
Shrikrishnakritarudrastotram

ಶ್ರೀಕೃಷ್ಣಕೃತರುದ್ರಸ್ತೋತ್ರಂ

Document Information



Text title : rudrastotram kRiShNakRita

File name : rudrastotramkRiShNa.itx

Category : shiva

Location : doc_shiva

Author : krishna

Transliterated by : Jonathan Wiener wiener78 at sbcglobal.net

Proofread by : Jonathan Wiener wiener78 at sbcglobal.net

Translated by : V. S. Agrawala

Description-comments : harivaMshapurANa, viShNuparva adhyAya 74, shlokaNi 2234

Latest update : September 3, 2017

Send corrections to : sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

August 30, 2023

sanskritdocuments.org

ಶ್ರೀಕೃಷ್ಣಕೃತರುದ್ರಸ್ತೋತ್ರಂ



(ಹರಿವಂಶಪುರಾಣ, ವಿಷ್ಣುಪರ್ವ ಅಧ್ಯಾಯ 74, ಶ್ಲೋಕಾಣಿ 22-34)

ರುದ್ರೋ ದೇವಸ್ತ್ವಂ ರುದನಾದ್ರಾವಣಾಚ್ಚ ರೋರೂಯಮಾಣೋ ದ್ರಾವಣಾಚ್ಚಾತಿದೇವಃ

ಭಕ್ತಂ ಭಕ್ತಾನಾಂ ವತ್ಸಲಂ ವತ್ಸಲಾನಾಂ ಕೀರ್ತ್ಯಾ ಯುಂಕ್ಷೇಶಾದ್ಯ ಪ್ರಭವಾಮ್ಯಂತರೇಣ

.. 1..

ಗ್ರಾಮ್ಯಾರಣ್ಯಾನಾಂ ತ್ವಂ ಪತಿಸ್ತ್ವಂ ಪಶೂನಾಂ ಖ್ಯಾತೋ ದೇವಃ ಪಶುಪತಿಃ
ಸರ್ವಕರ್ಮಾ .

ನಾನ್ಯಸ್ತ್ವತ್ತಃ ಪರಮೋ ದೇವದೇವ ಜಗತ್ಪತಿಃ ಸುರವೀರಾರಿಹಂತಾ .. 2..

ಯಸ್ಮಾದೀಶೋ ಮಹತಾಮೀಶ್ವರಾಣಾಂ ಭವಾನಾದ್ಯಃ ಪ್ರೀತಿದಃ ಪ್ರಾಣದಶ್ಚ .

ತಸ್ಮಾದ್ಧಿ ತ್ವಾಮೀಶ್ವರಂ ಪ್ರಾಹುರೀಶಂ ಸಂತೋ ವಿದ್ವಾಂಸಃ ಸರ್ವಶಾಸ್ತ್ರಾರ್ಥತಜ್ಞಾಃ

.. 3..

ಭೂತಂ ಯಸ್ಮಾಜ್ಜಗದತ್ಯಂತವೀರ ತ್ವತ್ತೋಽವ್ಯಕ್ತಾದಕ್ಷರಾದಕ್ಷರೇಶ .

ತಸ್ಮಾತ್ತ್ವಾ ಮಾಹುರ್ಭವ ಇತ್ಯೇವ ಭೂತಂ ಸರ್ವೇಶ್ವರಾಣಾಂ ಮಹತಾಮಪ್ಯುದಾರಂ

.. 4..

ಯಸ್ಮಾಜ್ಜಿತ್ಯೈರಭಿಷಿಕ್ತೋಽಸಿ ಸರ್ವೈರ್ದೇವಾಸುರೈಃ ಸರ್ವಭೂತೈಶ್ಚ ದೇವ .

ಮಹೇಶ್ವರಂ ವಿಶ್ವಕರ್ಮಾಣಮಾಹುಸ್ತ್ವಾಂ ವೈ ಸರ್ವೇ ತೇನ ದೇವಾತಿದೇವ .. 5..

ಪೂಜ್ಯೋ ದೇವೈಃ ಪೂಜ್ಯಸೇ ನಿತ್ಯದಾ ವೈ ಶಶ್ವಚ್ಛೇಯಃಕಾಂಕ್ಷಿಭಿರ್ವರದಾಮೇಯವೀರ್ಯ

ತಸ್ಮಾದ್ವಿಖ್ಯಾತೋ ಭಗವಾಂದೇವದೇವಃ ಸತಾಮಿಷ್ಠಃ ಸರ್ವಭೂತಾತ್ಮಭಾವೀ .. 6..

ಭೂಮಿತ್ರಯಾಣಾಂ ದೇವ ಯಸ್ಮಾತ್ಪ್ರತಿಷ್ಠಾ ಪುನರ್ಲೋಕಾನಾಂ ಭಾವನಾಮೇಯಕೀರ್ತಿಃ

ತ್ಯಂಬಕೇತಿ ಪ್ರಥಮಂ ತೇನ ನಾಮ ತವಾಪ್ರಮೇಯ ತ್ರಿದಶೇಶನಾಥ .. 7..

ಶರ್ವಃ ಶತ್ರುಣಾಂ ಶಾಸನಾದಪ್ರಮೇಯಸ್ತಥಾ ಭೂಯಃ ಶಾಸನಚ್ಛೇಶ್ವರೇಣ .

