgr̄hīṭṛbhyaśca vō namō namō mahadbh̄yōrbhakēbhyaśca vō namaḥ..27..**

GIST

Salutations to armies and commanders of armies. Salutations again and again to those in chariots

and to the foot soldiers that accompany chariots. Salutations again to those that direct charioteering and to the charioteers. Salutations to elderly statesmen and to the younger ones.

EXPLANATION

A picture is drawn here of elderly statesmen and budding young statesmen that decide on strategies of battles where commanders execute their plans by directing various divisions of chariot groups and infantry.

नमस्तक्षेभ्यो रथकारेभ्यश्च वो नमो नमः कुलालेभ्य कर्मरेभ्यश्च वो नमो नमो निषादेभ्य पुञ्जिष्ठेभ्यश्च वो नमो नमः । नमः
इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमः ॥२८॥

namastakṣēbhyaō rathakārēbhyaśca vō namō namaḥ kulālēbhya karmārēbhyaśca vō namō
namō niṣādēbhya puñjiṣṭhēbhyaśca vō namō namaḥ. namaḥ
iṣukṛdbhyaō dhanvakṛdbhyaśca vō namaḥ..28..

GIST

Salutations to carpenters/woodcutters and to makers of chariots. Salutations to potters and blacksmiths.

Salutations to fisherfolk and fowlers. Salutations to makers of arrows and bows.

EXPLANATION

The divine is to be recognised in the skills of any professional. This is the best form of dignity of labour. **Everything / thing is sacred there is nothing that is secular for the true devotee of the divine..**

नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च रुद्राय च नमः शर्वाय च पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च
॥२९॥

namaḥ śvabhyaḥ śvapatiḥbhyaśca vō namō namō bhavāya ca rudrāya ca namaḥ śarvāya ca
paśupatayē ca namō nīlagrīvāya ca śitikaṅṭhāya ca ..29..

Salutations to the dogs and dog keepers.

Salutations again to the one who facilitates the future and to the inflictor. Salutations to the killer and to the protector of animals. Salutations to the blueheaded and the white throated one.

EXPLANATION

The future is inevitable and inflictions are also inevitable. From the cells inside of us to life all around we see that Life thrives on death. It is one continuous process in conjunction with maintenance. This is the Wear and Tear of Life.

The last line is a return to the previous thought of the physical presence of the Rudra-mountain. Shitikanta refers to the cloud layer around the neck of the mountain.

NOTE:

1. Often the first line logically belongs to the previous verse however we are presenting them as seen in the Śukla Yajurveda. When one recites the Shrirudram as it is continuous the sense is not lost. When we give the entire text at the end of this course, the separation as we are using here, is necessary to show who the rishis are, what the metre is, what main svara is observed and which devata is being addressed.

2. The order of the lines may vary with different traditions. The validity and meaning is not affected by variety fortunately.

PRAYER

May we realize that power in movement oh lord is thy power manifested in us.

May we recognise that the gathering of forces under leaders is a privilege that must not be abused. The skill in defending and inflicting offence is again a privilege that must be tempered with dharma.

May we remember to respect professions of all kinds as all are necessary in the maintenance of this world.

May we also remember that each individual's role, no matter how small, is important towards Rtm.

रुद्रायी नमः ॐ

End of Lesson 5

SHUBHAM