ಸರ್ವವ್ಯಾಪಿತ್ವಾಚ್ಛಂಕರತ್ವಾಚ್ಚ ಸದ್ಭಿಃ ಶಬ್ದಸ್ಯೇಶಾನಃ ಶ್ರೀಕರಾರ್ಕಾಗ್ರತೇಜಾಃ .. 8..

ಸಂಸಕ್ತಾನಾಂ ನಿತ್ಯದಾ ಯತ್ಕರೋಷಿ ಶಮಂ ಭ್ರಾತೃವ್ಯಾನ್ ಯದ್ವ್ಯನೈಷೀಃ

ಸಮಸ್ತಾನ್ .

ತಸ್ಮಾದ್ದೇವಃ ಶಂಕರೋಽಸ್ಯಪ್ರಮೇಯಃ ಸದ್ವಿಧರ್ಮಜ್ಞೈಃ ಕಥ್ಯಸೇ ಸರ್ವನಾಥಃ ..
9..

ದತ್ತಃ ಪ್ರಹಾರಃ ಕುಲಿಶೇನ ಪೂರ್ವಂ ತವೇಶಾನ ಸುರರಾಜ್ಞಾತಿವೀರ್ಯ .
ಕಂಠೇ ನೈಲ್ಯಂ ತೇನ ತೇ ಯತ್ಪ್ರವೃತ್ತಂ ತಸ್ಮಾತ್ಪ್ರಾತಸ್ತ್ವಂ ನೀಲಕಂಠೇತಿ ಕಲ್ಪಃ .. 10..
ಯಲ್ಲಿಂಗಾಂಕಂ ಯಚ್ಚಲೋಕೇ ಭಗಾಂಕಂ ಸರ್ವಂ ಸೋಮ ತ್ವಂ ಸ್ಥಾವರಂ
ಜಂಗಮಂ ಚ .

ಪ್ರಾಹುರ್ವಿಪ್ರಾಸ್ತ್ವಾಂ ಗುಣಿನಂ ತತ್ತ್ವವಿಜ್ಞಾಸ್ತಥಾ ಧೈಯಾಮಂಬಿಕಾಂ
ಲೋಕಧಾತ್ರೀಂ .. 11..

ವೇದೈರ್ಗೀತಾ ಸಾ ಹಿ ತತ್ತ್ವಂ ಪ್ರಸೂತಾ ಯಜ್ಞೋ ದಿಕ್ಷಾಣಾಂ ಯೋಗಿನಾಂ
ಚಾತಿರೂಪಃ .

ನಾತ್ಯದ್ಭುತಂ ತ್ವತ್ಸಮಂ ದೇವಭೂತಂ ಭೂತಂ ಭವ್ಯಂ ಭವದೇವಾಥ ನಾಸ್ತಿ .. 12..
ಅಹಂ ಬ್ರಹ್ಮಾ ಕಪಿಲೋ ಯೋಽಪ್ಯನಂತಃ ಪುತ್ರಾಃ ಸರ್ವೇ ಬ್ರಹ್ಮಣಶ್ಚಾತಿವೀರಾಃ .
ತ್ವತ್ತಃ ಸರ್ವೇ ದೇವದೇವ ಪ್ರಸೂತಾ ಏವಂ ಸರ್ವೇಶಃ ಕಾರಣಾತ್ಮಾ ತ್ವಮೀಡ್ಯಃ .. 13..

A Commentary on the Rudra-Stotra

By

V. S. Agrawala

ಶ್ರೀಹರಿವಂಶಪುರಾಣೇ ವಿಷ್ಣುಪರ್ವಣಿ ಕೃಷ್ಣಕೃತಮಿದಂ

ರುದ್ರಸ್ತೋತ್ರಮುಪಲಭ್ಯತೇ (ಅ. 74, ಶ್ಲೋಕ 22-34) . ಅತ್ರ ರುದ್ರೋ ದೇವಃ
ಬಹುಭಿರ್ನಾಮಭಿಃ ಸ್ತುತಯತೇ . ರುದನಾತ್, ರಾವಣಾತ್ ದ್ರಾವಣಾಚ್ಚ ರುದ್ರಶಬ್ದಸ್ಯ
ವ್ಯುತ್ಪತ್ತಿಃ ನಿರ್ದಿಷ್ಟಾ . ಅಗ್ನಿರ್ವೈ ರುದ್ರಃ, ಸ ಏವ ಭೂತೇ ಭೂತೇ ಕುಮಾರರೂಪೇಣ
ಜಾಯತೇ, ತಸ್ಯೈವ ಜಾಗರಣಂ ರೋದನಮಿತಿ ಕಥ್ಯತೇ . ರೋದನಮೇವ
ಅಶನಾಯಾ

ಬುಭುಕ್ಷಾ ವಾ . ಅಗ್ನಿರನ್ನಾದಃ ಸೋಮಃ ಅನ್ನಂ, ಬಾಹ್ಯತಃ ಸೋಮಾಹರಣೇಚ್ಛೈವ
ಅಶನಾಯಾ ರುದನತತ್ತ್ವಂ ವಾ . ರುದ್ರಃ ಏವ ಪಶುಪತಿರೀಶ್ವರಃ ಇತ್ಯಪಿ ನಿಗದ್ಯತೇ .
ಭೂತಸ್ಯ ಜಗತಃ ಕಾರಣತ್ವಾತ್ ರುದ್ರಃ ಅಕ್ಷರ ಇತಿ ಅನ್ವರ್ಥನಾಮ್ನಾಸಭಿಹಿತಃ .
ಇಹ ಅಕ್ಷರತತ್ತ್ವಂ ಕಿಂಚಿದ್ವಿಸ್ತರತಃ ವ್ಯಾಖ್ಯಾಯತೇ . ತ್ವಂಬಕ ಇತ್ಯಸ್ಯ
ವೈದಿಕಶಬ್ದಸ್ಯ ಮಾತೃತ್ರಯಮುರರೀಕೃತ್ಯ ವ್ಯುತ್ಪತ್ತಿರಪಿ ಅತ್ರ ಪ್ರದರ್ಶ್ಯತೇ .

The above Rudra Stotra by kRiShNa is inspired by a Vedic spirit

and begins by invoking the etymological import of Rudra from the

root rud 'to weep'. This symbolical meaning (arthanirvachana)

is first recorded in the shatapatha br. (VI. 1. 3. 10):-

ಯದರೋದೀತ್ ತಸ್ಮಾದ್ ರುದ್ರಃ .

When kumAra was born, he wept and, therefore, was named Rudra from ರುದ್ 'to weep.' This occurs in the Agni-chayana contest, where Agni is the new-born babe (ಕುಮಾರ), the prANic principle of the manifestation of life, that in each birth becomes young or renovated (ನವೋ ನವೋ ಭವತಿ ಜಾಯಮಾನಃ). This agni or prANa is the pulsating principle of Life which manifests in the plant, animal and human kingdoms. He is named Rudra (ಅಗ್ನಿವೈ ರುದ್ರಃ, ಶತಪಥ 5.3.1.10). What is the esoteric symbolism of the word Rudra? The name points to a mystical meaning by the well known Vedic dictum ಇತ್ಯಾಚಕ್ಷತೇ ಪರೋಕ್ಷೇಣ ಪ್ರೋಕ್ಷಪ್ರಿಯಾ ವೈ ದೇವಾಃ ಪ್ರತ್ಯಕ್ಷದ್ವಿಷಃ; 'that which weeps' refers to a child who starts life with weeping. The child weeps because he is afflicted with hunger. Hunger implies the desire for food, or what is called the principle of ಅಶನಾಯಾ, i.e. assimilation of food from outside. ಅಗ್ನಿ is the eater of food and ಸೋಮ is food; Agni is ಅನ್ನಾದ and Soma is ಅನ್ನಃ ಅನ್ನ-ಅನ್ನಾದ is a veritable pair that upholds the law of life. Food (ಅಶನ) and nourishment (ಪೋಷಣ) go together; and it is agni that is always the eater of ರಯಿ or ಸೋಮ (ಅಗ್ನಿನಾ ರಯಿಮಶ್ನವತ್ ಪೋಷಮೇವ ದಿವೇ ದಿವೇ, Rv. I. 1. 1). Assimilation and elimination make up the first law of Life or prANa, upon which depends its second feature, viz. that of growth (ಬೃಂಹಣ). Assimilation in symbolical language is rudana or weeping, i. e. hunger or the crying for food (ಅಶನಾಯಾ), of which the perfect demonstration is seen in the new born babe. The shatapatha br. makes a clear statement about agni being Rudra for he cries for food as the means of obtaining immortality and the Devas appease him by offering food. agni longs for food and the gods bestow upon him the highest immortality through food (ಅನ್ನ or ಸೋಮ) by which his terrific form becomes appeased, i.e. ರುದ್ರದೇವತ್ಯ ಅಗ್ನಿ becomes ಶಾಂತದೇವತ್ಯಃ. This is the mystical import of the ಶತರುದ್ರಿಯ litany of Yajurveda, Ch. XVI.[1]

(ಅಥಾತಃ ಶತರುದ್ರೀಯಂ ಜುಹೋತಿ . ಅತ್ಯೈಷ ಸರ್ವೋಽಗ್ನಿಃ ಸಂಸ್ಕೃತಃ . ಸ
ಏಷೋಅಸತ್ರ ರುದ್ರೋ ದೇವತಾ . ತಸ್ಮಿನ್ ದೇವಾ ಏತದಮೃತಂ ರೂಪಮುತ್ತಮಮದಧುಃ
 . ಸ ಏಷೋಸತ್ರ ದೀಪ್ಯಮಾನೋಽತಿಷ್ಠದ್ ಅನ್ನಮಿಚ್ಛಮಾನಃ . ತಸ್ಮಾದ್ಧೇವಾ
ಅವಿಭಯುರ್ಯದ್ವೈ ಬೋಸಯಂ ನ ಹಿಂಸ್ಯಾದಿತಿ . ತೇಽಬ್ರುವನ್ ಅನ್ನಸ್ಮೈ
ಸಂಭರಾಮ

ತೇನೈನಂ ಶಮಯಾಮೇತಿ . ತಸ್ಮಾ ಏತದನ್ನಂ ಸಮಭರನ್ ಶಾಂತದೇವತ್ಯಂ
ತೇನೈನಮಶಮಯನ್ - ಶತಪಥ 9.1.1.1-2

Here ಶತರುದ್ರೀಯ is equated with ಶಾಂತದೇವತ್ಯ or
ಶಾಂತರುದ್ರೀಯ; ರುದ್ರ is the 'animal fire,' expressing
itself as hunger, which is the flare or flame in each individual
or creature, referred to as ಮನ್ಯು in the first mantra
ನಮಸ್ತೇ ರುದ್ರ ಮನ್ಯವೇ Yajurveda XVI. 1. It is a ನಮಃ
stotra to Rudra comprising a sting of ನಮಃ offerings, where
ನಮಃ means 'food' ಅನ್ನಂ ನಮಃ, ಶತಪಥ 6.3.1.17)
which is the highest kind of 'reverence' offered to the Deity.

Agni grows amongst creatures for the consumption of every kind
of food (ಜಾಯತೇ ಏವ ಏತದ್ ಯಚ್ಚೇಯತೇ ಸ ಏವ ಸರ್ವಸ್ಯಾಽಅನ್ನಾಯ
ಜಾಯತೇ ಶಥಪಥ 9.1.1.3). agni as Life has a hundred heads
with a hundred mouths all longing for appeasement through
food-offering (ಶತಶೀರ್ಷರುದ್ರಶಮನೀಯಂ, ಶಥಪಥ
9.1.1.7).

This was the Vedic background of Rudra and his Rudana, which
is correctly interpreted by Griffith as 'the hundred forms
and powers of Rudra representing life and nature', where
'Agni has on completion become Rudra'.

The PurANas fondly borrowed and repeated this Vedic conception
of Rudra, one of the clearest statement being in the li Nga
purANa:

ಅಥೈಕಾದಶ ತೇ ರುದ್ರಾ ರುದಂತೋಽಭ್ಯಕ್ರಮಂಸ್ತಥಾ .. 23..
ರೋದನಾತ್ ಖಲು ರುದ್ರತ್ವಂ ತೇಷು ವೈ ಸಮ್ಜಾಯತ .
ಯೇ ರುದ್ರಾಸ್ತೇ ಖಲು ಪ್ರಾಣಾ ಯೇ ಪ್ರಾಣಾಸ್ತೇ ತದಾತ್ಮಕಾಃ .. 24..
ಪ್ರಾಣಾಃ ಪ್ರಾಣವತಾಂ ಜ್ಞೇಯಾಃ ಸರ್ವಭೂಷ್ವವಸ್ಥಿತಾಃ .. 25..

(ಲಿಂಗಪುರಾಣ 1.22)

Not only Rudra is derived from rud, but rudra is identified with prANa, a truly Vedic metaphysical doctrine, e.g.

ಪ್ರಾಣಾ ವೈ ರುದ್ರಾಃ . ಪ್ರಾಣಾ ಹೀದಂ ಸರ್ವಂ ರೋದಯಂತಿ .

(ಜೈಮಿನೀಯ ಉಪ. ಬ್ರಾ. 4.2.6)

ಕತಮೇ ರುದ್ರಾ ಇತಿ ದಶೇಮೇ ಪುರುಷೇ ಪ್ರಾಣಾ ಆತ್ಮೈಕಾದಶಃ .

(ಶತಪಥ 11.6.3.7)

Wherever there is a body constituted of the five gross elements (bhUtas), there inheres within it the Life Principle called

prANa, or in its several functioning aspects as prANas. The One

Rudra becomes many Rudras (ರುದ್ರಾ ರುದ್ರಾಂಶಸಂಭವಾಃ, ಲಿಂಗಪುರಾಣ್

1. 82. 41). The harivaMsha repeats the epithet of rudana as

rorUyamANa, 'crying day by day, or frequently', and also as

rAvaNa, i.e. the divine principle of prANa or rudra that makes

a ten-headed Asura cry, referring to the prANas within the body

(ದಶೇಮೇ ಪುರುಷೇ ಪ್ರಾಣಾಃ) whose riotous aspect is rAvaNa.

The etymology of Rudra is also connected with drAvaNa, which is a new idea:

ತೇ ರುದಂತೋ ದ್ರವಂತಶ್ಚ ಭಗವಂತಂ ಪಿತಾಮಹಂ .

ರೋದನಾದ್ ದ್ರಾವಣಾಚ್ಛೈವ ತತೋ ರುದ್ರಾ ಇತಿ ಸ್ಮೃತಾಃ ..

(ಹರಿವಂಶ 3.14.39)

What is implied in this idea of drAvaNa, 'taking flight'? This

too is a Vedic conception, viz. agni being frightened of the

gods fled in the form of a ಮೃಗ (i. e. animal) and concealed

himself. The meaning is quite obvious, viz. that agni as prANa

(Life or Energy) can never be seen in concrete or manifest form

unless it incarnates in an animal body. The animal form is

material (made of the Five bhUtas) and agni comes within the

orbit of our experience only on the plane of matter. agni is

visualised not as prANa, but prANa within the mRigas. It is

the same thing as ಪ್ರಾಣಾತ್ಮA and ಭೂತಾತ್ಮA joined together, Life

and Matter integrated in manifestation. This is the principle

of drAvaNa or the flight of Agni as mRiga; each such mRiga

or creature is pierced by Rudra's dart who is the Great Hunter (ಮೃಗಲುಬ್ಧಕ), for which the mRigashIrsha star in the sky is pointed out as a symbol on the basis of ನಿಧಾನ ವಿದ್ಯಾ. By referring to Rudra as ಪಶುಪತಿಂ, the Vedic invocation of ಪಶೂನಾಂ ಪತಯೇ ನಮಃ and the rich doctrine of pashu and pAsha and pashupati as elaborated by the pAshupata shaivas is hinted at in purANic terminology, as explained in my article on pAshupata yoga (purANa, I, pp. 242-243). From brahmA, the Creator, down to the plants and trees, all are pashus:

ಬ್ರಹ್ಮಾದ್ಯಾಃ ಸ್ಥಾವರಾಂತಾಶ್ಚ ದೇವದೇವಸ್ಯ ಧಿಮತಃ .

ಪಶವಃ ಪರಿಕೋತ್ಯಂತೇ ಸಂಸಾರವಶವರ್ತಿನಃ ..

(ಲಿಂಗಪುರಾಣ 2.9.11-12)

ಬ್ರಹ್ಮಾದಿಸ್ತಂಬಪರ್ಯಂತಂ ಪಶೂನ್ ಬದ್ಧ್ವಾ ಮಹೇಶ್ವರಃ .

ತ್ರಿಭಿರ್ಗುಣಮಯೈಃ ಪಾಶೈಃ ಕಾರ್ಯಂ ಕಾರಯತಿ ಸ್ವಯಂ ..

(ಲಿಂಗಪುರಾಣ 2.9.21-22)

Animals from the Rigveda onwards have been classified as tame (grAmya) and wild (AraNya, Rv. X, 90-8), the former being fit for yaj na and the latter being ayaj niya or amedhya; the former being symbols of Devas and the latter of Asuras (i. e. of dedicated power and riotous unharnessed power respectively).

Vs. 24 repeats the significant epithets, ಈಶ್ವರ, ಈಶ,

referring to shiva as the paramount Lord IshAn, because of which He was known as ಮಹೇಶ್ವರ in his transcendent form.

Vs. 25 distinguishes between ಭೂತ and ಅಕ್ಷರ, based on the

ಕ್ಷರ ಪುರುಷ and ಅಕ್ಷರ ಪುರುಷ doctrine of the Rigveda

(I, 164-42, ತತಃ ಕ್ಷರತ್ಯಕ್ಷರಂ). bhUta or Matter is called

kShara, as defined in the gItA (ಕ್ಷರಃ ಸರ್ವಾಣಿ ಭೂತಾನಿ,

15.16). ಪ್ರಾಣ or ಅವ್ಯಕ್ತ is called ಅಕ್ಷರ (cf. ಗೀತಾ 12.3,

ಯೇ ತ್ವಕ್ಷರಮನಿದೇಶ್ಯಮವ್ಯಕ್ತಂ ಪರ್ಯುಪಾಸತೇ), also called

ಕೂಟಸ್ಥ (ಕೂಟಸ್ಥೋಕ್ಷರ ಉಚ್ಯತೇ, ಗೀತಾ 15.16). The

purANas make very frequent references to AKSHARA-

ನ ಕ್ಷೀಯಸೇ ನ ಕ್ಷರಸಿ ಕಲ್ಪಕೋಟಿಶತೈರಪಿ .

ತನ್ಮಾತ್ವ ಮಕ್ಷರತ್ವಾಚ್ಚ ಅಕ್ಷರಶ್ಚ ಪ್ರಕೀರ್ತಿತಃ ..

(ಮತ್ಸ್ಯ. 248.39)

The muNDaka up. contains an exposition of ಅಕ್ಷರ ವಿದ್ಯಾ, also called ಪರಾವರ ಬ್ರಹ್ಮವಿದ್ಯಾ (I. 1-2) and according to it the source of this Universe is akshara, also identified with Satya, amRita, prANa. A significant term for it is ಸೇತು-

ಯಃ ಸೇತುರೀಜಾನಾನಾಮಕ್ಷರಂ ಬ್ರಹ್ಮ ಯತ್ಪರಂ .

ಅಭಯಂ ತಿತಿರ್ಷತಾಂ ಪಾರಂ ನಾಚಿಕೇತಂ ಶಕೇಮಹಿ .. (ಕ. 1.3.2)

The ಅಕ್ಷರ or ಪ್ರಾಣ is the Bridge connecting the lower ಕ್ಷರ ಪುರುಷ with the highest ಅವ್ಯಯ ಪುರುಷ called ಪುರುಷೋತ್ತಮ. Kshara is Matter, akshara is Energy and avyaya is Consciousness. akshara is therefore the connecting link between the two. If we conceive of these three as a circle, ಅವ್ಯಯ is its centre, ಅಕ್ಷರ the diameter, and kShara its circumference. It is the activity of the akshara that measures out the circle:

ಪಂಚ ಪದಾನಿ ರುಪೋ ಅನ್ವರೋಹಂ ಚತುಷ್ಟದೀಮನ್ವೇಮಿ ವ್ರತೇನ .

ಅಕ್ಷರೇಣ ಪ್ರತಿಮಿಮ ಏತಾಮೃತಸ್ಯ ನಾಭಾವಧಿ ಸಂ ಪುನಾಪಿ ..

(Rv. X, 13-3)

According to Griffith this stanza is most obscure; his translation is-

'Five paces have I risen from Earth:

I follow her who hath four feet with devout observance.

This by the Sacred Syllable have I measured:

I purify in the central place of Order.'

Earth here is the symbol of each material creation (bhUpiNDa);

in its pulsating centre is the creative force of prANa

measuring out the Five aksharas through five steps, viz. brahmaA

(sthiti), indra (gati), viShNu (Agati) and agni-soma. This is

the akSharavidyA, the pulsating rhythm which measures out the

threefold manifestation (mana-prANa-vAk) of each life-centre

against the background of Rita. Rita is Soma and akshara

is agni, the latter by virtue of its rhythm of expansion and

contraction (sama nchana-prasArANa, prANApANa, shvAsa-prashvAsa)

is drawing in matter from outside and creating the material

body. This was the ancient kSharAkSharavidyA-

ಯದಕ್ಷರಂ ಪಂಚವಿಧಂ ಸ್ತೇತಿ ಯುಜೋ ಯುಕ್ತಾ ಅಭಿ ಯತ್ ಸಂವಹಂತಿ .
(ಐತರೇಯ ಆ. 2.3.20)

The five constituents of akShara are enumerated in the following mantra:

ತ್ವಮಗ್ನ ಇಂದ್ರೋ ವೃಷಭಃ ಸತಾಮಸಿ ತ್ವಂ ವಿಷ್ಣುರುಗಾಯೋ ನಮಸ್ಯಃ .
ತ್ವಂ ಬ್ರಹ್ಮಾ ರಯಿವಿದ್ ಬ್ರಹ್ಮಣಸ್ಪತೇ ತ್ವಂ ವಿಧರ್ತಃ ಸಚಸೇ
ಪುರಂಧ್ಯಾ .. (ಋ. 2.1.3)

‘O Agni, thou art Indra, thou art viShNu of the mighty stride adorable:

Thou Brahmanapati (Soma), thou brahmA; thou as agni bringing

in Rayi (rayi, the opposite principle of AgneyaprANa): thou

Sustainer (vivartaH) with thy power dwell in our Pura (so that

we may become Purusha).’

The invisible or unmanifested centre of Life is essentially

the akshara, the Divine Principle which creates and controls

the manifested bhUtas:

ಅವ್ಯಕ್ತೋಽಕ್ಷರ ಇತ್ಯುಕ್ತಸ್ತಮಾಹುಃ ಪರಮಾಂ ಗತಿಂ . (ಗೀತಾ 8.29)

It is rightly said that all creation takes place by virtue of

akshara or the pulsation of prANic rhythm:

ತಥಾಕ್ಷರಾತ್ಸನ್ನವತೀಹ ವಿಶ್ವಂ (ಮುಂಡಕ 1.1.7)

ತಥಾಕ್ಷರಾದ್ ವಿವಿಧಾಃ ಸೋಮ್ಯ ಭಾವಾಃ ಪ್ರಜಾಯಂತೇ ತತ್ರ ಚೈವಾಪಿ ಯಂತಿ
(ಮುಂಡಕ 2.1.1)

It is the mighty reality of akshara or activating Energy that

upholds all the material world:

ಯಥಾ ಸೂಚ್ಯಾ ಪಲಾಶಾನಿ ಸಂತ್ಯಕ್ಷಾಣಿ ಸ್ಫುರೇವಮೇವೈತೇನಾಕ್ಷರೇಣೇಮೇ
ಲೋಕಾಃ ಸಂತ್ಯಕ್ಷಾಃ
(ಜೈಮಿನೀಯ ಉಪ.ಬ್ರಾ. 1.10.3)

The ಅಕ್ಷರ is both the unifying Thread (ಸೂತ್ರಾತ್ಮಾ = the Thread

Spirit) and the dynamic controlling spirit called antaryAmI

atmA. It permeates each and everything in its hundred,

thousand and million manifestations and thus is the basic

Immortal Principle (ಅಕ್ಷಿತಿ) underlying all space:

ತದಿದಂ ಇಮಾನತಿವಿದ್ಯ ದಶಧಾ ಕ್ಷರತಿ ಶತಧಾ

ಸಹಸ್ರಧಾಽಯುತಧಾ ಪ್ರಯುತಧಾ

(ನಿಯುತಧಾ)ಽರ್ಬುಧಧಾ ನೈಋದಧಾ ನಿಖರ್ವಧಾ ಪದ್ಮಂ ಅಕ್ಷಿತೀವೈರ್ಯಮಾಂತಃ

Like the mighty irresistible flood it overflows and overtakes
each and everything, the lower and the higher ones, as itself
being the Supreme Indestructible Reality – this Akshara is
the One Divinity:

ಯಥೌಘೋ ವಿಷ್ಯಂದಮಾನಃ ಪರಃಪರೋವರೀಯಾನ್ ಭವತಿ, ಏವಮೇವೈತದ್
ಅಕ್ಷರಂ ಪರಃಪರೋವರೋಯೋ ಭವತಿ .

(ಜೈ. ಉಪ. ಬ್ರಾ. 1.10.5)

In vs. 25 the great Vedic doctrine of ಅಕ್ಷರ is invoked by
calling Rudra as the Lord of Akshara (ಅಕ್ಷರೇಶ) and the
Unmanifest Akshara from whom the Universe emanates in each
cosmic aeon.

In vss. 26-27 Rudra is addressed as ದೇವಾತಿದೇವ, Supreme One God
over all the gods and demons, referred to as ಮಹಾದೇವ in the
Rigveda (IV. 58.3) and ಮಹಾದೇವ in the purANas. The doctrine
of trika or triple manifestation is the bedrock of Vedic
and purANic metaphysics and in fact of all ancient Indian
philosophical thought. The same is frequently mentioned
in the Vedas and is the permeating spirit of purANic
cosmogony. Verse 28 refers to it under the two symbols of
Three Earths (bhUmitraya) and Three Mothers (tryambaka). For
the generation of Mind, Life and Matter which constitute the
unified Fire of prANa, Three Mothers are essential, as the
tisro mAtRIH of the Rigveda:

ತಿಸ್ರೋ ಮಾತೃಸ್ತ್ರೀನ್ ಪಿತೃನ್ ವಿಭ್ರದೇಕ ಊರ್ಧ್ವಸ್ತಸ್ಥೌ ನೇಮವಗ್ಲಾಪಯಂತಿ .
(ಋ. 1.164.10)

ತಿಸ್ರೋ ದ್ಯಾವೋ ನಿಹಿತಾ ಅಂತರಸ್ಮಿನ್ ತಿಸ್ರೋ ಭೂಮೀರುಪರಾಃ ಷಡ್ವಿಧಾನಾಃ
(ಋ. 7.87.5)

ತ್ರಿರಂತರಿಕ್ಷಾಂ...ತ್ರೀ ರಜಾಂಸಿ...ತ್ರೀಣಿ ರೋಚನಾ .

ತಿಸ್ರೋ ದಿವಃ ಪೃಥಿವೀಸ್ತಿಸ್ರಃ...ತ್ರಿಭಿರ್ವತ್ಸೈಃ .

(ಋ. 4.53.5)

ತ್ರಿಸ್ರಃ ಪೃಥಿವೀರುಪರಿ ಪ್ರವಾ ದಿವೋ ನಾಕಂ ರಕ್ಷೇಥೇ ದ್ಯುಭಿರಕ್ತಭಿರ್ಹಿತಂ .

(ಋ. 1.34.8)

ತಿಸ್ರೋ ಮಹೀರುಪರಾಸ್ತಸ್ಥುರತ್ಯಾ ಗುಹಾ ದ್ವೇ ನಿಹಿತೇ ದರ್ಶೇಕಾ .

(ಋ. 3.56.2)

ಷಡಾಹುದ್ಯಾವಾಪೃಥಿವೀ .

(ಅಥರ್ವ. 8.9.16)

Earth and Heaven (ದ್ಯಾವಾ ಪೃಥಿವೀ) are the combined units of generation, Universal Parents (ದ್ಯೌಃ ಪಿತಾ ಪೃಥಿವೀ ಮಾತಾ), who together form a single Pair spoken of as one prajApati. There are the Three Worlds (ಜಗತ್ತ್ರಯ), also called ಪುರತ್ರಯ (ಜಗತ್ತ್ರಯಂ ರುದ್ರ ಪುರತ್ರಯಂ ಹಿ, ಲಿಂಗಪುರಾಣ ಪುರಾಣ, I 72.152; L 71.24), the Triple Cities of Gold, Silver and Copper, symbolising the three states of consciousness, viz the waking state, the dream state and the deep sleep state (jAgrata-svapna suShupti). Each of them has its source in a Parental Pair. shiva as the Lord of tripura is the supreme controller of those three states of consciousness. He is therefore the son of Three Mothers in his manifest form. Ambaka (ಅಂಬಕ) also means an 'eye', for each birth is an eye that opens on one of the three worlds (ಸಂಬೋಧಯಿತ್ಯ ಚಕ್ಷುಃ). The Three Eyes of Rudra are the Sun, Moon and Fire of the purANas, which the Vedas refer to as the Eye of mitra, varuNa and agni (ಚಕ್ಷುರ್ಮಿತ್ರಸ್ಯ ವರುಣಸ್ಯಾಗ್ನೀಃ). The Eye of agni is the ಜಾಗ್ರತ್, the Eye of mitra is svapna, and the Eye of varuNa is the ಸುಷುಪ್ತಿ state, which sends its unobstructed vision into those deepest regions called the Dark Descent (ಕೃಷ್ಣಂ ನಿಯಾನಂ, Rv. I. 164.47), or the dark interior of varuNa-loka, of which the Seer is the Rishi dIrghatamas.

The purANic authors very well understood this complex symbolism

and their explicit statements are models of brevity and clarity:

ತ್ರಯಾಣಾಮಪಿ ಲೋಕಾನಾಂ ಗುಣಾನಾಮಪಿ ಯಃ ಪ್ರಭುಃ .. 18

ದೇವಾನಾಮಪಿ ದೇವಾನಾಂ ಬ್ರಹ್ಮಕ್ಷತ್ರವಿಶಾಮಪಿ ..

ಅಕಾರೋಕಾರಮಕಾರಾಣಾಂ ಮಾತ್ರಾಣಾಮಪಿ ವಾಚಕಃ .. 19

ತಥಾ ಸೋಮಸ್ಯ ಸೂರ್ಯಸ್ಯ ವಹ್ನೇರಗ್ನಿತ್ರಯಸ್ಯ ಚ .

ಅಂಬಾ ಉಮಾ ಮಹಾದೇವೋ ಹ್ಯಂಬಕಸ್ತು ತ್ರಿಯಂಬಕಃ .. 20

(ಲಿಂಗಪುರಾಣ 2.54)

Three Lokas, Three guNas, three Vedas, three devas, three varNas, three mAttrAs of praNava, and Three Fires—all these are the visible manifestations of the Great Mother Goddess umA and of the triyambaka Lord Rudra.

sharva as one of the forms of ಅಷ್ಟಮೂರ್ತಿ ರುದ್ರ occurs in the list of the eight names of kumAra in the shatapatha

Br. (6.3.1.18), and is regularly mentioned in the purANas

as a form of shiva-rudra. Here the name is derived from

shatrUNAM shAsanAt, ‘the chaser of hostile forces’. It

is said to symbolise the element of Earth ಪಾರ್ಥಿವಂ

ತದ್ವಪುರ್ಜ್ಜೇಯಂ ಶರ್ವತತ್ತ್ವಂ ಬುಭುತ್ಸುಭಿಃ (liSṆgapurANa,

II: 13. 19). Similarly new derivations of IshAn and sha Nkara

are offered (vss. 29-30).

The well known exploit of shiva in drinking the poison and becoming nIlakaNTha is explained with some difference, viz. that

He charred his throat on account of resisting the might of

Indra’s thunderbolt. Of the five chakras in the human body, the

ವಿಶುದ್ಧಿಚಕ್ರ in the throat is the centre of AkAsha, which is

the first and foremost of the pa nch-bhUtAs. The Five Elements

represent the Asuric aspect of darkness and death, which so long

as they are dispersed in the AkAsha or expanse of space do not

harm the owner thereof. If their poison descends to the other

lower centres they become fatal. The Asura represents death,

darkness, falsehood and sin (ಮೃತ್ಯುಃ ತಮಃ ಅನೃತಂ ಪಾಪ್ಮಾ)

and over all of them shiva has triumphed.

li Gga and Yoni correspond to Purusha and prakRiti, the Male and the Female Principles in the universe:

ಸ್ತ್ರೀಲಿಂಗಮಖಿಲಂ ದೇವೀ ಪ್ರಕೃತಿರ್ಮಮದೇಹಜಾ .
ಪುಲಿಂಗಂ ಪುರುಷೋ ವಿಪ್ರಾ ಮಮದೇಹಸಮುದ್ಯವಃ ..
(ಲಿಂಗಪುರಾಣ 1.33.34)

In fact they are two forms of one and the same energy and belong to a single Reality without distinction:

ಉಮಾಶಂಕರಯೋರ್ಭೇದೋ ನಾನ್ಯೇವ ಪರಮಾರ್ಥತಃ .
ದ್ವಿಧಾಸೌ ರೂಪಮಾಸ್ಥಾಯ ಸ್ಥಿತ ಏವ ನ ಸಂಶಯಃ ..
(ಲಿಂಗಪುರಾಣ 1.87.73.14)

ಯಥಾ ಶಿವಸ್ತಥಾ ದೇವೀ ಯಥಾ ದೇವೀ ತಥಾ ಶಿವಃ .
ನಾನಯೋರಂತರಂ ವಿದ್ಯಾಚ್ಛಂದ್ರಚಂದ್ರಿಕಯೋರಿವ ..
(ಶಿವಪುರಾಣ ವಾಯುವೀಯಸಂಹಿತಾ, ಉತ್ತರಾರ್ಧಂ 4.9)



Verse 33 refers to ಯಜ್ಞ and ಯೋಗ as the two manifestations of the Divinity, both receiving the sanction of the Vedas as the means for crossing the ocean of the world. There is no greater mysterious power than that of Rudra. It becomes the Past, Present and Future, and then vanishes into nothingness. The line of ancient gods like brahmA, and sages like Kapila, and the many Rishis born from them, of all these the root cause and source is the great Lord Rudra (vs. 34).

1. ಅಥಾತಃ ಶತರುದ್ರಿಯಂ ಜುಹೋತಿ . ಅತ್ಯೈಷ ಸರ್ವೋಽಗಿನಃ ಸಂಸ್ಕೃತಃ . ಸ
ಏಷೋಽತ್ರ ರುದ್ರೋ ದೇವತಾ . ತಸ್ಮಿನ್ ದೇವಾ ಏತದಮೃತಂ ಖಪಮುತ್ತಮಮದಧುಃ

ಸ ಏಷೋಽತ್ರ ದೋಷ್ಯಮಾನೋಽತಿಷ್ಠದ್ ಅನ್ನಮಿಚ್ಛಮಾನಃ . ತಸ್ಮಾದ್ದೇವಾ
ಅವಭಯುರ್ಯದ್ವೈ ನೋಽಯಂ ನ ಹಿಂಸ್ಯಾದಿತಿ . ತೇಽಬ್ರುವನ್ ಅನ್ನಮಸ್ತೈ
ಸಂಭರಾಮು

ತೇನೈನಂ ಶಮಯಾಮೇತಿ . ತಸ್ಮಾ ಏತದನ್ನಂ ಸಮಭರನ್ ಶಾಂತದೇವತ್ಯಂ
ತೇನೈನಮಶಮಯನ್ (ಶತಪಥ 9.1.1.1-2).

Encoded and proofread by Jonathan Wiener wiener78 at sbcglobal.net

——
Shrīkrishnakṛitarudrastotram
pdf was typeset on August 30, 2023
——

Please send corrections to sanskrit@cheerful.com

